



The
Role
of

Woman

Betty Burton Choate

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To Barbara and Eulene who always willingly volunteer, "I'll work late if you need me." And so, to get this manuscript ready for printing, Barbara stayed very late "on call" with a terrible cold, to get me out of ditches

And Eulene typed madly so that almost as quickly as I finished composing a chapter's questions and answers, she had them typed and safely saved in the computer.

God has promised, *"And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work"* (2 Corinthians 9:8).

I thank Him for Barbara and Eulene, who are important fulfillments of His promise of all-sufficiency.



To be a woman, to be married to one who is truly one's "other half", to have children and grandchildren – and for all of us to be Christians – *such* a life is to know the beauty and perfection of God's plan in creation, at least as far as is possible in this world of sin and consequences.

I thank God for the privilege of being a child in His great family, and of being blessed with the opportunity to share my studies of His word in this written form. I pray that these lessons will be a blessing to those who read them.

Betty Burton Choate



It is a real pleasure to be able to write an introduction to this book. I say that because I know the author. I know her background. I know her ability to communicate with women about their problems and their needs. I know her because she is my wife. I don't say these things, however, because she is my wife but because I know these things are true.

These articles originally appeared in a number of our magazines here in India. I have heard many, both men and women, express again and again their appreciation for Betty's writings, especially those dealing with the woman's role in the home and in the church. These are the kind of lessons that are sorely needed both here in India, in the U.S.A., and all over the world. We pray that by putting them in book form they will be read by many more.

Betty speaks from personal experience, having a husband, children, and now grand children, but even more importantly, she

speaks from her life experiences, and what she has to say is based on the teaching of the Bible.

These lessons have been prepared for young ladies and older women, for the individual, and for use in a class situation. Keep in mind, though, that no material will be of help to you unless you apply it to your life and to your family life. We pray that you will do both.

Betty would be happy to have your comments on these studies and, hopefully, more lessons like these will be forthcoming.

J. C. Choate
Winona, MS
July 16, 1999



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Is a Woman Inferior to a Man?

Some people say that a woman is nothing more than a servant to a man, even though he is her husband. She is good only to bear children, to keep the house, and to prepare the food. Some religions teach that a woman cannot be saved in the body of a woman. She must be first reborn as a man.

In rejection of this thinking, the “Women’s Liberation Movement” which has swept through the developed nations of the world declares that woman is in every way the equal of man. Not only does this movement seek to establish equality, but its ultimate goal is to gain power for the

women of the world to upset the established authority of men. This attitude has created a sense of competition between women and men which results in enmity, bitterness, and broken homes.



Discussion Point

Why do you think these extremes of attitudes have developed? Would the attitudes of some men toward women cause a negative reaction? Do you think culture and relationships have been affected greatly in the areas of the world where these extremes have been prominent?

Our concern is to learn what God has to say about the role of woman and her relationship to man. Neither the pagan view nor the Liberation Movement is directed by God. But when we turn to the Bible, we can clearly see the work, the role, and the position of woman, as God intended it to be.

Is woman inferior to man? In the first book of the Bible — Genesis — we see the answer to this question: God had created animal life and, last of all, He made man. Then He “brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the

air, and to every beast of the field. But for Adam there was not found a helper comparable to him” (Genesis 2:19,20).

The words, “*a helper comparable to him*” tell us what God intended woman to be: **a companion, a helper capable of matching man, a partner to share the experiences and responsibilities of life at his side.**

In order to bring woman into existence, “*...the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. And the rib which the Lord God had taken from man He made (the original language literally says, ‘He built’) into a woman, and He brought her to the man” (Genesis 2:21,22).*

When Adam saw the woman God had made He 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” (Genesis 2:23).*

The concluding comment in the Genesis text is, “*Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (V. 24).*

From the facts of this creation scene, we can learn several things:

❁ **Adam was created first; therefore he was first, before the woman.**

❁ **Whereas Adam was made from the dust of the earth, woman was formed, or built, from a bone taken from the side of Adam. She was, therefore, literally, a *part of man*.**

❁ **The bone was not taken from his head, that**

she should rule over him, nor was it taken from his foot, that the man should trample the woman; rather, it was taken from his side, that she should be a partner with him.

✿ God created man and woman literally, physically, as two halves of a whole, in concept. Without both halves, there can be no reproduction of humanity. Therefore, both halves are of equal importance and necessity in their contribution to the continuation of the race.

✿ As adult humans, when man and woman commit to each other in marriage, God's plan from the beginning was that they were to be joined together in a new union so that they would become "one flesh" — again, two halves of one whole, physically, emotionally, and in the living of life.

✿ God intended that the two individuals — the man and the woman — leave other family members in order to form a new family unit.

Discussion Point



Discuss the reasons why couples should live separately from their parents. These considerations should include responsibility, maturity, bonding with each other and with the children who are born to the union, supportiveness, and the feeling of "family".

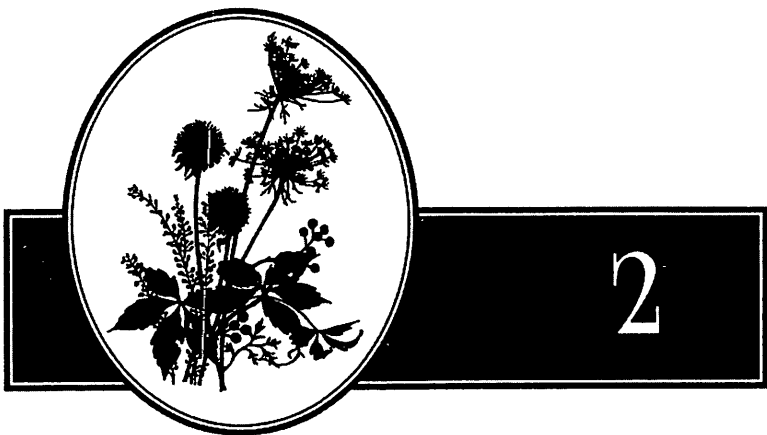
So, from the beginning God formed woman to complete man, to be a helper together with him. In the development of their lives, their family, their work, and their relationships with God and with other humans, the woman was designed to fit together with the man, so that their lives would be complete. In truth, she was literally of the very essence of man, in no way inferior, or of lesser quality or value.

For Class Discussion:

1. What do some men believe about the status of women?
2. What is the goal of the “Women’s Liberation Movement”?
3. What negative attitudes have been the result of these extremes of thinking?
4. Of what substance did God form Adam?
5. From what did God “build” Eve?
6. The bone from Adam’s side signified that Eve would be a _____ with him. She was not to _____, nor to be _____ underfoot by him.
7. Being made of Adam’s bone, flesh — DNA — meant

quite literally that Eve was the other half of Adam. In marriage the pattern would be established that the man and woman would leave parents and _____

8. Who was literally made first? Does the position of “firstborn” have significance even in our birth children?
9. Part of the human reproductive system was placed in the man and the counter-part in the woman. What does this tell us about God’s intention in their relationship? their necessity for each other?
10. Would “two halves of a whole” have been perfect, as God intended from the beginning?
11. Discuss the advantages to the new union, in following God’s instructions that they leave their parents to form a separate family unit.



The Order of Creation, and the Fall

As Christians we live under the law of Christ, recorded in the New Testament. This new covenant which God has made with His children replaces the laws which were bound on the people under the Old Testament. Yet, historically, we are affected by things that happened during those early years of man's existence.

In the records in First Corinthians and First Timothy, the Holy Spirit instructed the Apostle Paul to write certain commands concerning the work and behavior of Christian women.

“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” (1 Corinthians 14:34).

“I do not permit a woman to teach or to have authority over a man, but to be in silence” (1 Timothy 2:12).

These commands resulted from two historical facts:

☼ Adam was formed first, then Eve (1 Timothy 2:13).

☼ Eve, being deceived, led in the transgression and this resulted in the fall of humanity (v. 14).

In 1 Corinthians 11:8,9,11,12, we read, *“For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man....Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. For as the woman was from the man, even so the man also is through the woman; but all things are from God.”*



Discussion Point

What do the statements mean to you, that “man was not created for woman, but woman for man” and that “neither the woman nor the man is independent of the other”? What does it mean, that “all things are of God”? Does this have reference to God’s authority, or His plan, or both?

These thoughts tell us that the order of creation was of importance to God not only at the beginning, but that it continues to be a prime factor in His system of order in the home: *because* the man was made *first*, he is counted as the *head of woman*.

No organization of humans can function without orderliness. There must be authority, and those in authority must be counted responsible for the actions of those under their leadership. Because the man was created first, he was given the responsibility of leadership. "Leadership" meant that *he was to go in front of the woman and lead her in the right way*. "Responsibility" meant that *he had to answer to God for his leadership*, whether he led in the right way or in the wrong way.

On the other hand, man's responsibility and leadership did not mean that the woman was of no importance. Even though she was literally "made for man", without her role as wife and mother in the home, and in the birth and rearing of children, there would be no continuation of humanity. In these ways both man and woman are interdependent and of vital importance in God's plan.

Humans were perfect, without sin, as they came from the creating hand of God. However, they were given the power of choice. God made certain rules which they were to obey. Disobedience to those rules, exercising their freedom to choose, meant that they would fall from that state of perfection and would become transgressors — sinners. God warned, even at the beginning of time, that sin would bring death, both physical and spiritual death. *"And the Lord God*

commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'" (Genesis 2:16,17).

Discussion Point

With God's ability to look down through time and to see that man would sin, why do you think God even allowed him the power of choice?

Why is death an inherent factor in sin?

Consider the reality that in God only is life

– yet by the pureness of His own nature

He cannot continue to impart life to a sinful vessel. The very act of man's taking sin within himself closed himself away from his

life-source: from God. **Death would be the inevitable result; where there is no life, there is death!** How,

then, can sin be removed from man so that he can be restored to fellowship with God and, therefore, be re-connected to his life-source? Check scriptures in Romans 6:23; 8:11, and Hebrews 9:14,15.

However, when Satan came into the garden, in the form of a serpent, he asked Eve, "Has God indeed said, 'You shall not eat of the fruit of every tree of the garden'?"

Eve answered, "We may eat the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of

the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'”

Then the serpent said, *“You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”*

Listening to Satan’s words, Eve was convinced that the tree was good for food, that it was pleasant to the eyes, and that it would make her wise like God. So *“...she took of its fruit and ate. She also gave to her husband with her, and he ate.”* (Genesis 3:3-6)

As stated in 1 Timothy 2:14, Eve was deceived by the words of Satan. She did as he encouraged, and she brought sin into the world.

A woman is especially designed by God to do the particular work He has planned for her: to be a sharer of life with her husband and to care for their home and their children. (1 Timothy 5:14; Titus 2:4,5). This work requires that she be trusting, tender, and concerned about the welfare of her family. But, also, in the woman’s concentration on all things pertaining to (her perception of) the welfare of her family, it is possible for her to make poor decisions or to deal unfairly with others.

In his book, **Mere Christianity**, C.S. Lewis makes an excellent point regarding the roles of men and women:

“If there must be a head, why the man? Well, firstly, is there any very serious wish that it should be the woman? As far as I can see, even a woman who wants to be the head of her own house does not usually

admire the same state of things when she finds it going on next door. She is much more likely to say, 'Poor Mr. X! Why he allows that appalling woman to boss him about the way she does is more than I can imagine.' I do not think she is even very flattered if anyone mentions the fact of her own 'headship.' There must be something unnatural about the rule of wives over husbands, because wives themselves are half ashamed of it and despise the husbands whom they rule.

"But there is also another reason; and here I speak quite frankly as a bachelor, because it is a reason you can see from outside even better than from inside. The relations of the family to the outer world — what might be called its foreign policy — must depend, in the last resort, upon the man, because he always ought to be, and usually is, much more just to the outsiders. A woman is primarily fighting for her own children and husband against the rest of the world. Naturally, almost, in a sense, rightly, their claims override, for her, all other claims. She is the special trustee of their interests. The function of the husband is to see that this natural preference of hers is not given its head. He has the last word in order to protect other people from the intense family patriotism of the wife.

"If anyone doubts this, let me ask a simple question. If your dog has bitten the child next door, or if your child has hurt the dog next door, which would you sooner have to deal with, the master of that house or the mistress? Or, if you are a married woman, let me ask you this question. Much as you admire your husband, would you not say that his chief failing is his tendency

not to stick up for his rights and yours against the neighbours as vigorously as you would like? A bit of an Appeaser?"

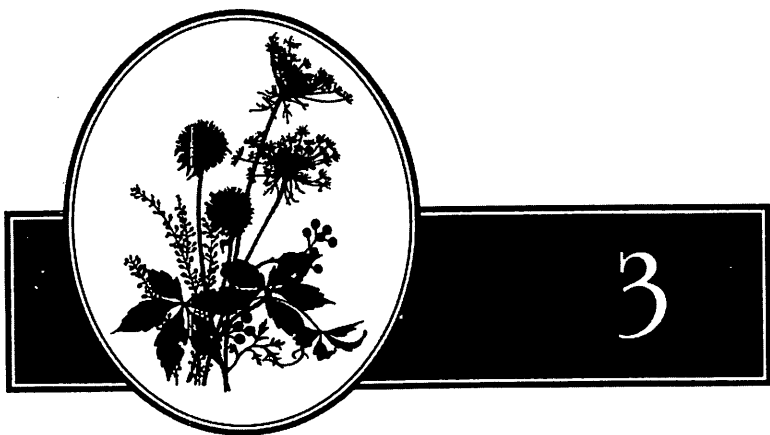
Perhaps these characteristics in the nature of Eve led her to listen to Satan, weighing what she perceived to be a good choice for her family above the necessity of obeying the command of God. Her logic was wrong and her disobedience brought disaster on the whole of humanity.

In this sad story we see the **first case** of a woman *taking the leadership role from her husband*, and of her husband *allowing it to be done*. There is no indication that Eve turned to Adam to ask his thinking and advice about eating the fruit. There is also no indication that Adam tried to stop Eve, though he knew very well what God had said, and though the record says that he was *with* Eve. How sad it is that *this overturning of the leadership as God had planned it for the family* resulted in the great transgression and the fall of mankind.

For Class Discussion:

1. As Christians, we live under _____, recorded in the _____.
2. The commands in the New Testament concerning the work and behavior of Christian women resulted from what two historical facts?
3. Was the man created for the woman? the woman for the man? Can either function independently of the other?

4. In relation to Adam and the creation, what does “leadership” mean? “responsibility”?
5. With man placed in the role of leadership, was woman relegated to a life of non-importance? Why not?
6. Why were humans given the power of choice?
7. God warned Adam and Eve that disobedience — sin — would bring what?
8. What did Satan say to Eve, as assurance that eating the forbidden fruit would result in good things for them?
9. Eve was convinced that the tree was good for _____, pleasant to the _____, and that it would make one _____.
10. Describe the characteristics God gave to woman to equip her for the work she was to do, that is, being a co-worker with her husband, and caring for their children and their home.
11. This is the first case of a woman doing what? and of her husband doing what?
12. Their overturning of God’s rules of leadership resulted in what?



God's Rules in Response to the Fall

From the creation God had intended man to be the head of his household. Yet, because of the transgression led by woman, new restrictions and laws were made.

After Eve and Adam had eaten of the forbidden fruit, they realized that they had sinned and, for the first time, they felt fear of God.

“And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the

trees of the garden. Then the Lord God called to Adam and said to him, 'Where are you?'

"So he said, 'I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.'

"And He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?'

"Then the man said, 'The woman whom You gave to be with me, she gave me of the tree, and I ate.'

"And the Lord God said to the woman, 'What is this that you have done?'"

In this sad story of temptation, Eve took over the leadership in the family, and Adam allowed her to do so. But when God came on the scene, did He follow the changes they had made in their roles?

No. God called to Adam. Did God know that the sin had been committed? and did He know *who had led* in the transgression? Of course He did, for God knows all things. But God had made Adam the head of the family, with the responsibility for its proper leadership, and so *He called Adam to answer for what had been done*. We need to learn from this first instance of disregard of God's order that **God Himself does not and will not change His system, no matter what man does.**

In fact, we read in Romans 5, "*Therefore, just as through one man sin entered the world, and death through sin*" (V. 12); "*...For if by the one man's offence many died...*" (V. 15); "*For if by the one man's offence death reigned through the one...*" (V. 17). God did not accidentally

or carelessly use the wrong word, 'man' instead of 'woman'. These three repetitive statements in this single chapter of Holy Writ are telling us that even though Eve led in the actual eating of the forbidden fruit, it was by Adam's failure, first, to exercise his leadership authority in the family that sin was allowed in the world. In God's record, it was by man, and not by woman, that sin and the resulting death came on mankind.

At the time of the initial transgression, new rules and punishments were spoken to the serpent, to the woman, and to the man as consequences of their sin, but of particular interest to us in our study of the role of woman are the words spoken to Eve: *"I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; and your desire shall be for your husband, and he shall rule over you"* (Genesis 3:16).

Sorrow and pain were brought into the world because of sin, and woman, as the more sensitive and emotional half of humanity, was to bear the greater burden in these areas. Her



Discussion Point

Death, both physical and spiritual, was the ultimate consequence of sin. Why, though, would pain and sorrow have been laid on Eve? Are these two closely coupled with death? Are not all three actually component parts of the whole?

conception of children was increased, as was the pain of childbearing. In addition, she was placed under a greater subjection to her husband's authority, as her "*desire was to be toward her husband*", and he was to "*rule*" over her.

In 1 Peter 3:1-7, we read further instructions, given to wives and to husbands who were Christians: "*Likewise you wives, be in subjection to your own husbands.... Do not let your beauty be that outward adorning of arranging the hair, or wearing of gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.*"

"Likewise you husbands, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered."

These verses tell us that God's order of authority, making man the *head of the household* and the *leader responsible for the welfare of his family*, did not end with the coming of Christ and the beginning of His new law. Christian women, too, are commanded to be under subjection to their husbands, while their husbands are to lead them with an attitude of love and understanding.

But someone will ask, "Suppose a woman is more intel-

ligent than her husband, or suppose she is the better leader of the two. Should she not, in these cases, take the leadership?"

NO. Nowhere has God given any man or woman the authority to set aside the system of order He established!

Realizing the order of authority God has fixed for the family should cause men and women to be very careful in their choice of mates. If a strong woman finds herself married to a weak man, part of her responsibility as "*an help meet*", "*a helper comparable to man*", would be to *encourage her husband in the leadership role rather than to further weaken him by taking over his responsibilities.*

The wording in these verses shows us that this matter of authority is not simply a decision left to the husband and wife. Rather, we are reminded of these things:

Discussion Point



As parents, rearing sons and daughters, how important is it that we properly teach them regarding these serious aspects of authority and relationships bound up in marriage – not as our own preferences but as laws given by God? With weighty teaching from childhood up to the time of marriage, would this not help to form the thinking and selection of a mate? Would children not, as a result, be more conscious that marriage is a contract between the two humans and God, and therefore that everything regarding it is under God's regulation?

✿ That a gentle and quiet spirit in a woman *“is very precious in the sight of God”*.

✿ That the proper relationship between a man and his wife will ensure that their *“prayers may not be hindered.”*

✿ The husband/wife relationship is not merely *between themselves, based on their own judgment and opinion*; rather, their relationship with God, Himself, is affected by *their obedience to Him in their relationship with each other*.

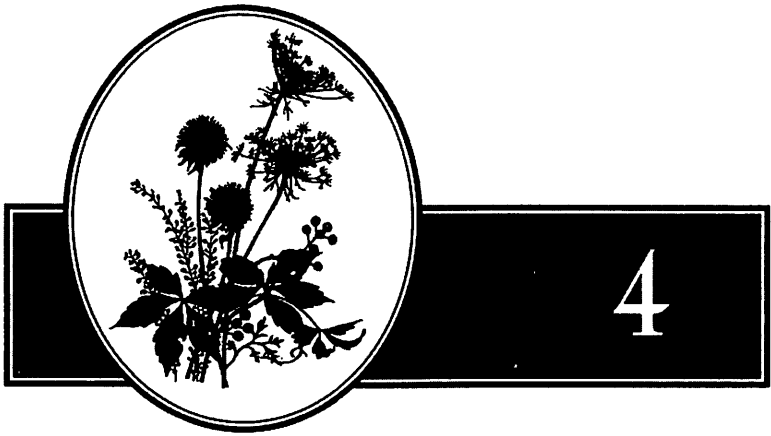
✿ We cannot set aside God’s law on any matter and be pleasing to Him.

A concluding and clear statement concerning this order of authority, as established by God, is found in 1 Corinthians 11:3 where Paul said, *“But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.”*

For Class Discussion:

1. From the creation, as a natural order of things, God intended what?
2. Because of the transgression led by woman, what was done?
3. From whom did God require the first explanation concerning the sin Adam and Eve had committed? Why?

4. From this first disregard of God's system, we need to learn _____
_____, _____
_____.
5. According to God's record, sin came into the world by whom?
6. God told Eve that He would greatly multiply what two things?
7. What two things did He say in regard to her relationship with her husband?
8. Eve was warned that she would bring forth children in _____, another part of her punishment.
9. Does the husband/wife relationship, begun and described in Genesis, continue even in the Christian era?
10. How did Peter describe a godly woman?
11. How are Christian men to lead their wives?
12. If the wife seems better able to lead than the husband, should she do so?
13. What line-up of authority did Paul give in 1 Corinthians 11:3?



What Does It Mean:
*“She Shall Be Saved
in Childbearing?”*

“Nevertheless she shall be saved in childbearing if they continue in faith, love, and holiness, with self-control” (1 Timothy 2:15).

When we look at the context of the above-quoted verse, we are taken back to the transgression of Adam and Eve in the Garden of Eden, as recorded in the third chapter of



Discussion Point

How would you explain the meaning of the expression, "She shall be saved in child-bearing"? How would faith, love, holiness and self-control enter into the promise of being saved in childbearing?

Genesis. When God pronounced the curse on Eve for what she had done, He said that her sorrow and her conception would be multiplied, and that she would bear children in pain. But He also said that He would put enmity between the woman and the serpent, between the serpent's seed and the woman's Seed: "*He shall bruise your (the serpent's) head, and you shall bruise His (the woman's Seed) heel*" (Genesis 3:15). This is counted as the first prophetic statement of the coming of the Savior, Who would be born of woman.

*** Thus, through woman, who had brought sin and death into the world by her disobedience, would also come the remedy for sin when Jesus Christ would one day be born of the virgin Mary. In this way, the bearing of children would become the means of salvation for the obedient of mankind.**

But, in addition, there are two other senses in which women shall be saved through childbearing, if they continue in faithfulness to God.

✿ While God gave to Adam, and thus to the male creation, the work of providing for the physical needs of the family, He gave to woman the responsibility of caring for the home and the children. In 1 Timothy 5:14, women were instructed to *“marry, bear children, manage the house....”* In Titus 2:4,5, older women were told to teach *“the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands....”*

Discussion Point



It would seem unnecessary for a woman to be taught by another “to love her husband, to love her children”. In your own life did you feel the need for such instruction? In this age of working wives and mothers and broken homes, is the natural bonding less likely to take place?

Is “love” primarily an emotional thing, or does it also include the way a mother looks after the many needs of her family, her spirit of self-sacrifice, her willingness to put their needs before her own?

It is in carrying out, in faithfulness, this God-given work that women can be approved of God. Obedience to His commands to care for the home and children is not a matter

of choice; it is a part of the plan of redemption for woman. Thus, *the woman shall be saved through child-bearing*, if she continues in faithfulness....

✿ Another sense in which a woman shall be saved through childbearing is that she will experience many occasions of distraction and hindrance in her individual spiritual growth during the years of caring for infants. A woman who takes her small children with her to worship is continually mindful of their needs, of their cries, their wriggling, their noises, their hunger. She cannot worship without interruption. She may go through several years of faithfully assembling with the saints for worship and yet hardly being able to enter into a frame of mind to worship because of her children.

Even at home, she may have difficulty in finding time every day for her own personal studies and time with God, because of the interruptions and needs of her children. Though she may go through days when her spirit feels poorly nourished, she is likely to learn, through this process of self-denial, *to hold God and His word in a continual closeness in her heart*, to compensate for the lack of opportunity to take out minutes or hours for personal reading and uninterrupted prayers.

God knew what the helplessness and the needs of infants and small children would be. He especially equipped women to deal with those needs, giving gentleness, patience, a tender heart, a perceptive spirit, and tena-

cious love in full measure to His creation of woman. This is the nature of woman, to a degree not typical of the nature of a man. And as a mother does her “mothering” from day to day, she should grow in her God-given abilities, becoming ever more loving and patient and wise in dealing with her children. Thus her own life is enriched and made more godly through developing in the work God has given her to do.



Discussion Point

How are children molded in spirit and personality by their mothers? How are mothers molded in spirit and personality by their children? Is this interwoven relationship a part of God's involved plan for saving both the mother and her children?

But she must be *faithful* throughout those trying times. In spite of finding few opportunities to worship without distraction, in spite of the shortage of time to study and to satisfy her own spiritual hunger for God's word, in spite of the fact that most of her emphasis during those years will be the sharing of spiritual thought and concepts on the level of a two-year-old or maybe a five-year-old, she must be diligent in holding onto her own personal relationship with God. As she faces the challenges of motherhood, she must learn:

- ✿ a deeper faith in God
- ✿ a greater dependence on His care
- ✿ a more consuming love for Him
- ✿ a greater degree of holiness
- ✿ and certainly there will be ample opportunity to practice the discipline of self-control!

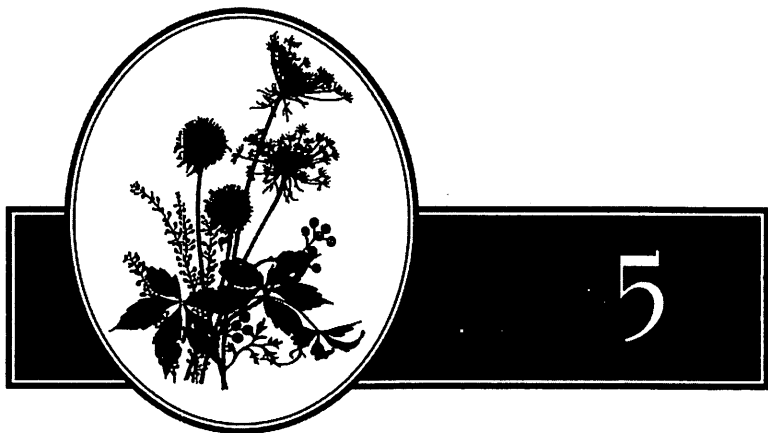
Why must she practice these attributes? *Because she cannot pass on to her children a living faith in God unless her own relationship with Him has become — in spite of all the challenges — the most important part of her life.* But as she struggles with her own growth, while providing spiritual guidance for her children, she will mature into the kind of strong spiritual person who can then weather all the challenges of life, in faith and dedication to God.

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

For Class Discussion:

1. The verse in this study takes us back to which occasion?
2. In addition to the consequences God pronounced on Eve because of her sin, He made a promise. What was that?
3. How would the Messiah, the Savior, be born?
4. In this way, the bearing of children would become _____

- _____.
5. 1 Timothy 5:14 says that women were to “_____, _____, _____.”
 6. What were older women told to do?
 7. Obedience to God’s commands to care for the home and the children is not a matter of choice; it is a part of the _____.
 8. How does a mother’s faithfulness in worship, even during the years when her children are small and distracting, help her to grow spiritually?
 9. What are some of the attributes necessary to be a good mother?
 10. How does “mothering” help a mother to grow in these attributes?
 11. What is the key word to “salvation in childbearing”?
 12. Why is it so very important that a mother develop and strengthen these attributes?



What Does It Mean to Be “a Helper Comparable to Man”?

With the completion of the creation of all animal life, Adam gave names to every creature, *“But for Adam there was not found a helper comparable to him”* (Genesis 2:20). God had made man in His own image, giving him intellect, emotions, and an immortal spirit so that there could be love

and communion between God and His creation. Now, for man himself, Adam realized that there was no one of his own kind with whom he could share existence in the wonderful world God had made.

Discussion Point



What do you think it means, that the woman was to be "comparable" to man, a "help-mate" for him?

As Adam was shown the animals and was giving names to all of them, would it have been apparent to him that there were "male and female" of every kind? Would this have helped him to realize that his own counter-part was not there? Why do you think God waited about creating Eve, allowing Adam to feel his aloneness and his need for a mate?

Actually, Adam, as man, was only half of the planned human creation! Though he could live and function, seeming to be complete within himself, God knew that sexually, physically, mentally, emotionally, socially, and spiritually, Adam must have a counter-part if he was to be whole. So, when Adam realized his aloneness, God made him sleep and took a rib from his side. From the rib — not from the earth — God made woman and brought her to the man. 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" (Genesis 2:23).

In today's world we see men who never marry, as well as women who prefer to live alone. In some cases they choose to devote themselves greatly to God's service, so that the love of God takes the place of love of human companionship.

In other cases, various circumstances prevent marriage, and this may be accepted with varying attitudes. But the majority of men and women follow their instinctive human need to marry and have a family. Men need the affection and care of a wife, the support of a homemaker. Women need the protection and security of a husband. Both have the inborn need for procreation, for children who will live after them. These deep needs were planted in the human system by God Himself, and they cannot easily be ignored.

Compared to the likeness between man and animals, any woman would be "comparable" to any man, simply on the basis of being human. But we know that among humans, often particular men and women are not suited to each other. They are not "on the same wave length". Sometimes we see a well-educated man married to a woman who is not educated, whose interest in the world is no larger than her own existence. Sometimes we see a sensitive and intelligent woman whose great mistake in life was the choice of a small-minded man for a husband. How critically important it is, when the choice of a life-mate is being made, that all parts of both personalities be considered! How vital it is, for happiness, that the man and

woman be as God intended, “comparable” to each other!

How is the woman to be a helper? As already stated, she is the life-time companion of her husband. From the beginning, God did not intend for divorce to take place. He planned that there be “one man for one woman for life”. Jesus reaffirmed this fact when He said, *“Have you not read that He who made them at the beginning made them male and female, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate”* (Matthew 19:4-6).



Discussion Point

Divorce has become an accepted thing by the majority of people. Many would refuse to live under the restrictions spoken by Christ, denouncing it as a Judeo-Christian law that people have no right to bind on others. Yet, “one man for one woman” predates both Jews and Christians; and it is not a law, but it is a truth. From man was made woman. The two together make one. This is a fact of creation, not a law arbitrarily dreamed up and imposed. Inherent in this truth is sexual safety if it is observed: no man or woman has ever contracted sexually transmitted diseases from a pure marriage partner.

As companions for life, they will grow in their knowledge and understanding of one another. Together, they will not be lonely, a most important factor in the happiness of humans. If they are well-suited, they will be strength and support for one another in the decisions and challenges of youth. They will be able to care for each other through the frailties and sicknesses of old age.

The idea of “a helper comparable to him” is that the woman would be able to fit in and fill the gaps left by the man, whether through his inability to fill them (as in her role as a mother), or simply through his need for help, which is often the case in his work and other responsibilities of life. Where is the farmer who does not need the competent help of his wife and children to plant and tend and harvest the crops? How many small businessmen have depended on their wives to keep the accounts or to order the fresh stock or to tend the shop? In the New Testament, Aquila was a tent maker by trade, and his wife Priscilla helped him (Acts 18:2,3).

Biblically, the woman’s primary work is to bring children into the world, to care for them and for her husband, and to care for the home. Paul wrote to Titus, “...*that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed*” (Titus 2:4,5). Timothy was told to instruct even the young widows (and this would apply equally to those young women who have not yet married) to

"...marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully" (1 Timothy 5:14).

✿ **This work of bearing and rearing children, of managing the house while the husband earns the living for the family, is enough to more than fill a woman's time, if she does her work well. Some, not realizing the extreme importance of these responsibilities have belittled the woman's role, calling it menial and boring. But God could have paid no greater tribute to woman than that of giving her the privilege of shaping the lives and souls of the next generation and for eternity. When we look at the moral problems that are rampant in the world today, along with the rapid growth of crime, these facts tell**

Discussion Point



In an article in the Wall Street Journal, Andrew Peyton Thomas said, "The self-centered popular culture unleashed in the 1960s mocked and ultimately shattered the secure home. Now we are institutionalizing the worst aspects of this cultural revolution by warehousing infants merely so that we might accumulate ever-nicer possessions.

"Social science confirms that children raised in day-care centers and similar institutions are often emotionally maladjusted and mentally impaired."

us that mothers have abandoned their work in the home, and the home is falling into ruin as a result. This is truly the case, for parallel to the growth in problems is the growth of the number of women who have taken up the man's role of working at jobs outside the home. Whatever the reason for this choice, whatever the seeming necessity for women to do this, multitudes of homes are being destroyed because of the lack of attention God intended the wife and mother to give them.

✿ Besides the work of caring for the children and for the home, "the woman comparable to man" should want to prepare herself to stand at her husband's side as an asset to him. She should dress so that he will approve her appearance. She should develop her mind so that she is able to share her husband's thinking, his awareness of the problems and needs in their own world, as well as the rest of the world. She should be sensitive to his emotional needs, making it her goal to bring happiness and good things to his life. The husband of the successful wife will find in her his best friend, his closest confidante.

✿ The wife "comparable to man" will cultivate a good relationship with her husband's family, knowing that enmity with any loved one will bring stress to their own relationship. Jesus' advice that we be willing to "go the second mile" (Matthew 5:38-42) works wonderfully in overcoming the human shortcomings in families.

✿ **Most important of all, the wife should share spiritually with her husband. If he attends the worship assemblies while she stays at home with the children, neither she nor the children will grow very well spiritually. In fact, even the husband will not grow as he should, because he is growing alone. God intended that mutual growth in a family be the basis of greater spiritual development of each individual. Sharing spiritual thoughts, reading and discussing the scriptures together, praying together — these activities help all members of the family to grow in the knowledge of God.**

The apostle Peter wrote to women: “...*let your beauty...be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.... Likewise you husbands, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered*” (1 Peter 3:4,7).

When Paul wrote the Christian women in Ephesus, “*Wives, submit to your own husbands, as to the Lord*” (Ephesians 5:22), was he saying that the husband is authorized by God to have his foot on his wife’s neck? Is she not to have a thought of her own? Does she have no rights, no feelings? Certainly, this is not what God was saying.

The woman is truly to respect her husband, but she is neither to abuse him nor to be abused by him. In matters pertaining to the personal things of the home, and even the spending of money for the personal things, the knowledge



Discussion Point

Discuss ways in your own marriage through which you and your husband maintain a balance between your submissiveness and your respect for him, and his holding authority as the head of the family without being abusive.

and experience of the wife may qualify her to do these jobs better than her husband. In other things pertaining particularly to her realm as mother and homemaker, her judgment should be valued. In decisions that must be taken, both she and her husband may discuss the points and weigh what would be best. She may strongly influence his decision, but the biblical authority for leadership in the home is with the husband.

If the wife sees some point — in attitude, knowledge, judgment — in which she truly believes her husband needs advice or further knowledge, it is her duty as a “helper” to offer her thinking, in a gentle and loving way. No matter how right her knowledge may be, and how wrong her husband may be, it is never right for the wife to “boss” her husband, to order him around, or to command him to change. To take such an attitude would not only weaken her husband’s leadership but would also be disobedience to God. For a husband to tolerate such behavior would not only weaken himself and strengthen the bossy attitude of his

wife, but it would also be disobedience to God. We can never forget that, finally, all of us must answer to God for our behavior toward each other.

The loving examples of our Lord and the church are held up to the husband and his wife, as a guide in their treatment of each other: “...*let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband*” (Ephesians 5:33).

For Class Discussion:

1. When God made man, what did He give him?
2. Why?
3. In what ways must Adam have a counterpart if he was to be truly whole?
4. Whose DNA did Eve have?
5. What did Adam say when God brought Eve to him?
6. Is it important that a man and woman be suitable, matched for each other, if their marriage is to be all it should be?
7. What did God intend from the beginning about the duration of marriage?
8. What did Jesus say on the subject of divorce?

9. What are some advantages to being life-partners?
10. In thinking of husband/wife teams that you know, discuss how the wife is a helper to her husband.
11. Biblically, the woman's primary work is: _____
_____, _____, _____.
12. Does society's attitude about the God-given work affect the attitude of many women?
13. God could have paid no greater tribute to woman than:
_____.
14. What are some effects of women abandoning their work in the home?
15. Discuss the four parts of a woman's work in being a help-mate to her husband.
16. In matters concerning the home, and her particular realm as wife and mother, should the husband value the judgment of his wife? Should he delegate responsibilities to her in those areas of her expertise?
17. When a husband needs guidance in some point, does it come within the role as "helper" for the wife to offer advice? How?



Can a Woman Be an Elder or a Deacon?

In this changing world, more and more women are asserting their right to be and do anything men are allowed to do. Even in the realm of religion, women often take behind-the-scenes leadership roles, telling their husbands what should and should not be done in the church. In an earlier lesson we have shown that God gave the men the responsibility to lead the women. If men are strong and do their work well, God is pleased. But if they are weak and abdicate their leadership roles, allowing the women to be

the “bosses”, this does not mean that God accepts their reversal of roles. Still, God holds the men responsible.



Discussion Point

Do you believe the Scriptures allow women to fill roles of leadership in the church? Some feel that the restrictions placed in the New Testament merely reflect the culture of that time. Who directed the writing of the New Testament? Is it the message of men or of the Holy Spirit?

Sometimes critics make belittling remarks about the apostle Paul because it was by his pen that God gave the instructions that women are not to teach publicly in the church, nor are they to usurp authority over the men (1 Timothy 2:12; 1 Corinthians 14:34,35). These statements lead some presumptuous people to mock, saying that Paul, who was not married, must have disliked women. However, Paul, like all the other writers of Scripture, wrote as he was instructed by the Holy Spirit. He did not write according to his own preferences or thinking. The passage in 2 Timothy 3:16,17 says *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”*

It is easy enough for us to understand God's law in the matter of leadership, if we want to see.

✿ **Approximately forty writers were used to pen the Old and New Testaments — yet there was not a single woman among them!**

✿ **In the birth of the nation of Israel, Jacob had twelve sons and one daughter — but we speak of “the twelve tribes of Israel”, each tribe being the descendants of one of Jacob's sons.**

✿ **We see countless patriarchs (fathers of families), priests (no priestesses), judges (There was one woman who was a judge in Israel — Deborah — as recorded in Judges 4:1-9, because Israel had fallen into evil in the sight of God and evidently there was no man with faith and courage enough to provide any leadership. This was to the shame of the men, as stated in verse 9.), kings, and other men who were appointed by God to leadership.**

✿ **The preachers and leaders named in the New Testament were men, in spite of the fact that in some cases it is recorded that the church met in the homes of women.**

✿ **We read of the twelve original apostles — all men — even though some of the women in Jesus' company had more faith than the apostles (Luke 24:10,11) This shows that it is not because men are more intelligent, or more capable, or have greater faith, that they were appointed as leaders in the family and in the church, but simply because man**

was first in creation and he has been designated by God as the one in authority. It is, therefore, his God-given responsibility not only to prepare himself to lead but to lead to the very best of his ability.

The New Testament teaches that there are to be individual congregations of the church of Christ, and that each is independent of the other, being led by its own qualified elders and deacons (Acts 14:23; Philippians 1:1; Titus 1:5). The qualifications for the men who filled these offices are given in 1 Timothy 3:2-13 and Titus 1:5-9.

“A bishop [another word for ‘elder’ or ‘pastor’] then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

“not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

“one who rules his own house well, having his children in submission with all reverence



Discussion Point

What reasons would you give for God's requirements that elders be married and that they have a plurality of believing children? Since the church is called the family of God, how would an elder's experiences as a leader in his own family help him to provide the best possible leadership for those under his care in the church?

“(for if a man does not know how to rule his own house, how will he take care of the church of God?);

“not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.

“Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil” (1 Timothy 3:2-7).

“...appoint elders in every city as I commanded you —

“if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

“For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,

“but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

“holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Titus 1:5-9).

The directions given in the appointment of elders show several things:

✿ **Each place was to have its own elders, a plurality of leadership.**

✿ **The description is of a man, in that “he be the husband of one wife...one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?)” (1 Timothy 3:2,4,5).**

✿ **The man who aspires to be an elder cannot be a bigamist, a polygamist, or a divorced man, but he must have only one wife; he must also have shown by the shaping and training of his own household that he can work well in a leadership role and can successfully guide children — whether children in the flesh or spiritual children — to maturity. Having gained experience through the years-long leadership of his own family, he can be expected to provide sound leadership, with his fellow-elders, for the congregation which he serves.**

A woman, obviously, cannot “*be the husband of one wife*”. Neither can she be the leader in her own family, usurping authority over her husband, and be pleasing to God in doing this. Therefore, she cannot qualify to be an elder, taking authority over her husband as well as the church.

“Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be proved; then let them serve as deacons, being found blameless.

“Likewise their wives must be reverent, not slanderers, temperate, faithful in all things.

“Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus” (1 Timothy 3:8-13).

Deacons, in the official office, were to “serve” under the elders, which is what the word “deacon” means. In some denominations today there is no office of “elder”, but the “deacons” do the work of “elders”, while the so-called “pastor” (who was an elder in New Testament times) does the work of an evangelist or preacher.

These corruptions of proper offices are unscriptural. We must let God be the authority, and we must listen carefully to what He says in His word. He has said that each church is to have elders, and that there are to be deacons. Qualifications are given for both, and *these must be met before a man can be appointed to either of these offices.* Until there are such qualified men, the church would function without elders and deacons, as was the case in Crete



Discussion Point

Some would ask: "Conceding the point that it would be wrong for a woman to rise up on her own and take control over a congregation, would it be wrong for her to serve in a leadership role if she was appointed by the elders? Would she not be serving under their authority?"

The problem with this reasoning is that we can never forget the fact that no man – not even an elder – has the authority to set aside God's laws on any matter and to enact new ones himself.

and other places before elders could be appointed.

As with elders, deacons also are to be *“the husband of one wife”* (1 Timothy 3:12). Obviously, no woman qualifies to be a deacon.

Some would look at verse 11 and say that this applies to “deaconesses”. But the context shows that it is speaking of the godliness of the wives of the men who were leaders in the church, not of a woman who has been appointed “deaconess”. Of course, in an unofficial sense, all Christians are “servants”, and we are to serve. There is much work that a woman in the Lord’s church can do to help other Christians and to enlarge the church itself. This, they are certainly encouraged to do.

But any group that would take it upon itself to appoint a woman to the office of elder or deacon, giving a woman authority of leadership over a congregation of the Lord’s church, would be acting in direct violation of these plain passages of Scripture. It would be an addition to the commands of God, a thing that is strictly forbidden in His word (Revelation 22:18,19; Deuteronomy 4:2; Proverbs 30:6).

For Class Discussion:

1. Was Paul a “woman hater”?
2. How many women were among the inspired writers of the Bible?
3. How many women were heads of the twelve tribes of Israel?

4. Were Mary, Martha, Priscilla, and other women numbered among the apostles?
5. Discuss the greater faith of women in some cases, and how this proves that men were appointed because of being first in creation and therefore having the responsibility of leadership.
6. It is, therefore, his God-given responsibility to :

7. Each congregation, according to the New Testament pattern, is to have _____ and _____, a _____.
8. Discuss the qualifications of elders in 1 Timothy 3:2-13 and Titus 1:5-9.
9. Do you believe God literally requires that elders be married to one wife and have a plurality of believing children?
10. What do the Scriptures say about a man who is a failure in leading his own family?
11. These rules exclude women as elders and deacons on what two points?

12. Can a woman “serve” in the church? Are men authorized to appoint women to an official office as “deaconesses”?
13. Discuss the confusion in some denominations today with “elders”, “deacons”, and “pastors”.
14. Why is it imperative that the church follow God’s laws concerning elders and deacons?



Can a Woman Preach Publicly?

In most denominations today, women take an active public part in worship. The thinking is that society has progressed past the ancient biblical times when women were “inferior” and “repressed”, and that now they are free to do anything men can do. Many people actually glory in this new thinking, believing that at last the injustices done to women through the centuries have been removed. So women preach, women become bishops, they wear the religious robes of men and they do the work of men.



Discussion Point

How do you feel about women in spiritual leadership roles? Was repression actually the reason for restricting women in the past, or was there a greater respect for the Bible as being the word of God? Has the modernist view (that men – not God – wrote their own beliefs and what they had experienced) eroded the authority of the Scriptures?

Is this new liberty approved of God? Is the Bible actually only the product of its day, the writings of the thinking of men of the first century and ages prior? If its words are truly from the mind of men and not from the mind of Almighty God, then we have ignorantly been held captive by prejudices of the past. But if the Scriptures are the inspired, God-breathed message to man from the heart of God Himself, then no human has the authority to call it “dated” or to set it aside as irrelevant to this age.

Jesus plainly said, *“He who rejects Me, and does not receive My words, has that which judges him — the word that I have spoken will judge him in the last day”* (John 12:48). He told the apostles, *“And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven”* (Matthew 16:19).

The Scriptures, repeatedly, are claimed to be the word of God, not of man: "*All Scripture is given by inspiration of God...*" (2 Timothy 3:16). Our Lord, in the closing message of the Scriptures, warned, "*...If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book*" (Revelation 22:18,19).

It is no small matter to deal with the word of God. To change anything which He has written, assuming an authority greater than God, Himself, is to bring damnation on oneself. Paul warned in Galatians 1:6-9 that even if an angel

Discussion Point



Imagine yourself literally standing in God's presence on the day of judgment. Throughout your life you have argued that specific laws and commandments in the Scriptures were not really important – that the only thing that mattered was the grace of God. You will be on one side saying, "It doesn't matter." The Holy Spirit will be on the other, saying, "You have added to, and taken from, the word of God." How will it feel to have been presumptuous enough – a mere human – to be arguing with the Holy Spirit?

from heaven taught something different to what had been taught through the direction of the Holy Spirit, that one would be accursed of God. Men — or women — who take such presumptuous authority to themselves will face condemnation in the judgment.

✿ The “Jesus Seminar” was a meeting of a group of “authorities” in biblical studies, men who claimed to be leaders in the religious world. Russell Shorto wrote an account of the event, *Gospel Truth*. He said, “*The Jesus Seminar intensely examines the Gospels, word by word, a worthy project in and of itself. The audacity of the group lies in the fact that they vote on which words and events can be attributed to the historical Jesus. The remaining passages are thought to be added by ‘storytellers’. As might be guessed, the votes for authenticity are few.*”



Discussion Point

What does it do to the average “believer” when the preachers and leaders in denominations openly teach that the Bible is the product of men, and not the infallible word of God? that Jesus was not born of a virgin, that He did no miracles, that He was not resurrected from the dead? Could this explain, in part, why our nation is decaying in unbelief?

It is this attitude, so prevalent among leaders and preachers in the denominational world, that has led people to disregard the Bible and to look instead to today's culture for guidelines in spiritual matters.

But God has not relinquished the guidance of His people to the whims of man. Rather, He has made explicit laws, recorded them clearly in His word, and has preserved that word for our use today. The Bible *must* be our authority on all things spiritual.

In the Scriptures we have no example of a woman standing up and preaching, by God's authority. Many women followed Jesus and ministered to the needs of Himself and His apostles, but none of them were appointed to preach. When the seventy were chosen and sent out, there is no indication that a woman was among the number. All of the apostles were men, and when Peter stood up with the eleven to preach the gospel for the first time, no woman also preached.

Surely Mary, the mother of Jesus, had a powerful "testimony" she could have given. Mary Magdalene had been miraculously healed by the Lord, and it was to Mary that He first appeared (perhaps because she had greater faith at that point than any of the apostles, whom He upbraided for their unbelief in Mark 16:14). But neither of these women was allowed to preach. Mary and Martha were close friends of Jesus, and they could have told in convincing words of the day when Jesus had raised Lazarus, their brother, from the dead. But neither God nor the apostles asked them to do this.

Why? Because the woman's role in society, in the home, and in the Lord's church is not the same as the man's. Men are given the responsibility to make the public defense of the Gospel, to preach it fearlessly so that those who hear may be converted and may be able to teach others also.

Women, on the other hand, are to learn in quietness. We read, "*Let your women keep silent [one translation says, 'to be in quietness'] 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*" (1 Corinthians 14:34,35).

1 Timothy 2:8-14 adds: "*Therefore I desire that the men [the word in the Greek is 'males'] pray...in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works.*

"Let a woman learn in silence [quietness] with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence [quietness]. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression."

✿ **Note that the Holy Spirit takes our minds back again to the two points relevant to woman's relationship to man, from the beginning: (1) Adam was formed first, then Eve; (2) Adam was not deceived, but the woman being deceived, fell into transgression.**

Women, again, in these latter days have been listening to Satan — and *weak men have been repeating Adam's mistake of weakness* — for women are taking over the work of preaching in many pulpits. Look at those women who presume to make themselves preachers: most are extremists, in their messages, in their dress, and in their claims. In recent years, two Pentecostal women preachers who have claimed to be great ones in the world have also dressed themselves with huge wigs, with the most extreme clothes, with the gaudiest make-up on their faces, and with the costliest of jewels. They are perfect illustrations of women who have followed Eve's example and have turned a deaf ear to everything God has said concerning their behavior.

No, women are not authorized by God to preach.

For Class Discussion:

1. Many people today feel that women are now _____
_____.
2. Discuss some of the offices women currently hold in religious groups. Were these offices found in the first century church?
3. How did we get the Bible?
4. Jesus said, "He who rejects me, and _____
_____".

5. If an angel told us to do something contrary to the Scriptures, should we listen? Can you give an example of such an occurrence?
6. In the New Testament we have no example of any woman being sent out to preach. TRUE or FALSE?
7. The woman's role in _____, in the _____, and in _____ is not the same as the man's.
8. How were women instructed to behave in 1 Timothy 2:8-14?
9. In the Timothy text, where "men" are instructed to pray, is the Greek word generic, meaning "mankind", or does it mean "males"?
10. What are the two reasons given in 1 Timothy for women not being allowed to teach or to have authority over men?



Can a Woman Teach?

If the question is, “Can a woman teach publicly a mixed group of adults?” the answer is NO. The scriptures in 1 Corinthians 14:34,35 and 1 Timothy 2:12-14 forbid a woman to be in a position of authority over men in the assembly of the church. *“And I do not permit a woman to teach or to have authority over a man, but to be in silence.”*

But “teaching” involves much more than public lecturing. All of us teach every day as we go about our normal lives.

✿ **We teach by our behavior, by the way we interact with others. To the young preacher Titus, Paul wrote that women are to be discreet and chaste in**

their behavior, *“that the word of God may not be blasphemed”* (Titus 2:5). To Timothy he wrote directions for the young widows, that they conduct themselves in such a way that they, *“...give no opportunity to the adversary to speak reproachfully”* (1 Timothy 5:14). It is obvious from these instructions that all of us teach — good lessons or lessons that bring shame and reproach on God’s word and His people — by the way we live before others.



Discussion Point

We do not live alone in this world. Whatever we do is seen by others and has some effect on them. By calling ourselves “Christ-like” and yet not living like Him, we cause people to turn away from Christianity. In Romans 2:24, the prophecy is referenced: “The name of the Lord is blasphemed among the Gentiles because of you.”

✿ **Women teach continually within the walls of home. Aware that some Christian women were married to unbelieving men, Peter wrote these instructions: *“Likewise you wives, be in subjection to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your***

chaste conduct accompanied by fear” (1 Peter 3:1,2).

In cases where the wife is a Christian but the husband is not, his only hope for salvation lies in the faithfulness of his wife. If she is half-hearted about her Christianity, attending the assemblies irregularly and being unconcerned about her daily spiritual growth or the teaching of others, she will likely become a stumbling block to her husband. Her own behavior will blind him to the truths of the gospel. But if she, lovingly and respectfully, insists



Discussion Point

There is the story of the elderly couple. They were not Christians. He was strong, she was pliant and submissive. She learned the truth and wanted to obey the gospel. He stormed out at her that he would divorce her if she was baptized. And, of course, he vowed he would never be baptized himself!

Finally, she found the strength to obey God rather than her husband. In spite of tremendous ranting and raving at first, within a year he had softened his strong stubborn heart and had become a Christian! Truly, she had been his only hope. If she had never marshalled the strength to follow her convictions, he would not have found the tenderness of heart to obey.

that God must come first in her life, her husband and family members will learn from her godly conduct.

✿ Women are also the teachers of much of the faith their children learn at home. We read, concerning the young preacher, Timothy, *"...the genuine faith that is in you, which dwelt first in your grandmother Lois, and your mother Eunice, and I am persuaded is in you also"* (2 Timothy 1:5). Timothy's father was a Gentile. He did not have the faith of the Old Testament Scriptures as the foundation on which faith in Christ could be built. Timothy learned those truths as a child at his mother's and grandmother's knees, as they carefully taught him the word of God.

These examples of women teaching God's word show us that they are free to teach at every opportunity, through their behavior and within the home. But can a woman teach those who are not of her family?

✿ We read in Acts 18:2,25,26 of a man and his wife named Aquila and Priscilla. They lived in Corinth and were tentmakers of a Jewish background. Paul stayed with them while he was in Corinth. Whether Priscilla and Aquila had already become Christians or whether they were converted by Paul, the Scriptures don't say. But when Paul left Corinth this couple traveled with him as far as Ephesus. There they found a Jew named Apollos who was *"an eloquent man and mighty in the Scriptures"* (v. 24) *"When Aquila and Priscilla*

heard him, they took him aside and explained to him the way of God more accurately” (v. 26). The wording of the Scriptures indicates that the teaching of Apollos was a joint effort of Aquila along with his wife. Of course this would not have been public teaching in a synagogue or in an assembly place for the church, but was done privately in a home where *“they took him aside.”* There are many cases of private Bible discussions in homes where it is good for a woman to share in the teaching. Her attitude and behavior in those instances should be the same as for any Christian: gentle and loving, not “know-it-all” or with anger.

✿ In this present age of the printing and availability of many books, the question is sometimes asked, “Is it wrong for a man to read an article or a book written by a woman?” This would be parallel to a woman taking part in a private study in a home, except that the words would be printed instead of being spoken orally. There is no public teaching involved; the man is free to take up the writing or to put it down, as he chooses; and he is not under any pressure of leadership from the absent woman.

✿ Are there any occasions when a woman may teach publicly? Paul’s instructions to Titus speak of the older women, *“that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands...”* (Titus 2:3-5). So it is not only permitted but commanded that women

are to teach other women, and that women are to teach children. This may be done privately, within the home, or it may be done publicly, in small classes, in large classes, in seminars and “workshops” — in any situation where men are not present.

✿ There is even the possibility of small, isolated churches being made up only of women. What are they to do in such cases? Must they forego having worship assemblies, because there is no male member to lead them? No; if all the members of the congregation are women, it would be their responsibility to conduct the service themselves, as long as no male Christians were present.

So the question is not, “Can women teach?” but, again, it is a question of leadership roles. A woman is not to teach publicly where men are in the audience. In a public gathering, where male Christians are present, the men are to do all the leading in worship activities as well as in teaching. This is their God-given responsibility, and they are being disobedient to God Himself when they turn that work over to women, no matter how “qualified” the women may be.

The work of teaching children, other women, and unbelievers is a tremendous and time-consuming task. If women will do that work well, many will live with God eternally who would otherwise be lost. Let us focus on what women can do, rather than quibble and debate over what they *cannot do*.

For Class Discussion:

1. Can a woman teach publicly in a mixed group of adults?
2. We teach by our _____, by the way we _____.
3. How is it possible for a Christian woman to teach her unbelieving husband?
4. Do weak and half-converted "Christian" mates often close the door of salvation to their families, setting such poor examples that no one can reach them?
5. Women are also teachers of the faith for _____.
6. Can a woman teach, privately, those who are not of her own family? Give an example.
7. Under what circumstance is a woman permitted to teach publicly?
8. Having discussed these many ways in which a woman may teach, we realize that the real question, again, concerns _____.

9. In a public gathering, where _____
_____, _____ are
to do all the _____, as well
as in _____.
10. If a woman in the audience is more qualified, better
educated, and a better speaker than any of the men,
should she be allowed to preach or teach? Why, or
why not?
11. Has God given women ample and important work
to do? On what should we focus?



What if a Man Calls on a Woman to Speak Publicly?

In this age of the influence of “Women’s Liberation” movements, all types of reasoning are put forward, attempting to authorize women to take a public leadership role.

Realizing that the Scriptures say, “*I do not permit a woman to teach or to have authority over a man...*” (1 Timothy 2:12), the question is asked, “Elders, or the men of the congregation, are to have authority over the women. If

an elder called on a woman to pray or to preach in the assembly, would that be permissible, since she would only be obeying the directions of the elder?"



Discussion Point

If the apostle Paul were here today and said, "I [by the authority of the Holy Spirit] do not permit a woman to teach..." how would it feel to be one of those walking up to his face, declaring, "But I say it is all right!" Who are mere men, to be so presumptuous in their pronouncements?

This would seem to be in order. After all, how can a woman be usurping authority over a man if the men themselves are the ones who have asked her to pray or to teach? But we must not forget a very important point: the head of woman is man but the head of every man is Christ! (1 Corinthians 11:3). By the authority of the Holy Spirit, the Scriptures were penned, not by the opinions of the human writers. When they wrote that men are to provide the public leadership in the assemblies of the church, they were writing what the Holy Spirit instructed. The words were not their own.

If an elder or a man in the church today calls on a woman to pray or to preach to a mixed audience, he is asking her to violate clear instructions in the Scriptures. Even

though, as a man, he is in a leadership role over women, he is not an authority above and beyond the Lord Himself! To ask such a thing is a presumptuous sin, an attitude strongly condemned in the Scriptures.

Usually the breakdown in following these instructions begins in a private setting: two couples at a restaurant, and one of the men calling on one of the women to offer thanks for the food; or a mixed group participating in a prayer session in a home, with both men and women expected to take part in a “chain” prayer. Because these are not occasions of a full worship assembly of the church, they seem to fall on the fringes where personal judgment might make the decision, rather than a clear Scripture reference.

However, occasions of prayer are always occasions of worshipfulness, and for a man to presume to call on a woman to lead the minds of all in such an approach to the throne of God is exactly that — presumptuousness. Since we have no example or Scripture permitting female leadership in any mixed group’s approach to God’s throne, we have no authority ourselves to do such a thing.

In the book of Deuteronomy we have a parallel to this type of situation. God said that if a prophet or a dreamer (some person claiming authority) tried to lead the Israelites astray, even “performing” a “sign or a wonder”, and saying, “*Let us go after other gods*”, “*you shall not listen to the words of that prophet.... You shall walk after the Lord your God and fear Him, and keep His commandments and obey His voice, and you shall serve Him and hold fast to Him. But that prophet or that dreamer of dreams shall be*

put to death, because he has spoken in order to turn you away from the Lord your God...” (Deuteronomy 13:2-5).

We do not live under the Law of Moses or in the age when God’s people are the authorities to execute those who break God’s commandments, but we should not minimize the importance of **hearing what He says** and obeying His voice **only**. To presume to rewrite God’s instructions and to change the order of authority He has established are grave offenses on the part of any man or woman. Surely, no Christian would want to be guilty of such a sin.

For Class Discussion:

1. As our culture has changed, are Christians to follow that lead and to re-examine the subjection of women to men?
2. Who is the head of the woman? Who is the head of the man?
3. Why do the Scriptures continually refer back to the headship question?
4. By the _____ of _____, the Scriptures were penned, not by the _____
_____.
5. If a man calls on a woman to pray or preach to a mixed audience, what is he really asking her to do?

6. To do such a thing places the elder in a position of _____ over and beyond the _____.
7. What kind of sin is this?
8. Is it permissible for a woman to take vocal part in a “chain prayer” when both men and women are present?
9. What example is given in Deuteronomy of spiritual elders violating God’s directives?
10. “You shall walk after _____ and _____, and _____ and _____, and you shall _____ and _____.”
11. How seriously did God view false spiritual leadership? What did He command to be done to such a man?
12. Though we don’t live under the laws of the Old Testament today, to _____ to _____ God’s instructions and to _____ He has established are _____.



10

Is a Woman Required to Cover Her Head in Worship?

There are those who say that 1 Corinthians 11 requires a woman to cover her head with a hat or a veil in the public assembly of the church. Nothing is said by these people about a covering when she is teaching a ladies' class, discussing Scripture with a friend she meets in the supermarket, or when she is praying as she washes dishes.

Others, in other cultures, say that a woman must wear a veil at all times. Some require that the face and the entire body be hidden, as well as the hair.

Others say that no artificial covering is necessary. This confusion results from misunderstanding the discussion of headship, customs, and coverings in 1 Corinthians 11:2-16.



Discussion Point

Is it a part of your culture for a woman to cover her head with a veil or scarf as a sign of submission to her husband, or a sign of respect? Do you observe the custom? Have you studied this passage of scripture and, if so, do you believe it requires the wearing of a garment over the head?

At the beginning of this study, it should be pointed out that the passage in 1 Corinthians 11 nowhere indicates that the reference regarding a woman's apparel or general appearance is ***restricted to a public worship period.***

During the first century, when the Holy Spirit was given by the special "laying on of the Apostles' hands" to select people, women were also included in the promise: "*...I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy...*" (Acts 2:17b).

We read in Acts 21:9 that Philip had four virgin daughters who prophesied. Yet, as stated by Paul, through the inspiration of the Holy Spirit, **women were forbidden to speak publicly in a mixed assembly of the church:** "*Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive...*" (1

Corinthians 14:34). Therefore, the prophesying of Philip's daughters must have been done in meetings consisting only of women, in private settings, in homes, and with individuals.

Based on these Scriptures which shed light on the overall role of women in the church, we must conclude that this passage in 1 Corinthians 11 is speaking of a woman's apparel and her covering of hair in general situations as she would pray, silently or audibly, and as she would prophesy by the inspiration of the Holy Spirit, in private and personal discussions, teaching other women.

It seems that a fine line was being drawn, in order to distinguish the spiritual worker among Christian women from the pagan female workers. While temple prostitutes wore no head-covering and even shaved their heads, flouting local customs and advertising their roles, the Christian woman was always to dress in a godly and submissive manner, but *particularly* when she was engaged in spiritual work — praying or prophesying, which might be considered by some outsiders to be solely the work of men.

Wearing a covering, as was the common custom, the Christian woman distinguished herself from the pagan women, and also testified to the fact that even in doing spiritual work she was not competing with the men of the church but was still in submission to her husband.

Contrary to the general thinking, these verses seem not to be speaking of the woman's dress as she participated in an assembly of the whole church. In fact, though her apparel in private, day-to-day life might also be her apparel in an

assembly, these verses do not deal with public meetings. In verses 2-16, there is no mention of “*come together*” (11:17), “*when you come together as a church*” (11:18), “*when you come together in one place*”(11:20), “*the whole church comes together in one place*”(14:23), or “*you come together*” (14:26).

Now, let us consider the text:

1 Corinthians 11:2 *“Now I praise you, brethren, that you...keep the traditions as I delivered them to you.”*

At the very beginning, Paul introduced the type of subject he would be discussing, the category of question they had evidently asked, by calling it a “tradition” — not a law.

1 Corinthians 11:3 *“But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.”*

In contrast to the “tradition” he said “but”, and then defined the primary or underlying law to be considered: *authority*. The discussion of coverings is only secondary, being a **[traditional]** *means of expressing subjection to God’s law concerning designated authority*.

Whatever else this passage is teaching, we must never lose sight of the reality of the order of authority God has established. We may debate the question of exactly *what*

type of covering or what symbol of authority was under discussion, and we may honestly and sincerely come to a wrong conclusion, for which God will surely forgive us. But we cannot miss the clear teaching that the head of every man is Christ, the head of woman is man, and the head of Christ is God. To ignore or defy this truth strikes at the very heart of God's system.

1 Corinthians 11:4-6 *“Every man praying or prophesying, having his head covered, dishonors his head. But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.”*

Having worded clearly God's order of authority (God, Christ, man, woman), Paul proceeded to point out that the covering or absence of a covering on the head, while praying or prophesying, served to honor or dishonor one's head. If the man prayed while having his head covered, he dishonored his head (whether his *own* head or *Christ* — the authority over man — is not clear; it is sufficient to realize that the Christian man would not want to bring such dishonor).

On the other hand, a woman who prayed without a covering dishonored her head. Again, whether she would be dishonoring her own head, or her husband, the Christian woman would not want to be guilty of shaming either one.

But at this point we need to continue with the reading, to see that the situation which Paul is discussing with the Corinthian Christians involved a condition: “...*if it is shameful for a woman to be shorn or shaved...*”. Culture — custom — dictate to some degree what is considered shameful or acceptable in clothing, as long as God’s rules of modesty are not violated.



Discussion Point

In this verse, Paul by inspiration made stipulations regarding coverings, based on the condition “if it is shameful”. Do the stipulations apply if the current custom in a country does not label the length of hair or the absence of a veil to be shameful?

When Adam and Eve sinned at the beginning and realized the fact that they were naked, the Scriptures say that God pronounced Adam’s headship over Eve, and He made tunics to cover their nakedness (Genesis 3:16,21).

We learn two important points from this event: (1) that the order of authority in the home (man as the head, and the woman in a position of subjection to him) is a law, not a tradition, made from the beginning and (2) that God ordained the covering of our bodies with clothes so that our nakedness would be hidden. *Nothing was said about a covering for Eve’s head.* This would seem to say that the wearing of a veil was not ordained as a law by God from the beginning.

Relative to this study, however, it is important to note how the hair and/or veils and coverings of other kinds have been used historically in probably all cultures, as well as in the Scriptures, to indicate one's lifestyle, convictions, morals, and often even one's religious beliefs:

✿ Throughout the Old Testament, and in the Jewish background of the New Testament, to "uncover" the head meant to shave it. In Leviticus 10:1, when Nadab and Abihu were killed for their sin, God forbade Aaron to "uncover" his head in mourning, as was customary. Job 1:20 records that when Job received the news that his children had been killed in a violent storm, he tore his clothes and shaved his head.

✿ The priests, under the Law of Moses, wore turbans (Exodus 28:40; 39:28), or hats "for glory and beauty". The High Priest, in addition to his turban, wore a "holy crown" (29:6). Jewish men still wear some type of covering on their heads in worship.

✿ On the other hand, a leper was required to leave his head bare while covering his mustache (Leviticus 13:45).

✿ According to Numbers 6, the person who took a Nazarite vow could not cut his hair as long as he was under the vow. Samson was a Nazarite.

✿ When Rebekah saw Isaac coming across the field to meet her before their marriage, Genesis 24:65 says, "So she took a veil and covered herself." Evidently the local custom prescribed the wear-

ing of a veil for modesty by an unmarried woman.

✿ Yet, in Genesis 38:14, we read that when Tamar wanted to seduce Judah, “...*she took off her widow’s garments* (which evidently did not include a veil), *covered herself with a veil and wrapped herself....*” In that culture, it would seem that the veil had become a symbol of prostitution.

✿ We read of Sarah and of Rebekah being taken by force into the harems of the king of Egypt and king of the Philistines, “...*because she is beautiful to behold*” (Genesis 12:14; 26:7). Obviously, the culture did not require that women of that day and place to be covered with a veil in order that no one be able to see their beauty.

✿ In the very pagan culture of the city of Corinth in the first century, women — priestesses and religious prostitutes — of the goddess Aphrodite commonly cropped their hair or shaved their heads, symbols of their profession. For a Christian woman to “uncover” herself in such a fashion was “shameful” because of the conclusions she would cause others to reach regarding her and her relationship to her husband.

✿ Corinth was a mix of many peoples and customs, including Greeks, Romans, Jews, and Christians. In such a setting, the wearing of a veil as well as the dressing of the hair would serve as an identifying factor.

✿ In a parallel today, the “punk” hair styles worn

by some women of that rebellious element of society would say shameful things about a Christian woman who might dare to dress her hair in such a way. The hair styles of the “hippies” were also used to make visual statements of rebellion toward authority and rejection of the established system.

It is true that there is a major dividing line between the Old and the New Testaments, and that the *laws* under one covenant have no bearing on the *laws* of the other. Therefore, just because we read of long hair and turbans for men in the Old Testament, and of veils or the absence of them for women, we cannot conclude that these factors have any bearing on instructions to Christians in the New Testament.

What we can conclude, though, is that (with the exception of the coverings for the priests, lepers, and Nazarites), most of these instances seem to come under the category of custom and culture. In most cases God did not legislate concerning hair or headgear.

Yet, to Christians in Corinth, considering the prevailing culture, Paul wrote these instructions:

1 Corinthians 11:7 *“For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man....”*

Under the prevailing customs of that age and that part of the world, Gentile men evidently did not cover their heads, either with a head-dress or with long hair, though faithful Jewish men would have done so; on the other hand, the sub-

missive and respectable women evidently did. Probably the church at Corinth was made up primarily of converts from the Gentile sector of society, so that their prevailing custom would have been the absence of head-gear for men, and the wearing of a veil for women.

1 Corinthians 11:8-10 *“For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man. For this reason the woman ought to have [“a symbol of” was not in the original text but was added by translators] authority on [“her”] head, because of the angels.”*

The discussion returns to the beginning, and to man’s headship over woman by right of the order of creation. These facts are clear, but a question arises:

✿ **What does it mean, “...because of the angels...”? There has been much study and discussion on this question. No one can say, of a certainty, just what was meant, but one possibility fits the main body of discussion: It was a fallen angel — Satan — who came to Eve and led her into disobedience to God. As a result, and as a shield and protection to Eve, God placed her under the authority of her husband. He was to stand between her and the world, in every way.**

Because Satan and his evil angels are still in the world and are still tempting humanity, the woman who lives under the authority of her head — her husband — has a shield between herself and Satan.

Whether she wears a veil or some other symbol as indicator of her protection, or whether her shield is simply her submissive heart, she "ought" to be under authority.

Further discussion of the relationship between man and woman defines the interdependence of each upon the other: though originally woman was made from the man, in the system of procreation ordained by God, it is through woman that all subsequent generations of men have been brought into the world. The conclusion is, therefore, that there is an interdependence, that both man and woman are important, yet all things ultimately are from God.

1 Corinthians 11:11,12 *"Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. For as the woman was from the man, even so the man also is through the woman; but all things are from God.*

1 Corinthians 11:13-15 *"Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering."*

The Corinthians are challenged to *judge among yourselves* concerning this matter, and the question is asked, "Is

it *proper* for a woman to pray with her head uncovered?" Then, in a seeming switch from a discussion of a veil or other artificial covering, the answer is given that a woman's *long hair* is her glory, and that *it is given to her for a covering*. Some suggest that the hair itself, and the length of a woman's hair in contrast to a man's, is the "covering" that has been under discussion throughout the passage.

Certainly, it seems that the previous verses have been discussing an additional covering, such as was customarily worn by respectable women. This verse, however, suggests that long hair is also an acceptable covering for a woman, one which all women have, everywhere in the world and throughout time. And this natural covering is not dominated by changes in custom.

Without debate, it has generally been true that men have worn their hair identifiably shorter than women, a fact which must have its basis in nature itself, as the verse suggests. This does not mean that a man cannot have any hair, or that scissors can never be used on a woman's hair. "Long" is not defined in centimeters or inches. Rather, since this is the one alterable part of our bodies, the length of the hair is to be used to help maintain a physical distinction between man and woman.

Perhaps an illustration could be drawn by making a parallel between "pairs" in two different biblical subjects:

✻ **between the natural covering of hair and an artificial covering; and between the use of instruments of music in worship as compared with human vocal chords.**

All other considerations aside, use of a person's vocal chords enables him to worship in song, regardless of the place, time, or situation, which would not always be possible if a mechanical instrument was required.

The woman has the same advantage, knowing that her womanly covering of hair distinguishes her from man, and is in this sense symbolic of her subjection, regardless of the availability of an artificial covering.



Discussion Point

Notice the wording of the text: "judge among yourselves"... "proper"... "ought"... "if"... "custom"... Such words indicate an appeal being made to judgment, rather than a law.

To those who would insist that this passage requires the wearing of an artificial head covering, is there any related Scripture to bear out this understanding? God usually teaches on a subject in more than one place, in order to establish a clear understanding when the verses are put together.

Two other points are relevant:

✿ **Though there is no other passage which commands the use of headgear for women in the church — a surprising silence, if Paul was discussing *universal law* rather than a *principle of cul-***

ture — the idea of adapting daily life to local culture (when it does not conflict with the law of God) *is* dealt with in other places: concerning the eating of meat offered to idols (1 Corinthians 8 & 10); liberty in Christ (Galatians 5:13-15); freedom to marry or remain single (1 Corinthians 7); compliance (or not) with Jewish customs (Acts 16:3; Galatians 2:3-5; Acts 21:18-26).

✿ **Christians are also forbidden to parade their religion in such a way as to draw attention to themselves, as Jesus warned in Matthew 23:5 concerning wearing wide phylacteries, and in chapter 5 concerning fasting and praying to be seen of men.**

The sense of 1 Corinthians 11:13-15 is this: God does not want men to dishonor Him by having a womanish appearance; neither does He want a Christian woman to dishonor her husband by being “uncovered”, having her hair shaved or cut, as was indicative of a temple prostitute in that day, or so that her appearance is confused with that of a man.

This particular question of male-female appearance is not the result of the changing whims of “culture”. **It is based on God’s rules of authority concerning male-female roles and identifiable appearance which go back to the time of Adam and Eve.**

But the question concerning the wearing of an artificial covering, a veil, in addition to the natural covering of the hair *is a matter of local culture and can change with the times.*

✿ **Today, if the culture is such that a woman who**

is not covered by a veil is considered to be immoral or showing disrespect for her husband, it would be wise to honor the local custom rather than to defy it. Or if some other “symbol” is used in a particular culture to show a woman’s submission to her husband, then it would be preferable to follow the custom, so that she “...give no opportunity to the adversary to speak reproachfully” (1 Timothy 5:14).

✿ If, on the other hand, a veil or hat has no relevance in a particular culture, the wearing of one would be meaningless, and would even make a spectacle of the Christian. This is not the kind of undue attention we are to draw to ourselves (Matthew 6:5,16).

1 Corinthians 11:16 *“But if anyone seems to be contentious, we have no such custom, nor do the churches of God.”*

Is Paul saying, “We — churches of Christ throughout the world — have no such custom of leaving off the covering”? Or is he saying, “We — churches of Christ throughout the world — have no such custom of binding the wearing of a head covering”? Or is Paul saying that this is not a point worthy of contention? Or is he categorizing the whole question as one of “custom”?

In conclusion, let us look again at the over-all points:

1. **The entire passage is dealing with the order of**

authority, as established by God. The head of Christ is God; the head of man is Christ; the head of woman is man. Man was not created for woman, but the woman was created for man. Man is the image and glory of God; woman is the glory of man, having been made from a part of man.

2. The second major point is that there must be a visible distinction between the appearance of a man and a woman: nature itself teaches that if a man has long hair, it is a dishonor to him, but if a woman has long hair, it is a glory to her.

3. The woman's hair is given to her for a covering.

4. The covering of hair is from God. An additional covering of a veil would be based on observance of local and varying customs, not on Scripture.

5. To insist that a full head-covering be worn by all Christian women in every culture would violate principles in other Scriptures, where Christians are forbidden to behave in such a way as to call undue attention to themselves.

For Class Discussion:

1. At the beginning of the passage in 1 Corinthians 11, the Holy Spirit establishes again the order of authority. What is it?
2. Whatever else this Scripture is teaching, we must _____ lose sight of the reality of the _____

-
3. Is it considered shameful in your community if a woman cuts her hair or if she doesn't wear a veil?
 4. Give some examples of different ways hair and coverings have been used in the past to indicate convictions, morals, religious beliefs, etc.
 5. Because priestesses in pagan religions commonly cropped their hair or shaved their heads, it was _____ if a Christian woman _____ in such a way.
 6. "Judge among yourselves. Is it _____ for a _____ to _____ with her _____?"
 7. In most cases in Scripture, God did not legislate concerning _____.
 8. What was the prevailing custom in Corinth for men and women, regarding head coverings and the length of hair?
 9. Discuss the possible meaning of "*...because of the angels.*"
 10. What did Paul say that nature itself teaches?
 11. Which two words were used in verse 15 about a woman's hair?
 12. Can you see the point between the two "parallels" that

are used as an illustration of why hair alone might be counted by God as a sufficient covering for a woman?

13. Do you know of any other passage in the New Testament which legislates about what a Christian should or should not wear on his head?
14. Are there other points of culture discussed in the Scriptures that are recognized as pertaining to culture and not to “law”? Discuss these, as listed on page 83.
15. Is it wrong for Christians to dress or act in such a conspicuous way that their clothing and behavior draw attention to themselves?
16. If the local culture does not conflict with God’s law, should we observe it?
17. Would an American Christian, worshiping without a veil seem out of place in a congregation in Pakistan where all the local women were wearing a veil? Would the same woman in the States seem out of place if she was wearing the veil that is typically worn in Pakistan?
18. Does this help us to better understand the freedom we have in Christ, to behave as seems fitting for a Christian in whatever culture and country in which we may live?
19. We are to give “_____ to the _____ to speak _____.”
20. Review and discuss the five points of summary.



Can a Woman Speak in “Tongues” in a Public Assembly?

One of the fastest growing religious movements in the world today is the “Pentecostal” movement. There are numerous churches in this general group: the Assemblies of God, the Church of God, the Pentecostal Church, etc. Even many congregations of the main-line churches have adopted “Pentecostal” teachings, such as *belief in the baptism of the Holy Spirit, the working of miracles, speaking in “tongues”, and other claims of the working of the Holy Spirit in miraculous ways.*



Discussion Point

Have you studied what the Scriptures say about the use of miracles, speaking in other languages, the special gifts that were given to select first-century Christians? Do you believe that the so-called miracles of today are the same as what happened then?

Do "televangelist" Pentecostal meetings today bear any real resemblance to the various references to worship or occasions of preaching in the early church?

Because these churches emphasize biblical words — **the Holy Spirit, Pentecost, the church of God, etc.** — many people accept their claims to be Scriptural churches without looking very closely at their histories, doctrines, and performances in comparison to the word of God.

✿ **It is true that when we read the New Testament we find that the church of Christ was begun with the out-pouring of the Holy Spirit on the day of Pentecost, about a week after Jesus ascended to heaven. So the language of these groups takes up these names and capitalizes on them, resulting in great confusion among those who may be sincerely searching for truth.**

The problem, though, is that these churches were not literally established in the first century by Christ. **The Assemblies of God** was organized in Hot Springs, Arkansas USA, in 1914 by several preachers and former

missionaries. **The Church of God**, originally “**the Holiness Church**” was begun in 1902 in Monroe County, Tennessee by Richard G. Spurling. In 1943 it was divided into two parts by the Tomlinson brothers who inherited its leadership from their father. Both branches have headquarters in Cleveland, Tennessee. **The Pentecostal Holiness Church** was organized in 1898, in Anderson, South Carolina. Today, worldwide, there are hundreds of Pentecostal-type churches, some organized into groups, and some operating independently. But none of these groups date from the first century, meaning that they cannot be the original church which Jesus began.

✿ **Even though the birthday of the church was Pentecost, God never intended to glorify that Jewish feast day by calling His family by that name. Rather, Ephesians 3:14,15 tells us that we must bow our knees to “our Lord Jesus Christ, from whom the whole family in heaven and earth is named.” Acts 4:12 says that “there is no other name under heaven [than the name of Christ]...in which we must be saved.” Paul wrote to the Roman church that we are married to Christ, (Romans 7:4) and he said in Romans 16:16, “The churches of Christ greet you.” In Ephesians 5:23-32 a beautiful parallel is drawn between the husband and his wife and between Christ and His church.**

These passages show clearly that the church as a whole, and Christians as individuals, are to wear the name of Christ, the bridegroom. Nowhere in the Scriptures is glory given to the Jewish feast day by calling the church

“Pentecostal”. Those people have made a grave error in doing this — yet they claim to have “the baptism of the Holy Spirit”! If the Holy Spirit were working with them as He did through the apostles, He would not have allowed them to make this and other grave errors, contradicting what He wrote clearly in the New Testament.

These people also emphasize the miraculous work of the Holy Spirit, as though He is the primary person in the Godhead, and as though the working of miracles and the healing of the physical body are the primary concerns of God.

When one reads the New Testament carefully, with open



Discussion Point

If you watch televangelist “Pentecostal” programs, keep a record during one of these of the number of times “the Holy Ghost” or “Holy Spirit” is mentioned, and how many times “God” and “Jesus” are mentioned. Compare this with the sermons recorded in the book of Acts.

eyes, he sees that the Holy Spirit was given to inspire the writing of the New Testament and to confirm the word as it was being preached in that day, before the New Testament had been completed. But even in that time, He inspired them to “*preach Christ*”, not Himself, and the healing of the physical bodies was only incidental to the proving of the messenger; the performance of miracles was never **the purpose of the preaching.**

On the day of Pentecost, Peter preached **Jesus** (Acts 2), Philip went to Samaria and preached **the things concerning Jesus and the kingdom of God** (Acts 8:12), he preached **Jesus** to the Ethiopian (Acts 8:35), and after Paul's conversion he immediately began to preach **Christ** (Acts 9:20). In *no text* did the preachers preach on the subject of the **Holy Spirit**, as Pentecostal preachers do today.

Also, after the Gospel accounts, it is primarily only in the book of **Acts** that individual cases of miracles are mentioned. It would be enlightening to go back to the **Acts** and mark each instance of miracles in the text. Most readers would be surprised — with the overwhelming attention given to the subject and working of “miracles” in churches today — to see how little emphasis was placed on them in that account, and how few cases are mentioned. Only 1 Corinthians, Galatians, Hebrews, of the epistles, carry even a mention miracles. Why? Because as the books of the New Testament were being completed, the need for miracles was growing



Discussion Point

Go through the Acts of the Apostles and the letters written to the various churches and individuals, and make note of each record of a miracle being performed. Mark these passages in your Bible in one color so that you can easily flip through the pages and see just where miracles were performed, and how few cases there were.

less. Once the word was written and confirmed by the signs following, as explained in Mark 16:20, the era of miracles was drawing to a close.

1 Corinthians 14 is a favorite text of Pentecostal people, because of the mention of “tongues” in the King James translation of the text. They have defined these “tongues” as a heavenly language, which only God can understand, and they claim to speak in such tongues today through the miraculous power of the Holy Spirit. Is this true? A close examination of the entire text will show that their doctrines and practices strongly contradict the clear teachings being made.

1. Beginning at verse 40 and working backwards, we see the Holy Spirit inspiring the apostle Paul to require that ***“all things be done decently and in order.”*** Pentecostal meetings are known to be filled with clapping, disorderliness, and frequent outbursts of various ones claiming to be suddenly “moved” by the Holy Spirit to make some statement or to speak in “tongues”. *The Holy Spirit would not cause people today to behave in direct violation of what He wrote in 1 Corinthians 14:40.*

2. Right in the middle of verses dealing with speaking in tongues and prophesying, the command is given by the inspiration of the Holy Spirit, ***“Let your women keep silence in the churches, for they are not permitted to speak; but they are to be submissive, as the law 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”*** (v. 34,35).

✿ **Pentecostal groups are well known for their many women preachers, and for the fact that far more of their women than men break out into “speaking in tongues” in their assemblies. They claim to be speaking under the power and even the *constraint* of the Holy Spirit, as though they have *no control over their behavior*. Yet, verse 32 clearly says that the Holy Spirit will not take over and make a person speak, contrary to the person’s own will. So these people speak because they *choose* to speak, and what they say and do is in direct violation of these clear words written by the Holy Spirit. By this very fact we can know that the Holy Spirit is not the One prompting them to speak.**

3. Verse 33 says that God is not the author of confusion. Verses 29-32 teach that those who prophesy (preach or teach) must take turns, in order that no confusion develop. The idea of various ones jumping up, claiming to have a revelation of the Spirit, being interrupted by others bursting out with tongue-speaking, such as is common in Pentecostal churches, is forbidden in these verses, which were inspired by the Spirit Himself.

4. Verses 9,10 and 11 clearly identify the “tongues” under consideration as languages spoken by men. In verse 9, Paul asks, “*What is the use of speaking in a language that is not understood by the hearers? It is like speaking into the air!*” He would ask the same question of those who would claim to speak in “tongues” today.

5. Verse 10 states simply that there are many languages

in the world (notice, he is not speaking of “a heavenly language”), and that **all of those languages have meaning**.

6. Verse 11 says that if Paul did not know the meaning of the language being spoken, he would be a foreigner to the speaker, and the speaker would be a foreigner to him. All of these statements are perfectly sensible, when considering the subject of **various human languages and of the question of speaking in a language foreign to the listeners**.

7. Paul’s conclusion was (v. 12) that they should be zealous to **edify the church**; and in v. 19 he said that **he would choose to speak five words that could be understood by his hearers than ten thousand that could not be understood!** If the Holy Spirit would direct Paul to write such clear statements at that time, how can anyone think that He is the cause of such outbursts of “tongues” today *which*

Discussion Point



In Deuteronomy 13:1-5. God said that a false prophet might “perform” a sign or a wonder, to support some command he gave the people that was in violation of what God had already spoken to them. If such a thing happened, the people were forbidden to follow such a prophet, and they were even commanded to put him to death.

When “preachers” claim to speak and perform “miracles” in violation of what has been written in the New Testament, how must we deal with them and their message?

have no meaning for anyone, and that cause nothing but confusion? All of this is in **direct violation** of this chapter.

What was the actual situation with which Paul was dealing in 1 Corinthians 14?

✿ **When we go back to Acts 2 we find that the apostles were baptized of the Holy Spirit, as Jesus had promised in Acts 1:5. This baptism of the Spirit enabled them to do all the various types of miracles: they were given miraculous knowledge, wisdom, discernment, the ability to speak in multiple languages which they had not studied, the power to heal the sick, to cast out evil spirits, and they even raised the dead. Acts 5:16 says that everyone who was brought to the apostles was healed. With them it never happened that they had to make excuse for failure by claiming that the sick person did not have enough faith, as is the case with so-called “faith healers” today. And the apostles’ miracles were instantaneous and complete, not that the sick person “got better” as is claimed today.**

Even though Acts 5:32 says clearly that God gave the Holy Spirit to all those who obeyed Him, **the only ones at that point in time who could do any miracles were the apostles!** Many thousands had been baptized, becoming Christians, but verse 12 says, *“And through the hands of the apostles many signs and wonders were done among the people.”*

✿ **No one, besides the apostles, could do any miracles until the apostles selected certain Christians (already full of the Holy Spirit! Acts 6:3),**

and laid their hands on them, giving them specific and individual gifts. These people could not do all of the many things the apostles could do, but one person would have the power to speak in a certain language, another might speak in another language, another might heal the sick, another had miraculous knowledge, another had the power to interpret a language because of the mixed-language groups in congregations, another had the gift of prophecy, etc., etc.

The full list of gifts is given in 1 Corinthians 12:8-10, showing clearly that one Christian was given one gift, and another Christian was given some other, so that they were interdependent in their Spiritual development, during that time before the New Testament had been written.

Since interpreters were needed in some cases (There is no case mentioned where an apostle needed an interpreter, which is evidence that the Holy Spirit empowered them to know whichever of the languages was being spoken wherever they were.), it is evident that one Christian, living in a place not of his birth, might be given the knowledge of the local language, miraculously. But if he moved to another place where another language was spoken, there might not be an apostle available to “lay hands on him” and give him the language of that area. In that case, the miraculous gift he already had was useful only if someone in that congregation had the miraculous gift of interpretation, so that his now “foreign” language could be translated into the language of the local people.

The point that we must understand is that the text clearly shows that when a person was given the gift of “tongues” it meant that *he was miraculously given the knowledge of one language*, obviously the one he was needing at the time the gift was given. He was not given the knowledge of *all languages, nor did his knowledge of languages automatically change from area to area*. If this had been so, **there would have been no need, ever, for an interpreter**. But because of persecution, and the frequent moving of Christians, both the knowledge of other languages and the interpretation of languages were needed.

In this context Paul made several points about the use of miraculous “tongues”:

✿ **Those who spoke in a language not understood by the local Christians knew that their gift was from God, and God understood what they were saying (and, contrary to the “tongue” speaking today when even the speaker says he doesn’t know what he is saying, Paul said in verse 4 that the speaker in those days *did* edify himself — he knew what he was saying), but it was of no real benefit to the hearers unless someone was there who could interpret (1 Corinthians 14:2).**

✿ **His own understanding of the truth he was explaining was not understood by the audience, so it could bear no fruit in the hearts of the hearers (v. 14).**

✿ **They were forbidden to speak in “tongues” unless someone was present who could interpret (v. 28) because the speaking in “tongues”, if it was**

not understood by the audience, would leave the impression with unbelieving visitors to the assembly that they were crazy (v. 23).

✿ They were instructed to *desire*, instead, the gift to *prophecy, to preach, because this would bring edification, exhortation and comfort to the listeners*. This was a message that could be understood by all in the audience. The primary object for any speaker is that *he edify his hearers*, not that he put on a performance (v. 1,5).

We can see from an analysis of these verses that what is done by so-called Pentecostal people today is entirely different from what was being discussed by Paul in 1 Corinthians 14. In fact, in many points, today's practice is a direct violation of all the instruction Paul wrote, through the guidance of the Holy Spirit. We know that the Spirit would not say one thing in the Scriptures and then do contrary to that today, so those who claim to be doing these things by the power of the Spirit are making false claims. Surely they are sincere, but they are ignorant of the scriptures and they are deceived.

No, women may not speak in “tongues” in an assembly of the church today. In fact, this was never allowed, even during the apostolic age when the gifts of languages was a real thing.

For Class Discussion:

1. Numerous “Pentecostal” and “Main-line” churches

believe in what?

2. When was the Lord's church begun, as recorded in Acts 2? When was the "Assemblies of God" begun? The "Church of God"? The Pentecostal Church?
3. By whose name are we to be called?
4. Did the Holy Spirit cause leaders in New Testament times to preach or to write, with Him and His power being the central figure, as "Pentecostal" preachers do today?
5. Why do references to miracles become fewer and finally cease in the last New Testament books that were written?
6. In 1 Corinthians 14:40 Paul instructed the church in Corinth, that everything was to _____
_____. Does this describe "Pentecostal" type meetings?
7. In the middle of these verses, what command is given?
8. "Pentecostal" women preachers claim to be led by the Holy Spirit. How do we know they are mistaken?
9. What question did Paul ask in verse 9?
10. In verse 10, does Paul refer to the tongues as being "a heavenly language," or various languages in the world?

11. What did the Holy Spirit instruct Paul to write about speaking so as to be understood?
12. According to Acts 5:32, does everyone who obeys the Gospel receive the indwelling of the Holy Spirit? But from the beginning, did all Christians have the power to do miracles?
13. In Acts 6:3, how did the apostles give others the power to do miracles?
14. Could Christians who had this kind of gift do all the range of miracles?
15. To be given the gift of “tongues” meant that a person was _____
_____.
16. Was he given knowledge of all languages?
17. Do “Pentecostal” people “speak in tongues” today when there is no one to “interpret”? Was this forbidden by Paul, by the Holy Spirit?
18. Are women allowed by God to speak in “tongues” in an assembly today? Has God ever allowed such a practice, according to 1 Corinthians 14?



Mothers, Teach and Train Your Little Girls and Boys

(Building on the Scripture references studied in the 11 previous lessons, these thoughts are given:)

We live in a hectic, fast-paced world, with too little time for too many things. Sadly, our children often come far down the line in the list of priorities.

The population is divided in its approach to parenting. We want to consider three of these:

✿ **The thinking of many has been that babies and children are “minors”; that as long as they are fed**

and clothed, their other needs are not so critical. As children begin to grow into young adults, more attention may be given to what they think, the problems that may be troubling them, their likes and dislikes.

Discussion Point



What was your parents' philosophy in raising you? What is your philosophy in rearing your own children? Which do you think better equips children to deal with their lives? As an adult, do you look back and think, "If I had been taught this, or had learned that, I would be better off now."?

Do you feel that you had a smooth transition into adult responsibilities or a difficult one?

But children are not "minors". They are *children* who are in the process of becoming *adults*, and everything about them is important, critically so in the earlier years! If parents could keep in mind, "I am rearing an adult. Whatever I teach him/her now will be the way he/she lives and approaches life as an adult," the process might be handled very differently.

Those first five years are times of greatest mental and emotional development in a child. The more time his parents can spend with him, teaching, teaching, sharing, teaching, the better equipped he will be for life.

"Therefore you shall lay up these words of Mine in your heart and in your soul . . . You shall teach them to your chil-

dren, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up” (Deuteronomy 11:19). . . . When you are preparing dinner, or driving down the road in the van, or folding clothes God doesn’t want us to miss any opportunity to gird up our children with His word.

*** There is a second fallacy in some parental thinking regarding children: “Don’t put too much on him. Let him enjoy being a child. He’ll have to grow up and carry a continuous weight of responsibility soon enough.” The result can create great difficulties.**

Certainly, a child should not be expected to carry adult responsibilities, but neither should he be allowed to drift through his early life in a totally carefree way. One day —



Discussion Point

Has your own upbringing affected the way you are rearing your children? Are you one of those parents who is trying to give your children all the things and advantages you missed in your own childhood? Or did your parents do that for you, and now the pendulum has swung back so that you want your children to learn to be happy with less of the material things of the world? Are you more strict in dealing with your children than your parents were with you, or less? Who has more respect for whom?

bump! — he will leave home, finish college, get a job, and then begin his own family. Without the training and discipline of learning these responsibilities, bit by bit while growing up, he will suddenly feel like a man overboard without a life jacket. He won't know what to do or how to do, and he may ultimately reject the responsibility. One grave problem in American homes is that mature children are reluctant to leave home, and many who do leave end up with broken marriages, instability in work, and a quick trip back to the security of "home" — even if this means divorce and abandonment of children.

✿ **Another approach is that a child should be exposed to the pattern of life that lies in front of him, so that he can gradually grow into that mold. This is ideal, the choice of parents with great wisdom, foresight, and patience.**

"Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6).

Little girls need to be learning to be wives, mothers, and homemakers. In years past, every little girl's favorite involvements (to them, they were more than "games") were "playing house" and playing "mommy and baby". Now, many little girls grow through childhood without any of these pretend experiences. They don't play with dolls; instead, they become proficient at soft ball or some other sport.

A little girl who is encouraged to love and care for her baby will usually develop strong motherly feelings. The ability to "bond" carries through to adulthood, when she has her own live baby to love. Many of the emotions she will

experience as a young mother, she will remember from those early years of being a “pretend mother”.

The same is true of “helping” with cooking, vacuuming, cleaning the table, washing dishes. As a mother involves her little daughter in these elements of homemaking, she will develop knowledge, skill, and a satisfaction from a job well done — *if the mother is teaching her these things*.

Little boys need to learn washing the car, being responsible for maintenance on the car and around the house, mowing the grass — all the manly things that must be done. Even though the son won't be able to do these things independently at a young age, a wise father will involve him in the doing and, thus, in the training so that he can grow into acceptance of these responsibilities.

Of course, many women cut the grass; husbands often load the dishwasher, mop the floors, and even change the baby's diaper. Part of the training toward being mutual helpers for marriage partners as adults would be the training as children in the full range of chores and responsibilities. But, at the same time, “boy” work needs to be especially emphasized in the shaping of the males, and girls need to be molded particularly in the work and emotions of the female line. The two sexes *are different*, equipped to fill their own roles best, and the training should strengthen that natural heritage.

As children grow older, they need to experience managing money, being aware of normal bills in a family's budget: house payment, car payment, utilities, insurances, taxes, food, clothing, etc. They should be included in figuring the budget, so that they can be aware of the difficulties of



Discussion Point

If children are aware of family finances and of the responsibilities of parents, is this likely to create feelings of insecurity or of wastefulness in them? How can parents teach balance in regard to money? How can they keep before their children the importance of spiritual things above physical and material desires and possessions? (Matthew 6:19-34).

“making ends meet” as is typical in most families. This will help them to have a more realistic view of the adult world.

Teenagers should be exposed to the forms and papers (mortgage loan, credit card applications, income tax, insurance, warranties, etc.) that adults must fill out and be responsible for. Especially do they need to be trained in setting aside God’s portion of their allowance, or of their part-time job earnings, so that they will never be guilty of “robbing God” (Malachi 3:8-10). Many marriages have failed because of irresponsibility on the part of one mate or the other in financial matters. Careful training during the early years at home would prevent much of this.

Men to Be Leaders, Women to Be Help-mates

Beyond the aspect of teaching a boy to do boy things and to be responsible in money matters is the importance of teaching them the attitudes of a godly man: that he is to be

the head of his house, in a humble and loving manner, and that he is to stand between his wife and children, and the world; that he is to be the spiritual leader, and that he must answer to God for the direction his family takes.

The general training of today's girl is one of competitiveness with males. From the outset, such training sets a girl up for problems with her mate. The godly perspective is that she is to prepare herself for the time in life when she will enter marriage, to be the completion for life of the mate she has chosen (or for the one who has chosen her), that she is to love and nurture her family, and that God Himself has made her husband responsible for her welfare. Of course she should develop her mind with a good education so that she can give of her best in companionship to her husband and in the training of their children.

Sadly, it has become a "fad" for women to bemoan the drudgery of being simply a wife, mother, and homemaker. It is declared to be a dull, boring existence, and many mothers can't wait to escape the boredom of rearing children for the excitement of working in some office. Much of this is a learned attitude — over and over, our culture has been telling women that only the dummies and the oppressed stay at home; the ones who have brains are out competing in the world, building a career, and earning fabulous salaries.

In past generations, motherhood was lauded; women gloried in their children, they had pride in their husbands, and they took pride in their homemaking skills. Those women were not, as a whole, the downtrodden or the bored,

the illiterate and uneducated rejects of life. They were happy in what they were and what they were doing, because they had been *taught* that perspective.

What They Hear, or What They See?

How do we learn best? How do our children learn best?

✿ **By word of mouth. Daily we, as parents, must be verbalizing the things our children must learn if they are to be successful adults.**

✿ **By example. But we speak paragraphs now and then; and we live life twenty-four hours a day. Naturally, our children will learn multiplied times more from what they see in us than from what they hear from us.**

Particularly is this true of attitudes. A woman who is forever arguing with her husband, challenging his headship in the home, will have very little success teaching her daughters to be submissive to their husbands and to respect them. In the same way, a man who is abusive toward his wife, or who is “hen-pecked” will not be able to teach his sons to love their wives as Christ loved the church; nor will he be able to develop characteristics of responsibility and leadership in his sons. Without doubt, our children will learn from us their approach to life, so we need to be very careful in the lessons we teach.

Who Is the True Authority?

From whom do women, men, parents get their authority in their interwoven relationships? Too often, people see

leadership and submission as a part of the local culture, and nothing more. Men have been accused of lording it over women simply because they were male chauvinists. Women were thought of as being exploited and down-trodden if they were submissive to their husbands. Many children, in today's world, do not respect any form of authority, turning a resentful and rebellious face to all who would control them: to parents, teachers, authority, and government, alike.

But authority originates with God. He is the ultimate authority over all humans and all human relationships. When He said that husbands are to be the head of the house, He was speaking out of His right as the Creator to appoint men to that awesome work. When He made woman as the companion of man and designated her role in life, He was again speaking out of His right as the Creator. No human can successfully defy God's authority, His order, or His system.

A man who refuses to take his responsibilities seriously may deal reluctantly with an accusing and unhappy wife, *but the ultimate confrontation will be when God challenges his disobedience of His law.* The same is true of a woman who defies her husband's leadership. *It is God, Himself, Whom she is fighting.*

Women and men need to teach their children this truth, as well. Parents should not say, "You do this because I say so!" But they should emphasize that, as parents, being responsible under God for their children's welfare, they are making the requirement. This will help to eliminate some of the resentment and rejection children often build up

against parental authority; and it will also train them in maturing under God's authority.

“Children, obey your parents in the Lord, for this is right. ‘Honor your father and mother,’ which is the first commandment with promise; that it may be well with you and you may live long on the earth.

“And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (Ephesians 6:1-4).

“Children, obey your parents in all things, for this is well pleasing to the Lord” (Colossians 3:20).

Children must learn that *their parents are under God-given laws*. They have *no choice* about teaching their children to love God, to obey their parents, to be respectful of law, and a thousand-and-one other things. And just as parents *must* obey God's rules about parenting, children also must obey — *not just their parents, but God*.

It is an awesome responsibility to pass the treasures of human relationships to the next generation. The husband is responsible for much of this, as the head of the family, but the wife teaches even more because of her unique privilege of being the full-time keeper of the home and nurturer of the children in it. This perspective in life is the one God would have us to hold. Blessed are the families who so do.

For Class Discussion:

1. Discuss three approaches to parenting.

2. What bonds does a little girl learn when she plays “babies”?
3. When motherly attitudes are not strengthened in little girls, and boyish interests are pushed, is this likely to affect her readiness to accept a female role when she grows to maturity?
4. How can fathers strengthen the manliness in their sons?
5. Discuss the types of training a child should have as he/she matures. Suggest other areas which were not mentioned in the lesson.
6. How can children be taught and trained, so that they will never be tempted “*to rob God*”?
7. What should boys be continually taught about attitudes? What should girls be taught?
8. How do many women today look on the God-given work of a woman?
9. How do children learn best?
10. Who is the ultimate authority in all human relationships?
11. How can parents help their children learn an obedient attitude toward God?
12. What must children learn?



What Is The Role of a Woman?

Since woman is half of the human creation, obviously she is important, and her role in life is important. God gave certain responsibilities to men, and other responsibilities belong to women. It is vital that both do their work well, so that all the parts will be covered and that nothing will suffer. The problems come when either men or women neglect their own work and try, instead, to cross over and do the work of the other group.

There are four areas of responsibility before God: (1) in marriage (2) in the home (3) in the church (4) in the community. If women neglect their work in any of these areas, all will suffer.

In Marriage

✿ **The husband has the responsibility of being the head of the wife, the provider, and the protector. Ephesians 5:25,28,29 show that the husband is to love his wife as his own body, to love her even as Christ loved the church so that He sacrificed Himself for its welfare. If a man has this degree of concern for his wife, and this commitment to protect and nourish her, the foundation of a strong and secure marriage will be laid.**

This God-given leadership does not mean that the husband has authorization to be a tyrant or an abusive person to his wife. Some men physically beat their wives whenever they lose their tempers. Some treat their wives like slaves, demanding extreme work and service from them while caring nothing for their health or happiness. Some are belittling and abusive in their speech to their wives, making them feel that they are stupid and ignorant, that their thoughts are not worth any consideration. And they justify their conduct on the basis that they are men, that God has made them the rulers over women. However this behavior and this reasoning are not at all what God intended for Christian men. It is sinful and wrong, and it provokes women to a sinful response, in their need to defend themselves.



Discussion Point

If the Christian man and Christian woman keep in mind the beautiful – and very practical – parallel drawn in the Scriptures between the husband and wife and Christ and the church, it would be easier to behave toward each other as God would have them to do. As a class, discuss changes this parallel would bring about in your relationships with your husbands.

No Christian woman should ever feel the need to defend or protect herself from her husband! Has the church ever felt the need to defend or protect itself from Christ? The Christian husband is to pattern his love and leadership after the example he sees in Christ.

✿ **The wife's work is to respect her husband, submitting in obedience to his leadership. She is to provide for his physical, emotional and sexual needs, so that he will have no temptation to turn to someone else in any of these areas of life. 1 Corinthians 7:2-5 instructs: "...because of sexual immorality, let each man have his own wife, and let each woman have her own husband. Let the husband render to his wife the affection due her, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except with con-**

sent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of control."

✿ **The wife is to be the husband's "helper", to fill out what he lacks. Sometimes what he lacks is strength of leadership. In such a case, the wife is to encourage and help him to grow as the head of the family, not to push him aside and take over the leadership herself.**

Nobody knows everything and has all the answers. It is helpful, in all matters in which the wife has any knowledge, to talk things over, to have the thinking and the wisdom of

Discussion Point

If the husband and wife discuss decisions or problems, and the wife offers logic and advice, is she usurping authority over her husband? Is the husband relinquishing his leadership role if he listens to advice from his wife and makes his decision based on her judgment?

Is it right for the wife to insist that the decision be based on her judgment? Is it right for the husband to make a decision and then try to place blame on the wife if he later thinks that it would have been better to have taken some other path? What do accusations passed back and forth between a husband and wife do for a marriage?



both husband and wife, as well as to pray to God for guidance in thinking and decisions. Based on consideration of these factors, then, the husband has the responsibility of making the decision, and the wife has the responsibility of accepting it and of cooperating with him, to make it work. *Because this system of authority is what God legislates, we know that He is able to bless decisions made in this biblical way.*

Sometimes, because of different backgrounds, or even different levels of ability, the husband may not be as knowledgeable about dress, or speech, or manners in culture, or Bible knowledge, or any number of other things as his wife is — or the opposite may be true. In either case, **they should help each other to grow and to develop in whatever areas are lacking, so that they may be well matched.** *An educated man married to an illiterate woman is actually limiting himself and the development of his entire family if he does not work to bring his wife up to his own level of education, as far as is possible.*

✿ **When the wife sees some area in which her husband is deficient, she should help him to grow, not by ordering him around or by belittling him, or by being openly corrective and critical of him. But with an attitude of meekness and helpfulness, she should quietly help him to see the point of growth and encourage him to seek to excel.**

In the Home

What are the responsibilities in the home?

✿ **The husband's work is to make a living for his family, to protect his wife and children, and to be**

the leader in the home. He is to stand between them and the world, to be the answer to their needs. Because he has to go out and work, to deal with the hardness and injustices in the world, the man is made with physical and emotional strengths that are different to the wife. God has equipped him for his work, and he is to further develop himself in these areas in order to do his work well.

✿ The wife, on the other hand, was intended to care for the home and the needs of the family. This requires another kind of strength — tenderness, compassion, understanding, coupled with a consciousness of authority over the children so that they will learn the proper respect for adults. Parents are instructed in Ephesians 6:4 not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord. This says two things: one, that parents are to use wisdom and discernment in how they deal with their children, so that the children will learn subjection but not rebellion; and, two, that the parents are responsible before God to train (this means to lead them in the activities and work of being Christians) and admonish (this means to thoroughly teach them what the Scriptures say) them so that they will grow up to be faithful Christians themselves.

In the church

What are the responsibilities in the church? Again, *there are two halves of the whole.*

✿ The men have the work of providing public

leadership and teaching, devoting themselves to the study of the Scriptures so that they won't lead the church astray. From among the men are to be developed evangelists, teachers, elders and deacons, in order that the spiritual needs of the whole church may be met. Hebrews 13:17 says, *"Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account...."*

✿ These leaders are to work in the community, seeking out those who desire to study God's word, and to teach them. They are to lead the church in its evangelistic and benevolent programs. They also are to provide the guidance in the over-all work program for the church itself, as it looks after the spiritual needs of the families who are its members, as it reaches out in evangelism even to other parts of the world. And the men are to be the leaders of the worship services of the church, preaching, praying publicly, leading the singing, etc.

✿ What can women do in the church? First, it is of vital importance that they realize their responsibility to assemble with the rest of the church for worship each Lord's day. Sometimes women — or their husbands — decide that it is too difficult for them and the children to go to worship, so only the husband goes. *Was the distance from heaven too great for our Lord to travel, or was the death of the cross too difficult for Him?* If He has already done so much for us, how can anything that He asks of



Discussion Point

What was your parents' philosophy in raising you? What is your philosophy in rearing your own children? Which do you think better equips children to deal with their lives? As an adult, do you look back and think, "If I had been taught this, or had learned that, I would be better off now." ? Do you feel that you had a smooth transition into adult responsibilities or a difficult one?

us to too much? Shame on any who would excuse themselves from worship on such a flimsy and ungodly excuse! God is not asking what we *cannot* do, so Christian women are to go with their husbands to every assembly of the church, taking along their children so that they can learn that God must come first, regardless of the hardship. Only then can He fully bless us.

✿ **No church can become strong unless it has strong spiritual women, so women need to devote themselves to a study of the Scriptures. This will enable them to be godly wives and mothers, able to pass the truths of God's word on to others. In addition to studies for the men, regular Bible classes should also be arranged for the women and the children. These can be taught by Christian women who have developed and prepared themselves as teachers.**

When a woman is appointed as a teacher, she should

make careful preparation beforehand for her classes, studying the materials and preparing any visuals and other aids she plans to use. She must be aware that what she is doing is very important, not just filling time or keeping the children quiet so that their parents can study without distraction. We have only a few years to ground our children in the truths necessary for their salvation, so every opportunity to teach is of grave importance.

✿ **Women are also to participate in the various parts of worship, singing, studying, praying, giving of their income if they have worked and earned anything during the week, and remembering the death of the Lord through His supper, under the leadership of the men of the congregation. They can help with the preparations for worship by sweeping and cleaning the hall, dusting, weeding the garden if there is one, and helping in any other way possible to take care of the place of worship. If a church building is dirty and poorly kept, this tells the world that the people who worship there are not very concerned about showing proper respect for God. His place of worship should reflect our love and reverence for Him. Certainly, the care for it should be as great as the care for our homes.**

✿ **Often Christians are put to shame by pagans who make great contributions to build or beautify their temples. Christians should save toward making special contributions to help the construction of a building, the painting of it or the making of other repairs. Perhaps they might want to pay for**

new song books, or new Bibles, or a new cloth for covering the communion table. There are many physical needs involved in maintenance of the place of worship. How sad it is when Christians don't eagerly look for special things they can do, thus showing their zeal and love for God.

✿ Women can prepare the bread and the fruit of the vine for the Lord's Supper. Worship is not complete without this memorial supper, and though men are to lead in ministering it to the congregation, women may clean and prepare the trays and cups. They can take for themselves the special privilege of mixing and cooking the bread, so that the memorial bread is made fresh each week by the loving hands of Christians, not indifferently purchased from outside.

Ingredients for the bread include flour, oil, water, and salt. One recipe requires 1/2 cup of fine flour, 2 tablespoons of oil, 2 tablespoons of water, and a few grains of salt. This should not be kneaded, but should be mixed only enough so that it can be formed into a ball and rolled out into a thin sheet. Then it can be baked in an oven or in a covered pan. Practice will bring perfection!

In the Community

✿ In the first century women were warned to live in such a way that they would not bring shame on the church (1 Timothy 5:14, Titus 2:5). We cannot separate ourselves from the community around us, and our work in the world is to be the light of the

gospel. Women, as well as men, are lights of the world (Matthew 5:14), and Jesus lives in them (2 Corinthians 5:19,20). They are to be ever conscious of this, conducting themselves in a godly way in their relationships with friends and neighbors. In this way, day by day, they can teach Christian values, morals and behavior to unbelievers.

✿ **But women can also teach by word of mouth. They can look for opportunities to go to the homes of their neighbors and arrange a Bible class. Perhaps they can encourage other women in the neighborhood to gather around their table one morning each week, or one evening, to share a cup of tea or coffee, and to study the Scriptures together.**

✿ **Women can also invite others to the worship services. Many have been won to God because some woman invited them, as neighborhood children, to go along with their children, to attend the Bible classes and to learn about God.**

Conclusion: We can see from this study that there is a life full of work for women to do, without getting into any competition with their husbands. God help us all to do our own part well, so that our souls will prosper, and so that all will be well with our families and the church.

For Class Discussion:

- 1. What are the four areas of responsibility?**

2. What is the husband's responsibility in marriage?
3. What is the wife's role in marriage?
4. Christian husbands and wives are commanded to fulfill each others sexual needs, to avoid _____. The exception is _____ for a time, so that they may be able to _____.
5. If a man is not a strong leader, how must the wife respond?
6. Is it important for the husband and wife to discuss matters relating to the home and family? If there is a difference of opinion, who has been designated by God as the head of the household?
7. The husband and wife should help each other to _____ and to _____ in _____ are lacking, so that they may be _____.
8. What is the husband's role in the home?
9. How has God equipped men for their role?
10. What are the wife's responsibilities in the home?
11. How has God equipped her to do this work?

2. In what two ways are parents responsible in rearing their children?
13. What are the husband's responsibilities in the church?
14. What work are men to prepare to do in the church?
15. What are women to do in the church?
16. Is the "menial" work of keeping clean the place of worship an important job that both men and women can do?
17. Women can also prepare fresh unleavened _____ for the _____.
18. What responsibility do men have in the community?
19. What is the woman's role in the community?
20. We can see from this study that there is _____
_____ to do, without getting
into any _____ with their husbands.

Answers

Chapter 1

1. That they are nothing more than a servant to men, good only to bear children and keep the house, and that she cannot be saved in the body of a woman.
2. To gain power for woman over man.
3. A sense of competition, resulting in enmity and broken homes.
4. Of the dust of the earth.
5. From a rib from Adam's side.
6. Partner; rule over him; trampled.
7. Form a new family unit.
8. Adam. Yes.
9. That they would be interdependent; both of equal value.
10. Yes.
11. They would feel a greater need to grow together; each would mature more quickly and naturally without the oversight and (sometimes) interference of parents, etc.

Chapter 2

1. The law of Christ; New Testament.
2. That Adam was formed first, and then Eve; that Eve was deceived by Satan.

3. No; yes; no.
4. "Leadership" meant that the man was to go in front of the woman and lead the way for his family; "responsibility" meant that he would have to answer to God for his leadership, good or bad.
5. No; because she was an equal sharer in the reproductive system, and was designed to complete man, so that both supplied the other's needs.
6. Because God desired reciprocal love from humans, by their own will, not because He had programmed them to love Him.
7. Death.
8. That their eyes would be opened, so that they would be like God, knowing good and evil.
9. Food; eyes; wise.
10. Trusting, tender, concerned about the welfare of her family.
11. Taking the leadership role from her husband; and of the husband allowing it to be done.
12. The great transgression and the fall of mankind.

Chapter 3

1. That man be the head of the household.
2. New restrictions and laws were made.
3. From Adam; Because God had given him the responsibility of leadership in his family.
4. That God Himself does not and will not change His system, no matter what man does.

5. By man, by Adam, because he relinquished his leadership role.
6. Her sorrow and her conception of children.
7. That her desire would be for her husband, and that he would rule over her, placing her in deeper subjection than had been intended from the point of creation.
8. Pain.
9. Yes.
10. See 1 Peter 3:1-7.
11. With an attitude of understanding and love.
12. No, God has not given them the authority to change His system. Rather, as his *help-meet* she should aid and encourage him in growth in fulfilling His God-given responsibilities.
13. The head of every man is Christ, the head of woman is man, and the head of Christ is God.

Chapter 4

1. To the Garden of Eden and the transgression of Eve and Adam.
2. That her Seed would bruise the serpent's (Satan's) head.
3. He would be born of woman, of the virgin Mary.
4. the means of salvation for the obedient of mankind.
5. "marry, bear children, manage the house."
6. To teach "the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands."
7. Plan of redemption for woman.

8. Her perseverance in spite of obstacles and distractions strengthens her commitment to God.
9. Gentleness, patience, a tender heart, a perceptive spirit, tenacious love.
10. A balance of love, along with challenges that will exercise and strengthen the attributes, will result in growth.
11. Faithfulness.
12. Because she cannot pass a living faith on to her children unless she experiences it herself, as a daily walk of life.

Chapter 5

1. Intellect, emotions and an immortal spirit.
2. So that there could be love and communion between God and His creation.
3. Sexually, physically, mentally, emotionally, socially and spiritually.
4. Adam's, for she was made from himself, not from the earth.
5. "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."
6. Yes.
7. One man for one woman for life.
8. See Matthew 19:4-6.
9. Grow in their knowledge and understanding of each other; for strength and support; companionship; physical care in sickness, etc.
10. Discuss.

11. To bring children into the world, to care for them and for her husband, and to care for the home.
12. Yes.
13. That of giving her the privilege of shaping the lives and souls of the next generation for eternity.
14. Decline in values and morals, broken homes, rise in crime rate.
15. (1) Bearing and rearing children; keeping the home;
(2) Preparing herself to be an asset to her husband in his life, in whatever ways are possible;
(3) Cultivating the relationship with husband's family;
(4) Spiritual help-mate.
16. Yes. See Proverbs 31 concerning all the authority and responsibility given to that virtuous woman by her husband.
17. Yes. In a gentle and loving way; she is not to "boss" him, or to belittle him, but to present her thinking through love and a desire to help.

Chapter 6

1. No. What he wrote was by the guidance of the Holy Spirit.
2. None.
3. None.
4. No.
5. Discussion.
6. Not only prepare himself to lead but to lead to the very best of his ability.

7. Elders, deacons, plurality.
8. Discussion.
9. Discussion.
10. "For if a man does not know how to rule his own house, how will he take care of the church of God?"
11. (1) She cannot be the husband of one wife;
(2) Being already forbidden to have authority over her husband, she cannot assume authority over the church.
12. Yes; No
13. Some have deacons (no elders) doing the work of elders; some have preachers who are called "pastors", yet they are not qualified as elders and don't do their work (actually an "elder" or "shepherd" of the church in the New Testament).
14. Because man has no authority to change what God has written.

Chapter 7

1. Free to do anything men can do.
2. Preachers, bishops, priestesses. No, not as they are used today, and no women were appointed.
3. It was inspired (God-breathed) by the Holy Spirit. Its message does not come from the authority of man.
4. "does not receive my words, has that which judges him. The word that I have spoken will judge him in the last day."
5. No. Matthew 4: Satan, the fallen angel, told Jesus to do

certain things, even using scripture to seemingly support what he said.

6. True.
7. Society, home, the Lord's church.
8. To dress modestly, with propriety and moderation, not with gaudy or costly things, to be women professing godliness, and of good works.
9. It means 'males'.
10. (1) Adam was formed first and then Eve;
(2) The woman was deceived in the transgression.

Chapter 8

1. No.
2. Behavior, interact with others.
3. By her faithfulness, in her chaste conduct coupled with fear.
4. Yes, the worst enemies of Christ are those who wear His name in half-heartedness and hypocrisy.
5. Their children.
6. Yes. Priscilla is named with her husband, Aquila, as teaching Apollos.
7. Children and other women.
8. Leadership roles.
9. Male Christians are present; the men; leading in worship; teaching.
10. No. Because no human has the authority to supercede the directives given by God.
11. Yes. On what women can do, rather than quibble and debate over what they cannot do.

Chapter 9

1. There is no wrong in “re-examining”, provided we don’t go beyond the scriptures in our conclusions.
2. Man; Christ.
3. Because the real debate is over leadership, authority, and God’s order, not women’s roles.
4. Authority; the Holy Spirit; opinions of the human writers.
5. To violate clear instructions in the Scriptures.
6. Authority; Lord Himself.
7. A presumptuous sin, an attitude strongly condemned in the Scriptures.
8. No, because there is no authority for it in the Scriptures.
9. God strictly forbid following such a person.
10. the Lord your God; fear Him, keep His commandments; obey His voice, serve Him, hold fast to Him.
11. He was to be put to death.
12. Presume; re-write; change the order of authority; grave offenses.

Chapter 10

1. The head of man is Christ, the head of woman is man, the head of Christ is God.
2. Never; order of authority God has established.
3. Answer and discussion.
4. Discussion.

5. Shameful, “uncovered” her head.
6. Proper; woman; pray to God; head uncovered.
7. hair or headgear.
8. Men: short hair and no artificial covering; women: long hair and a covering of an unidentified sort.
9. Discuss.
10. That if a man has long hair it is a shame to him, but a woman’s long hair is given to her for a covering.
11. It is her glory and her covering.
12. That use of the natural parts of the body make it possible to worship and live acceptably regardless of the presence or absence of veils or instruments.
13. _____.
14. Yes.
15. Yes.
16. Yes.
17. Yes. Yes.
18. Yes.
19. No opportunity; adversary; reproachfully.
20. Discuss in class.

Chapter 11

1. The baptism of the Holy Spirit for people today; the working of miracles; speaking in “tongues” and other claims of miraculous power.
2. On the day of Pentecost, following Christ’s death; 1914; 1902; 1898.

3. Christ, not after a Jewish feast day.
4. No, the emphasis was on preaching Christ and His kingdom (Acts 8:12).
5. Because miracles were given for the purpose of confirming the word, inspired by the Holy Spirit. When the message had been delivered and confirmed as being from God, the purpose of miracles had ceased.
6. Be done decently and in order; No.
7. That a woman is to keep silence in the churches, for they are not permitted to speak.
8. Because the Holy Spirit would not lead anyone to do something contrary to His written word.
9. What is the use of speaking in a language that is not understood by the hearers? It is like speaking into the air.
10. Languages in the world.
11. That he would choose to speak five words that could be understood by his hearers than 10,000 that could not be understood.
12. Yes; No.
13. Through laying their hands on select Christians.
14. No; each one had individual gifts.
15. Miraculously given the knowledge of one language.
16. No; if so, there would have been no need for an interpreter.
17. Yes; Yes.
18. No; No.

Chapter 12

1. See the first four pages of the lesson.
2. The feelings of love and responsibility of being a mother.
3. Yes, in most cases it would.
4. By early training in the work a man should do for his family.
5. Discussion.
6. To give properly of their allowance or earnings, as taught in 1 Corinthians 16:2 and other passages.
7. To be the humble and loving authority over his family. To be a submissive help-mate for her husband.
8. They pronounce it to be dull and boring.
9. By the way their parents live in front of them.
10. God.
11. By teaching them from the earliest years that God is the head over all, and that the parents are being obedient to God in the careful rearing of their children.
12. That their parents are under God-given laws.

Chapter 13

1. (1) Marriage
(2) Home
(3) Church
(4) Church and community
2. Head of wife, provider and protector.
3. To respect her husband and to follow his leadership; to provide for his physical, emotional, and sexual needs.
4. Temptation, with consent, give themselves to fasting

and prayer.

5. By helping and encouraging him, so that he can be strengthened, not weakened by a wife's bossiness.
6. Yes
The husband.
7. Grow, develop, whatever areas, well matched.
8. To make a living for his family, to protect his wife and children, and to be the leader in the home; to stand between the family and the world, to be the answer to their needs.
9. He has given physical and emotional strengths to equip him for dealing with the hardships and injustices in the world.
10. To care for the home and the needs of the family.
11. By giving her another kind of strength: tenderness, compassion, understanding.
12. (1) That they are to use wisdom and discernment in how they deal with them, so that the children will learn subjection and not rebellion.
(2) That they are responsible before God to train (this means to lead them in the activities and work of being Christians) so that they will grow up to be faithful Christians themselves.
13. Public leadership, teaching, devoting themselves to the study of the Scriptures so they won't lead the church astray.
14. Evangelists, teachers, elders and deacons.
15. To develop as strong Christian women, to equip to teach women and children in classes, to participate

- in worship and in the day-to-day work of the church.
16. Yes. A dirty and poorly maintained building says that the worshippers are not concerned about showing respect for God.
 17. Bread, Lord's memorial supper.
 18. To lead in teaching the gospel and doing benevolent work for those in need.
 19. To live godly lives so that they will not shame Christ, to teach Christian values, morals and behavior by their way of life, to teach by word of mouth.
 20. A life full of work for women, competition with their husbands.