

(Continued)

## PART II

# CONSIDERING THE “CONTRADICTIONS”

### B. WRESTED SCRIPTURE

The first method we shall consider of how people are frequently led astray is the most common. It has been Satan’s oldest tool for deceiving God’s people. First, Satan casts doubt as to what God has really said: “Has God really said that?” (Gen. 3:1). Then, the next thing Satan does is to pervert or wrest God’s Holy Word, the scriptures (Gen. 3:4-5).

Before we look at specific examples pertaining to this doctrine, let us consider some of the reasons why even Christians, born-again children of God, become deceived. The first reasons come to us from one of the most important revelations that the Lord Jesus has given us. This revelation is similar to the one we examined earlier by Paul when he said that if a man is ignorant concerning the truths we are studying, his ignorance is due to selfish motives.

John, the beloved apostle, quoted Jesus as saying,

**“My doctrine is not mine, but his that sent me. If any man will [willeth to] do his will, he shall know of doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”**

(Jn. 7:16-18)

We can clearly see by this passage that in order for a person to know the truth concerning a doctrine, whether something should be one way or the other, he must be willing to do, to act upon, whatever that truth teaches! If not, he will be blinded spiritually. Oh, how often the scripture says, **“He that hath ears to hear, let him hear”** (Mt. 11:15; 13:9). Jesus very carefully explains this when He

says, **“this people’s heart has become fat, and with their ears they scarcely hear, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted [Greek: *epistrepsosin*, turned around], and I should heal them”** (Mt. 13:15 rev.). This is true of saint and sinner alike. We can keep refusing the prompting of the Holy Spirit as He attempts to teach us, and then we must reap the consequences. Usually we have sown to the flesh and of the flesh we reap some type of judgment (Gal. 6:8; I Cor. 11:29-32). We find Jesus in His majestic resurrection glory telling John to write to the seven churches of Asia, the Christians in the seven cities named. Jesus exhorts these children of God urgently, and repeatedly ends with these words, **“He that hath an ear to hear, let him hear what the Spirit sayeth unto the churches”** (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). The body of Christ is the one true church, and all the members of that body in any particular location make up the one local church of that location, identified by the name of the city. Asia is an area, and therefore, **“the churches”** such as Ephesus, Philadelphia, and Laodicea consisted of all of the Christians in the different cities, the different portions of Christ’s body separated only by location, each portion having a local city-wide government of elders and deacons (Phil. 1:1). Today’s carnal and sectarian structures keep the children of God blinded to this revelation and, thus, hold them back from maturing on to **“full stature in Christ”** (I Cor. 3; Eph. 4:13). Mixed with unbelievers and unbelief, they misrepresent Christ as He really is to the saved and unsaved world. This is detrimental to all, for the church loses eternal riches; the world their eternal souls. He that hath an ear to hear, let him here!

Now, not only must we first be willing to do the truth before we may receive the revelation of the truth, but we must also want to do it for the glory of God and not for our own. Oh, how much **“work”** is done for self-glorification and is just so much **“wood, hay, [and] stubble”** (I Cor. 3:12).

Jesus also said:

**“The prince of this world cometh, and hath nothing in me.”**

(Jn. 14:30)

We must realize that if there are yet areas of self or undisclosed sin, Satan can come and gain entrance and bring harm or destruction to God’s work and ourselves.

Now let us examine the scriptures most frequently wrested in order to try and prove that women are to rule and have ministries of authority as in Ephesians 4:11. The first and by far the most frequently wrested verse is:

**“there is neither male nor female: for ye are all one in Christ Jesus.”**

(Gal. 3:28)

This is taken to mean that God does not look at us as male or female when we have been baptized into Jesus Christ, and, therefore, women are the same as men. The easiest and simplest way to expose this obvious fallacy is to realize that if this were true, then women would also be eligible for rulership in the home. Hardly anyone, however, takes that position, as the scriptures, some

of which we have already considered, are too many refuting such distortion (Gen. 3:16; Eph. 5:22-24; Col. 3:18; Titus 2:5; I Pet. 3:1-6; I Cor. 11:3). However, Paul wrote Timothy that the Spirit very emphatically was speaking to them that in the last days there would be those who would depart from or leave the faith (I Tim. 4:1). They would give heed to, that is, give attention and hold to, deceiving spirits from Satan and the teachings of demons. This area of the ministry of women is one of Satan's' prime targets, for it deals with God's order and authority from the top to the bottom. When the Lord's army is out of order, there is no functioning authority that is effective in tearing down Satan's kingdoms. As the case is today in most places, some are being saved from his powers of darkness and translated into the kingdom of God, but Satan's kingdoms are growing more powerful all the time. This invasion of seducing spirits is now effectively attacking the structure of the home, the very basic unit of corporate life. Therefore, it is not surprising that we should now find "Spirit-filled" Christians receiving "revelations" that would allow the wife to be the head of the house and of her husband, or to say that neither one is the head over the other. However, someone must make the final decisions, and God created man for this, and the woman for his helpmate. Together, they are to be one flesh, and when the wife sticks her head up, we have a two-headed body and a real monster. **"A double-minded man in unstable in all his ways"** (Jas. 1:8) and this then becomes the case in a double-minded family unit. Next, we will see Satan teaching that the children, also, have equal authority in the home. In practice, often the children have even more, but the parents would not acknowledge it. To teach this perversion to Christians who believe the Word to be inspired of God, Satan must wrest the meaning of the words themselves. Beloved, let it be understood, the Holy Spirit chose His words very carefully, and He said what He meant and meant what He said. The letters of Paul, for example, which are the ones perverted in this case, were first, to be read aloud; second, to be read to common folk; and third, to be read in their everyday language, which was Koine Greek. Remember, God is never trying to hide what He is attempting to reveal to us. His truths are written clearly and carefully, and often in many different ways, so we do not miss them. Blindness to them is not because of the difficulty of digging them up, but because of our hardened hearts of unbelief whereby we have eyes that do not see and ears that do not hear. Who does not remember how after he entered salvation that he was amazed how clearly and thoroughly this doctrine is expounded from Genesis to Revelation. This is true also of the doctrines of divine healing and health. We find them all through the scriptures once our heart has been opened to these truths! However, Satan is able to seduce some people into believing that God has hidden truths in the Word that are beneath the surface and that the Holy Spirit did not really mean what He said but was trying to teach something else which they often refer to as "one of God's mysteries." Their interpretation then becomes such that it directly contradicts what God has explicitly said.

Let us consider an example of this as it pertains to the ministry of husband and wife. It is implied that when Paul said "**man**" he meant "the Spirit" and when he said "**woman**" he meant "the flesh." Therefore, the claim is made that when the scripture says, "**the husband is head of the wife,**" what is actually meant is that "the spirit is to rule over the flesh." Now, of course, we know the Spirit is to rule over the flesh, and so many babes in Christ are deceived. They

take a passage like First Corinthians 11:1-16 and quote only part of it, and it is then very easy to deceive someone as they follow only the “teacher’s” ideas and comments. However, if we take each verse and word and check this method of substitution, it becomes absurd. Suddenly, we must have the carnal nature (actually the woman) shorn or shaven (I Cor. 11:5-6). Also, we would have “the flesh” the glory of “the spirit” which is nonsense (I Cor. 11:7). When Paul refers to the creation story, we are told he is using the man-woman relationship, but is actually trying to teach us this “great mystery” that only they have seen (I Cor. 11:7-12). They ignore that “the spirit” must suddenly have long hair, so nature itself must be a mystery only they can understand (I Cor. 11:14). This same perversion is done with Paul’s teaching to the Ephesians (Eph. 5:22-33). However, we find by this “revelation” that “the spirits” are to love “the flesh” and even as their own bodies which is already their flesh (Eph. 5:28). John tells us that the lusts of the flesh are not of God, but of the world, and those who love it will pass away with it (I Jn. 2:15-17). Paul’s quotation here from the creation account really becomes absurd if we are to be consistent in this method of substitution whereby we receive “underlying revelation” (Gen. 2:24; Eph 5:31). Truly, the great mystery Paul writes about which is actually the comparable relationship of Christ and the church would become a mystery of mysteries.

Another passage sometimes so treated is that one Paul wrote to Timothy in his first epistle (I Tim. 2:8-15). Here we would have “the Spirit” lifting holy hands and the names of Adam and Eve must be ignored; or else we have the spirit before the flesh, which is the opposite of the creation account when God formed the flesh and afterward breathed into it the Spirit (Gen. 2:7).

The whole type of perversion seems preposterous to many, and it is. Yet many are being seduced. The reasons are simple. Often, they do not wish to obey the plain teaching of the Word! (Jn. 7:17; I Cor. 14:38). The men no longer wish to take the responsibility of leadership given to them by God, and thus are rebellious against the Lord. The women also do not wish to be put under subjection to the Word of God because it places them under the leadership of man. Peter’s statement in his first epistle is a clear instruction to the wives to be in subjection to their own husbands and is impossible to wrest if one is to be consistent and honest before God (I Pet. 3:1-7).

The reason women do not wish to submit to their husbands is because they are in rebellion against the Living Word, the Lord Jesus Christ. The first step of correction is for one to totally submit to God and then learn that this involves submission to the other members of the body of Christ and to those appropriate ones outside the body as well. Only then can wives submit to their husbands, and I might add that when they do this, they could expect more love manifested to them from their husbands.

Paul gives us a revelation for successful submission (Eph. 5:18-21). He wrote that we are first, to be constantly filled with the Spirit by the Lord; second, to speak to one another and to ourselves in Psalms and hymns and spiritual songs even though it sometimes takes effort, and we have to command our soul; third, to let our singing and praising come in and fill our hearts in worship to the Lord; fourth, to be obedient in giving thanks for everything, which is not always easy but is possible if we humble ourselves and reflect on God’s goodness and past provisions, His ever present love, and assurance of the future; and this then leads to the fifth step, to obediently submit ourselves to each other in the fear of

Christ (Psa. 103:1-5; Col. 3:16; I Thes. 5:18; Rom. 8:28-29). Submitting to others and to all authorities is an important aspect of our submission to God (Eph. 5:21 - 6:10; Rom. 13:1-5). When we humble ourselves in submission to God, we can then resist the devil and expect him to flee from us (Jam. 4:7; I Pet. 5:5-11). Clothed in all God's armor, we can experience victorious spiritual warfare (Eph. 6:10-18).

Now then, we might add that most Christians usually acknowledge the doctrinal position of the headship of the husband although they usually do not practice it very well. Likewise, having acknowledged God's order in the ministries of men and women in the home, we must acknowledge the even greater importance of God's order in ruling the household of God!

Another reason many are seduced by this false teaching on women is that they see the spiritual application of the man's headship over the woman applied to Christ and the church and have a deceiving spirit that spiritualizes all natural truth to the utter disregard and negation of the natural truth that is also so very important.

Now, in order for us to properly understand what God means in the Galatians 3:28 passage, we must consider its context. Paul was writing about the law being our schoolmaster to bring us to Christ. Then after faith comes, we all are children of God by faith in Christ Jesus.

**"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."**

(Gal. 3:26-29)

Let us compare this with the letter to the Ephesians when Paul is writing about the Gentiles having been separated from the Jewish salvation:

**"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross."**

(Eph. 2:13-16)

Again, to the Colossians, Paul writes that they had:

**" . . . put on the new man, which is renewed in knowledge after the image of Him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."**

( Col. 3:10-11)

To the Corinthians, Paul writes:

**“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For [also] the body is not one member, but many.”**  
(I Cor. 12:13)

In these portions of scripture, we see three different points of emphasis, two of which are mentioned in the Galatian passage. Only by comparing scripture with scripture can we come to understand the correct interpretation of God’s Word.

### **The Spirit’s Nature and Fruit**

First, all are to **“put on Christ,” “the new man”** (Gal. 3:27; Col. 3:10). This means to put on the spiritual nature, the divine nature from the abiding presence of Christ by His in-dwelling Spirit. This is in contrast to the old man and its works of the flesh (Col. 3:5-9). We see this clearly as we follow Paul’s thoughts through the entire epistle to the Galatians. This epistle was written to correct certain false teachings from men who were preaching another gospel, a gospel of works under the law versus the true gospel of the grace of God (Gal. 1:6-7). Therefore, it is quite logical for Paul to go on from the passage in question (Gal. 3:28) to talk more of the Spirit and give us the fruit of the Spirit (5:22-23) and end the epistle with similar words when he says:

**“for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation.”**  
(Gal. 6:15 rev.)

There is no mention in this letter of spiritual gifts or charismata, not once! What we do find is God’s love and desire for His people to be like Christ no matter what their race, social status, or sex. He rejoices in establishing his covenant with the women, children, and slaves, as well as the men. This thought also helps shed light on this passage, written to those recently escaping from heathenism.

### **The Spirit’s Body - One**

The second point of emphasis is that we are all one body in Christ. Paul writes:

**“For ye are all the children of God by faith in Christ Jesus.”** (Gal. 3:26)

**“For ye are all one in Christ Jesus.”** (Gal. 3:28)

We can clearly see that Paul was saying that there was not to be separation between the different groups listed such as men and women, but all are one in spirit since we all have the same father and, therefore, are one family spiritually. Hardly could this be interpreted in the physical realm for people

were not to destroy their sex, nor circumcision nor uncircumcision, and certainly could not change their nationalities. There is not to be one race separated from another, but all one in Christ.

### The Spirit's Manifestations or Gifts (Charismata)

The third point of emphasis is that we all are to have different functions of membership in the body of Christ. This emphasis is not referred to in the Galatian passage because functionally there is distinction between male and female. We function by the gifts God gives to us. Although all are members of the same body, Christ's, and all, therefore, have the same nature, Christ's, all are different members of Christ, each with their own different function! (I Cor. 12:12-14). Each member with their own particular gifts, together with each other member, makes up the body of Christ with Christ Himself as the head. (Eph. 1:23). As Christ is the fullness of the Godhead bodily, we are, therefore, corporately the expression of this fullness (Col. 1:19; 2:9-10). Praise the Lord!

Paul made it clear in the Corinthian passage that all of the members need one another to make this completeness (I Cor. 12:20-21). Not every member would have the charisma (gift of grace, singular) of being an apostle, prophet, or teacher; or have such charismata (gifts of grace, plural) as miracles, gifts of healings, helps, governments, or others (I Cor. 12:28; Eph. 4:7-11). For instance, not all men would be qualified to be a pastor (elder), a charisma having very definite qualifications (I Tim. 3:1-7; Titus 1:5-11).

Charismata or gifts are given by the Holy Spirit severally as He wills (I Cor. 12:11). There are different determining factors for qualification such as marriage status, sex, personal behavior, spiritual maturity, and even station in life (Tim. 3:2-13). An example of the last would be that a bondsman could not freely function in the capacity of an apostle, one sent forth from place to place directly under the authority and leading of the Holy Spirit (Acts 13:1-4).

The scriptures are clear that the bond (slaves) were to remain such and give respect and service to their masters **"as to the Lord,"** as they were His freemen (I Cor. 7:18-24). Also, freemen were to consider themselves the Lord's servants, and those who were masters were to care properly for their slaves, even when both were Christians and, therefore, one in Christ (Eph. 6:5-9; Col. 3:22 - 4:1; I Pet. 2:18-21; I Tim. 6:1-2).

So, we see, beloved, **"there is no respect of persons with God"** (Rom. 2:11; Eph. 6:9). All are to grow up unto full stature in Christ, but each of us has his own specific ministries or gifts (Eph. 4:13). Certain ones are for men only; others are for women only; others are for either, but not for children; others are for everyone. But remember this, **"many that are first shall be last; and the last shall be first"** (Mt. 19:30). Some humble sister who may be only a slave here, but a faithful steward of her gifts, will outrank many a preacher after they both pass through the judgment seat of Christ (II Cor. 5:10-11). Let us be faithful to our calling for we will be judged according to the stewardship of our gifts and our works, how we helped or hindered others (Mt. 25:14-30; I Cor. 3:13-15). The greater gifts will undergo greater judgment as James said:

**“My brethren, be not many teachers, knowing that we shall receive the greater judgment.”**  
(Jam. 3:1 rev.)

Dearly beloved, the saints that are going to be victorious in the terrible tribulation ahead of us are only going to be those that know their ministry, gifts, and place in God and function accordingly. As God said:

**“they shall march everyone in his ways, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in his path:”**  
(Joel 2:7-8 rev.)

Let me add, also, another reproof to this wresting of scripture that would teach that there is no difference in the ministry of men and women. Paul writes to the Corinthians that their women are to be silent in the churches. His reason is from the scripture in Genesis, the first of the five books of Moses, which are commonly referred to as “the law” (Gen. 3:16; Mt. 11:13). The apostle says it is a shame for women to speak in church (I Cor. 14:34). Of course, some will reject all evidence of scripture and say this means gossip and chattering and the like. Brethren, is it any less shameful for men to carry on the same? Of course not! Others say Paul was referring to speaking out of turn or order in the assembly. Brethren, is it any less shameful for a man to interrupt another inappropriately? Therefore, these arguments are false, otherwise the apostle’s instruction to Timothy would not make any sense. Although these scriptures are sometimes quoted, they are deliberately glossed over quickly and often are either left unexplained or designated for the early church only in order to make ineffective Paul’s clear statement:

**“Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”**  
(I Tim. 2:11-12 NAS)

Here is a beautiful illustration of the Lord through Paul making a clear distinction between the ministry of men and women. Again, he that hath ears to hear, let him hear!

Another false reasoning from scripture is “that men and women had equal dominion before the fall. Afterward, the curse entered and the woman was put under the rulership of man. But now we are free from the curse and, therefore, man is not to rule over the woman.” Let us look, however, at the scripture. God gave mankind, both man and woman, to have dominion over the earth (Gen. 1:28-30). However, this says nothing of their relationship to one another. To find this, let us look at the creation accounts.

In the first account, we find God revealing His will to have creatures like Himself, made in His image. They would have free moral will, be able to think and act and have emotions. This is true of both male and female. They would have dominion over the earth and were to be fruitful and multiply (Gen. 1:26-28).

In the second account, we find there was no one to till the ground, so God formed man from “**the dust of the ground**” and put man in the Garden of Eden to cultivate and to keep it (Gen. 2:5-8, 15). Then God said:



**“It is not good that the man should be alone; I will make him an help meet for him.”**  
(Gen. 2:18)

We note that man was made to fulfill God’s desire for beings in His image and after His likeness. Woman was made to fulfill man’s need for companionship and help. She was created **“meet for him.”** The English word **“meet”** is a very good translation of the Hebrew word here. First, it means she was “to meet” him or be joined to him, be with him. Second, she was “to be meet” for him; that is, be suitable or adapted properly for him. She would, as the Hebrew word means, “be a helper that is correspondingly suitable for him,” his counterpart. Both aspects of the meaning of this one Hebrew word are translated in the Greek Septuagint when it is translated in verse 18, a help **“according to him”** and in verse 20, a help **“like him.”** A man and a woman are alike in the general sense as compared with the other creatures of God’s creation, but yet they are different. Although they seem to be almost opposite in some characteristics, they really are not; but their needs and natures differ in order to complement one another perfectly. The woman being the weaker vessel shows more readily the needs that they both have. The woman was made according to the specifications of man’s needs. Both the man and the woman have their needs fulfilled in the joyful obedient fulfilling of the purpose of their creation as God’s Spirit fills them and directs them. Fulfilled by being filled full!

Woman was made from a part of the man’s own body (Gen. 2:21-24). This is to remind him to love his wife as he does himself, for she is a part of him (Eph. 5:25-33). It reminds the woman that she is to be his completeness, to submit to his direction and leadership. For she was created for him; he was not created for her (I Cor. 11:9). This is the very argument Paul uses to show the Corinthians the headship of man during this present age (I Cor. 11:2-16). Paul says:

**“I would have you know, that the head of every man is Christ; and the head of the woman is the man; and head of Christ is God.”**  
(I Cor. 11:3)

He writes this to Spirit-baptized believers. Paul then gives the reason from creation:

**“Man is the image and glory of God: but the woman is the glory of the man.”**  
(I Cor. 11:7 rev.)

That means the excellence of the man will show glory and honor to God, while the excellence of the woman will show glory and honor to the man. The man’s failure dishonors God, and the woman’s failure brings dishonor and shame to her husband. Paul follows this by giving two reasons why the woman is the glory of the man.

1. **“For the man is not of the woman; but the woman of the man.”**  
(I Cor. 11:8)

2. **“Neither was the man created for the woman; but the woman for the man.”**  
(I Cor. 11:9)

Now notice this is before the fall! Therefore, a woman being under the man has nothing to do with the fall at all, but rather it was purposed that way by God and our Lord Jesus Christ when they created mankind (Heb. 1:2; Jn. 1:3, 10; Col. 1:16).

The judgment of the woman was:

**“I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”**  
(Gen. 3:16)

The curse is the increase of sorrow and pain during pregnancy and childbirth.

The last part of the verse is not new but only a clear statement to Eve of the way God had made her, and the fact that as a helpmate to Adam she would continue to be ruled by him. Certainly, the curse was not for the woman to desire her husband, so too, neither was it judgment that he was to rule over her. However, because of our fallen nature, the headship of the husband needed to re-emphasized as a reminder to the woman not to be so carnally minded as to rebel against God’s authority over her, this authority being vested in her husband.

As the subjection of the woman to the man is not part of the curse, neither is the work given to the man for that was also determined before the fall. The curse is upon the ground, the sweat of man’s face in toil, and death. Men and women the world over still attest to the fact that the curse is still in effect. Mankind still returns to the dust.

**“As it is appointed unto men once to die, but after this the judgment.”**  
(Heb. 9:27)

This is New Testament scripture. Praise God, we have been redeemed from the curse of the law, which in part is spiritual death, and we can have spiritual eternal life by receiving the Holy Spirit of life through Christ. But Christians still die and that sometimes is judgment from the Lord Himself (I Cor. 11:30-32). The curse of physical death, Paul writes, will not be lifted until the resurrection at the last trumpet sound.

**“Then shall be brought to pass the saying that is written, Death is swallowed up in victory.”**  
(I Cor. 15:54; Isa. 25:8)

We repeat then, both men and women have the same spiritual nature, Christ’s, not different ones; and both men and women are members of the same body, not different ones; but men and women are to have different functions in Christ Jesus our Lord.

The next scripture we will consider is Peter's quotation of Joel's prophecy: (Joel 2:28-29)

**“And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.”**

(Acts 2:17-18)

Here again, beloved, God is making no distinction between male and female as to receiving the Holy Spirit. However, this scripture speaks nothing of God's divine order for husband and wife. Remember, Paul taught that women can pray and prophesy, yet in the same passage points out that she is to be under man's authority (I Cor. 11:5, 3). Women could pray and prophesy under the Old Covenant, but they certainly were under the leadership of men. How often people quote **“Jesus Christ the same yesterday, and today, and for ever”** (Heb. 13:8) to show God's ways do not change and then want to forget it or ignore it when it comes to some particular truth such as the one under consideration.

Here then, beloved, I must bring your attention to one very important fact. Often, entirely too often, in men's teachings and writings, they will quote a verse of scripture to support their ideas, and the scripture is really saying nothing about what they are attempting to get from it. Be careful of this, for it is very common.

This is the case when some men and women have Phebe even a pastor, and the Samaritan woman at the well with Jesus a teacher and preacher because she goes back and witnesses to her townfolk. This is a perversion of the meaning of the ministry of a teacher and a preacher. Some even go so far as to have Mary Magdalene preaching a sermon when she was instructed to **“go to my brethren, and say unto them...”** (Jn. 20:17). Praise God He chose a redeemed woman **“from whom seven demons had gone out”** to be the first witness of the resurrection! (Lk. 8:2; Mt. 28:1, 10 NAS). How wonderful God showed His love for women by choosing them for one of the most important events in the history of man. But witnessing and preaching have two different meanings.

This leads to another scripture that is used in a similar way as Acts 2:17-18 is. Paul wrote to the Corinthians:

**“Ye may all prophesy one by one, that all may learn, and all may be comforted.”**

(I Cor. 14:31)

Here, this scripture, as the one in Acts, is wrested to mean that since Paul wrote that **“all may prophesy”** then he is saying that women can preach and teach and function the same as men.

As we learned that witnessing and sharing the gospel person to person privately is different from preaching the gospel publicly, so we must learn that prophesying, whether privately or publicly, is different from preaching publicly. Prophecy is an inspired utterance directly from God of a supernatural nature.

The speaker is not using preconceived thoughts and wisdom from God, but is speaking directly in the words God chooses in a language the speaker knows. It is one of the nine spiritual gifts listed in First Corinthians 12 that are manifestations of the Holy Spirit (I Cor. 12:10). It is a **“thus saith the Lord”** (Ex. 4:21-23; Isa. 44:2-8; Jer. 31:31-40; Eze. 3:4-27; Acts 11:28; 21:11). It is what the prophets of old spoke as they were moved by the Holy Spirit, not what they preached out of their own intellect (II Pet. 1:20-21). It is as supernatural as the gift of tongues, only the one prophesying is speaking in a language he knows, while the one speaking in tongues is speaking in a language he does not know. Any boy or girl, man or woman can prophesy, but only some men are called to preach authoritatively with reproof, rebuking, and teaching (II Tim. 4:1-5).

Unfortunately, certain translators who do not understand the supernatural gifts of the Holy Spirit in First Corinthians 12 translate prophecy as “inspired preaching” but these are two totally different gifts. They are two different words having two totally different meanings.

Prophecy is inspired words from the mind of the Holy Spirit, words chosen by God directly and given to the one speaking; preaching is usually, or should be, inspired proclamation from the mind of the preacher who chooses the written word of God as a basis of his message, as Paul exhorts, **“preach the word!”** (II Tim. 4:2).

Another scripture we will consider is:

**“For the kingdom of God is not meat [food] and drink; but righteousness, and peace, and joy in the Holy Ghost.”** (Rom. 14:17)

Some take this scripture to mean that since the kingdom of God is not food and drink, it, therefore, does not matter what we eat or drink. Some may go further and say that this scripture teaches that the kingdom of God is not one of rules and regulations and, therefore, there are no rules regarding women in the church. They neglect the fact that this scripture says the kingdom of God is righteousness, which means doing the right thing, “a life which conforms to the divine law” (Gen. 15:6; 30:33; Mt. 5:6, 10, 17-20 - 7:27).

Let us look at this further. First, what is meant by the fact that **“the kingdom of God is not meat [Greek: food]”** is as Paul wrote to the Corinthians:

**“But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.”** (I Cor. 8:8-9)

Paul goes on to explain, for example, that if a brother thinks eating meat that has been offered to idols is sin, and you realized it is not, and so go ahead and eat, and so your brother eats also, and goes against his conscience, your brother sins. Therefore, you have sinned against him in causing him to sin, and since he belongs to Christ, you have sinned against Christ (I Cor. 8:10-12). He ate without faith and **“whatsoever is not of faith is sin”** (Rom. 14:23).

If we consider the context of the text in question, we find that a few verses later, Paul said, **"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth"** (Rom. 14:21). So we conclude it does matter under what conditions we do or do not eat and drink even God-given food.

Secondly, the emphasis of the kingdom of God is not one of following a multitude of rules and regulations, but following the Lord; nevertheless, there are rules and regulations to follow. For example, Paul has written rules for proper conduct in the assembly as regarding the gifts of the Spirit, dress, leadership, behavior, and attitudes (I Cor. 12-14; I Tim. 2:8 - 3:15; I Cor. 16:14).

This leads us to another scripture that is often wrested:

**"for ye are not under the law, but under grace."** (Rom. 6:14)

This scripture is most often the reply from anyone who wishes to continue in his old ways and does not want to submit to the righteousness (doing the right things) of God. Notice it is not even the complete sentence and the context is one in which Paul is teaching about sin. He writes:

**"Do not let sin reign in your mortal body that you should obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law, but under grace.**

**What then? Shall we sin because we are not under law, but under grace? May it never be! Do you not know that when you present yourselves to someone as slave for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. For when you were slaves of sin, you were free in regard to righteousness. Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."** (Rom. 6:12-23 NAS)

When people are confronted with some particular act of righteousness that they should do or act of unrighteousness that they should refrain from, they will often use this scripture to keep from doing God's will and may even say, "That's bondage!" However, this scripture reveals that all are forever under bondage. The choice is whether to be in bondage to sin resulting in death

(eternal separation from God and damnation), or to God and righteousness resulting in holiness with the outcome of eternal life; slaves of self or slaves of Jesus Christ; bondage to sin is true slavery, bondage to righteousness is true freedom.

What did Paul mean when he said to “**present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law, but under grace**” (Rom. 6:13-14 NAS)?

Paul was saying we are dead to the law because we died in Christ to the law, and now we are to walk in newness of life because Christ has been raised from the dead, and we have been put into Him (Rom. 6:4; 7:4, 6). This has been accomplished but God’s grace which we have entered into and stand in by faith (Rom. 5:1-2).

Now, notice, although we are dead to the law, Paul says we are to obediently present ourselves as slaves to righteousness (doing the right thing) (Rom. 6:16-19). If we present ourselves again to sin, we shall die (Rom. 6:16; 8:12, 13) “**for the wages of sin [what sin earns] is death**” (Rom. 6:23).

We might add here a few more reasons why we are not under law, but under grace.

First the definite article “the” is not present in the Greek manuscripts; therefore, the verse reads we “**are not under law**” not “**the law**” as some translations render it (Rom. 6:14). This means we are not under even the principle of law, and not just “the law.” Instead, we are under the principle of grace.

Secondly, law gives no power to live a godly life or an ungodly life. All it can do is to expose sin, and the sin kills and, therefore, the law or “**the law of commandments**” brings death (Rom. 3:20). However, sin does not have power over us, for we have been freed from its power and placed under the power of God’s life through grace. Paul gives an example in the next chapter. The law says, “**thou shalt not covet**” (Rom. 7:7). But the law cannot stop Paul from coveting, but only exposes his coveting as sin and, therefore, kills Paul, for it is written, “**the soul that sinneth, it shall die**” (Eze. 18:4). Then Paul concludes, “**So then, the law is holy, and the commandment holy, and just, and good**” (Rom. 7:12). Paul goes on to say that the law is also spiritual, but he is carnal, sold under (under the power) of sin, and needs a greater law to overcome “**the law of the sin and death**” that works in his members which is “**the law of the Spirit of life in Christ Jesus**” (Rom. 7:14; 8:2, 4). This is what can make us spiritual, and thus we can fulfill the law, which is spiritual. Hallelujah!

It is like a bird that is falling under the laws of gravity (sin) towards the earth (death, then hell); but when it starts flapping its wings (life of faith), the laws of aerodynamics (the law of the Spirit of life in Christ Jesus) enable the bird to rise and soar freely (real salvation). To enjoy and maintain this salvation, we must continue to “fly” “**after the Spirit and not after the flesh**” (Rom. 8:4 rev.). And in so doing, we fulfill the law.

The Spirit works in us both to will and to do God’s will which is expressed by His word (Phil. 2:13). God’s word is the greatest book of law and science ever given to man! It expresses in minute detail the science and laws of life and death, mortal and immortal, and give us a multitude of examples to help us understand

and have complete confidence in them (I Cor. 10:11). This is true on the individual level and on the corporate level, which is government. Law is defined as “The principles and regulations emanating from a government and applicable to a people, whether in the form of legislation or of custom and policies recognized and enforced by judicial decision” (American College Dictionary, ACD). Christ rules now as King of kings and Lord of lords over every principality and authority (I Tim. 6:15; Eph. 1:20-23). We live by the laws of the kingdom of God. Also law is defined in scientific use as “a statement of a relation or sequence of phenomena invariable under the same conditions” (ACD). Examples of such laws would be those of spiritual, mental, and physical health; the laws of faith and love; the laws of sowing and reaping (Rom. 3:27; Jn. 15:12, 17; Mt. 22:37-40; Gen. 1:11-12; Gal. 6:7). The definition of science is “a branch of knowledge or study dealing with a body of facts or truths systematically arranged and showing the operation of general laws” (ACD). What greater truths to study and know do we find than those in God’s Word which **“is truth,”** all of which is embodied in Jesus Christ our Lord, who is the truth and the life, and the way (Jn. 17:17; 14:6).

What greater laws are there than when Jesus said:

**“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.’ This is the first and great commandment. And the second is like unto it, ‘Thou shalt love thy neighbor as thyself.’ On these two commandments hang all the law and the prophets.”**

(Mt. 22:37-40; Deut. 6:5; Lev. 19:18)

Jesus said that the conditions for Him to manifest Himself to someone are that he has and keeps His commandments, His laws.

**“He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My father, and I will love him, and will manifest Myself to him.”**

(Jn. 14:21)

Someone always says, “Love is the important thing,” and this is true, but we find that love for God and mankind is keeping His commandments. John’s epistles declare this truth:

**“By this we know that we love the children of God, when we love God, and keep [do] His commandments! For this is the love of God, that we keep His commandments: and His commandments are not grievous [burdensome, difficult to observe].”**

(I Jn. 5:2-3)

Paul wrote:

**“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.”**

(I Cor. 7:19)

Paul also wrote the Romans that God sent His son Jesus so:

**“That the righteousness [Greek: *diakaioma*, ordinance] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”**

(Rom. 8:4)

Also, beloved, righteousness means keeping God’s standard which is perfection and His laws. Jesus had to be baptized in order to fulfill all righteousness and He included us when He said:

**“for thus it becometh us to fulfill all righteousness.”** (Mt. 3:15)

Now even though we are to keep God’s commandments, there is another important reason why we are **“not under law, but under grace.”**

Laws are not very flexible, but God’s grace is perfect to each situation. For example, if one commits sin under law, the law pronounces a certain penalty. God’s judgment under the Old Covenant for adultery was:

**“the adulterer and the adulteress shall surely be put to death.”**

(Lev. 20:10)

God’s judgment for murder was:

**“he that killeth any man shall surely be put to death.”**

(Lev. 24:17)

David committed adultery with Uriah’s wife, Bathsheba, and God opened her womb so that she became pregnant (II Sam. 11; Gen. 29:31). David tried to cover up by getting Uriah to lie with her. When God continued to work through Uriah so that he would not go in unto his wife, David, instead of confessing his sin, killed Uriah, for God said through Nathan the prophet:

**“Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.”**

(II Sam. 12:9)

By the law, both David and Bathsheba should have been stoned to death. But, thank God, the age of grace for man started with Adam and not at the New Testament as many people are taught. God has always dealt with man in grace as well as having given him laws to reveal Himself, His nature, and His purposes for man and the universe. Before the Old Covenant was established, it is written:

**“Noah found grace in the eyes of the Lord.”**

(Gen. 6:8)

Although God forgave David and Bathsheba, they both had to be chastened by His grace. Bathsheba lost her child, but David as king and leader of Israel who had committed murder as well as adultery was punished much more severely. David’s judgment was threefold.

God said:



1. Because David had committed murder,  
**“the sword shall never depart from thine house.”** (II Sam. 12:10)
2. Because David had sinned in secret at night, He would raise up a man to lie with his wives for all of Israel to see, and in broad daylight (II Sam. 12:11).
3. Because David’s deed gave great cause for the Lord’s enemies to blaspheme, the child would surely die (II Sam. 12:14).

All three came to pass after David had confessed his sin and God had forgiven him, for Nathan said:

**“The Lord also hath put away thy sin; thou shalt not die.”** (II Sam. 12:13)

Then David’s child died and his son Absalom lay with David’s wives in the sight of all Israel. Sons of David were murdered within his own lifetime, within Solomon’s lifetime, and on down through the history of the sons of David even until the crucifixion of our Lord Jesus Christ (II Sam. 12:18; 16:22; 13:28-29; 18:15; I Kgs. 2:25; Acts 2:29, 30, 36). Praise God for His grace and sovereign power. As the psalmist said: **“Surely the wrath of man shall praise thee”** (Psa. 76:10).

This last murder made salvation possible for all men from Adams race, as Jesus died and shed His innocent blood for my sin and yours. Have you accepted it?

**“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”**  
 (Acts 2:38 rev.)

And thus you will:

**“Save yourself from this crooked generation.”** (Acts 2:40 rev.)

How we need to understand God’s ways, his grace and laws, and His covenants. God deals with us just as He did with David and Bathsheba. For it is written:

**“For the grace of God that bringeth salvation hath appeared to all men, teaching [Greek: *paideuouosa*, disciplining, chastening] us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity [Greek: *anomias*, lawlessness], and purify unto Himself a peculiar [Greek: *pepiouision*, chosen, special, for one’s own possession] people, zealous of good works.”**  
 (Tit. 2:11-14)

And:

**“If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified [these are Christians], an unholy thing, and hath done despite unto [treated with contempt, insulted] the Spirit of grace? For we know Him that hath said, ‘vengeance belongeth unto Me, I will recompense, saith the Lord.’ And again, ‘The Lord shall judge His people.’ [Not talking of sinners here]. It is a fearful thing to fall into the hands of the living God.”**

(Heb. 10:26-31; Deut. 32:35-36)

His ways, grace, and law have not changed. However, we are under a New Covenant. Under this covenant, many of the numerous laws of the Old Covenant which were to teach about Christ and His sacrificial death are no longer necessary for they have been fulfilled in Christ’s sacrificial life and death.

Another aspect of the law, which we need to know, is that the law is for direction, not for power! It is written,

**“For the commandment is a lamp; and the law is light; and reproofs of instruction are the ways of life.”**  
(Pro. 6:23)

The law is also for correction, revelation, and the knowledge of God and His will (Rom. 2:17-21; II Tim. 3:16-17). It also reveals sin! (Rom. 3:20; 7:7).

How we need to remember that when Satan tempted Jesus to sin, it was by trying to get Him to transgress the literal interpretation of the law (Mt. 4:1-11). Jesus replied by quoting the literal letter of the law, and it killed Satan’s attack (Deut. 6:13-14; 8:3). We need to understand this. Paul wrote,

**“We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man [one doing the right thing] but for the lawless and disobedient [this could be a Christian].”**  
(Pro. 6:23; I Tim. 1:8-9)

Quote it to the one sinning and to Satan. Often after this, we need to reveal to the one sinning God’s salvation through the grace of our Lord Jesus.

Let it be emphasized that although God’s grace chastens us severely at times, it is for our good and the good of those who look to us as examples (Heb. 12:5-11). The law would have had both Bathsheba and David killed. God’s grace not only spared Bathsheba’s life but also allowed her to become the wife of the king and mother of Solomon and ultimately of our Lord Jesus Christ. God’s grace also spared David and established his throne forever (II Sam. 7:12-16).

David's sins of the flesh were serious, therefore, he was chastened; but his repentance and seeking of God's mercy were rewarded (II Sam. 12:13; Psa. 51). In contrast, Saul had acted foolishly and continued his rebellion against God, and rejected His word; therefore, the Holy Spirit left him. God's mercy was taken from him, and the Lord slew him and brought his house and throne to dishonor and ruin (I Sam. 13:13; 15:22-24; 16:14; 28:15-19; 31:2-10; II Sam. 7:15; 21:6-9; I Chr. 10:13-14).

Let us yield ourselves to the Spirit of God to fulfill God's laws, and we will not be under the condemnation nor power of the law for it is written concerning the warfare between the flesh and the Spirit:

**"If ye be led of the Spirit, ye are not under the law."** (Gal. 5:18)

If you go back to the life of the flesh, you will be under God's law (I Tim. 1:9; Gal. 5:21; 6:8). If you try to justify yourself by the righteousness of law, you have then fallen from grace as Paul wrote to the Galatian Christians who were then under grace:

**"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."** (Gal. 5:4)

But praise God, let us be able to say with the scripture:

**"But we are not of them who draw back unto perdition; but of them that believe [Greek: *pisteos*, have faith] to the saving of the soul."** (Heb. 10:39)

In conclusion on this point, let us state that God is the greatest and supreme lawgiver. Since we are all sinners or lawbreakers, we need Jesus as our Saviour (Rom. 3:23). He is the one who took our sins upon Himself, and, therefore, our judgment as required by the law was upon Him (I Pet. 2:24; Eze. 18:4). We need Him as our lawyer, which is His function as our advocate, and great high priest, as He is ever living to make intercessions for us (I Jn. 2:1; I Tim. 2:5; Heb. 7:25-26). Praise God! Although Satan stands before God accusing us day and night, we overcome him on account of the blood of the Lamb and of the word of our testimony; and we love not our lives (souls) unto the death (Rev. 12:10-11).

The next wrested scripture that we will discuss involves one of the most absurd and Satanic attacks on God's Word one can imagine. The portion under attack reads:

**"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: For it is a shame for women to speak in church. What? Came the word of God out from you? Or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that**

**the things that I write unto you are the commandments of the Lord. And if anyone is ignorant, he is ignorant for himself.”** (I Cor. 14:34-38 rev.)

Because the scripture is so plain here, the attempt to get around it is by saying, “Paul was not writing here ‘the commandments of the Lord,’ but was quoting what the Judaizers were saying.” How absurd! This technique suggests that anytime you do not like a statement of scripture, just subscribe it as a quotation of a false teaching. Unbelievable? No! They have given “**heed to seducing spirits and doctrines of devils**” and so minister these evil spirits to others who willingly swallow these lies of the devil (I Tim. 4:1). Watch (out) and pray!

Of course, Satan first injects doubt, as when “**the serpent beguiled Eve,**” by suggesting that one can only understand or authenticate the true meaning by reading it in the original Greek translation (II Cor. 11:3). Then, most Christians are at a loss because they do not know Greek. Beloved, the Greek is even plainer! However, one writer even has the audacity to proclaim that all scholarly translators of the English Bibles have been “blinded” and their “minds closed” to the proper rendering of the Greek manuscripts. Also, this writer charges that most commentators have deceitfully “upheld the delusion,” as she calls the truth that is stated so plainly in the King James and other versions, rather than give us “her revelation.” She accuses these translators of being jealous of their masculine priesthood when in reality, like Korah and his followers of old who rose up against Moses, it is her own jealousy and rebellion that is so evident and infectious (Num. 16:1-40). But, the righteous judgment of God is sure as it is written, “**The Lord shall judge his people**” (Heb. 10:30).

Paul states plainly that if anyone does not agree with these plain statements of scripture because he thinks he is a “prophet” or “spiritual,” he is to “**acknowledge** [Greek: *epiginosketo*, thoroughly understand] **that the things that I write unto you are** [not the teachings of Judaizers, but] **the commandments of the Lord!**” (I Cor. 14:37).

Now, let us consider a few false reasons given to try to prove that this scripture, First Corinthians 14:34-38, is “a quotation of the Judaizers” and not what it really is, the Word of God. The first false reason is “The law never has anything to say about this matter.” This is ridiculous. Such a false statement can only be believed by those who have given themselves to a seducing spirit. The phrase in this passage of scripture, “**as also saith the law,**” refers not only to Genesis 3:16, but Genesis Chapters 1 and 2 and many other verses in the writings of Moses (I Cor. 14:34). “The law is speaking” (concerning the woman being in subjection to the man) by means of the creation account given to us by Moses and explained by Paul an apostle and also by examples, one of which is the description of the relationship of Abraham and Sarah, an example confirmed by Peter, another apostle (Gen. 1; 2; 3; 3:16; I Cor. 11:1-16; I Tim. 2:11-15; Gen. 18:12, 19; I Peter. 3:5-6). Another example of the law speaking is also an example of a dead man speaking, though we have no record of any words that he ever spoke. It is the testimony of Abel’s acceptable sacrifice by faith and the New Testament scripture stating that “**by it he being dead yet speaketh**” (Gen. 4:1-16; Heb. 11:4). This is scriptural confirmation that the historical narratives of the Holy Writ given to us by Moses are, in fact, “the law speaking to us.”

Another false reason says that “Paul never appealed to the law for the guidance of the church,” but even a brief reading of his letters reveals that he quoted from it continuously to substantiate his gospel. For example, when Paul gives instruction in this same letter just a few chapters before as to how gospel workers are to be supported financially, he says, “**For it is written in the law of Moses, ‘You shall not muzzle the ox while he is threshing,’**” and then interprets this to mean that “**the Lord directed those who proclaim the gospel to get their living from the gospel**” (I Cor. 9:9, 14 NAS; Deut. 25:4). If this is not using the law for direction, what is it? But the really amazing thing is that only 13 verses before the one in question, Paul uses the law again to give understanding and direction, this time as to the proper usage of the gift of tongues. We quote, “**In the law it is written, ‘With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord’**” (I Cor. 14:21; Isa. 28:11-12). Obviously, they still are not listening! So then, who really is blind? No one is so blind as the proud, the rebellious, or the selfishly ambitious.

Yet another false reason given to try to prove that Paul is quoting the Judaizers and not the Old Testament scriptures is the claim, “When Paul uses the phrase ‘**the word of God,**’ he is referring either to the gospels or to prophetic utterance. This is the only sense of this phrase in all of the New Testament scriptures.” Even a casual reading of the New Testament exposes this teaching as obviously false (Rom. 9:6-9; II Cor. 2:17; 4:2; I Tim. 4:5; Heb. 13:7; II Pet. 3:5). When the New Testament scripture says, “**the word of God is quick and powerful,**” any Christian with even an elementary experience has discovered through the Holy Spirit that this is profoundly true of the Old Testament scriptures as well as the New, thank God! (Heb. 4:12).

The last false reason we will consider concerning the wresting of First Corinthians 14:34-38 reveals to us not only a most pathetic misunderstanding of proper church order, but a deficiency of valid experience as well. The argument is made that “since Paul wrote that women were not to ask questions in church, he could not have been writing to the Corinthians instructions from the Lord because it is not known whether even men asked questions in church as they did in the Jewish synagogues.”

This reveals to us not only a lack of understanding of proper New Testament order as revealed in the scriptures where we find the meetings are informal and filled with dialogue, but an erroneous assumption that the rigid, formal, ritualized, and totally man-controlled “worship services” of the present institutional church, which have become more brittle than the old wineskins of the Jewish synagogue, do in fact present the New Testament order for church services.

Where is the understanding of the church in the home so often spoken of? (Rom. 16:5; I Cor. 16:19; Col. 4:16; Phile. :2). Where is the acknowledgment of Paul’s oft mentioned method of open discussion which he practiced always, whether in the synagogue, the marketplace, the home church, or his own public meetings? (Acts 17:2, 17; 18:4, 19; 19:8-9; 20:7-12). I cannot think of any greater bondage for church order than the bondage of the monotonous, pre-planned, programmed, man-structured order of institutional, carnal Christianity. Even the mere mention of the Holy Spirit can excite a cracking of the old wineskin, let alone any of His divinely chosen manifestations. What a brittle bag!

Well, this is enough to expose the preceding arguments as a blatant attempt to discredit God's Holy Word. It is sufficient to say "**let God be true, but every man** [Greek: *anthropos*, man or woman] **a liar!**" (Rom. 3:4).

To summarize this section, we have found that the scriptures most commonly used to teach that the women may have authority in the church have been wrested. They have either been taken out of context or have been totally misinterpreted from what God intended. We have found this to be true when examining them more completely and comparing one scripture with another.

### C. False Arguments

In closing this section, let us end with four false arguments that we find occasionally. First, "Since the gift of the Holy Spirit is for all, so are the lesser gifts such as preaching, teaching, and pastoring." Beloved, "the gift of the Holy Spirit" is the indwelling of God Himself, which makes one a Christian or a child of God (Acts 2:38-39; Rom. 8:9). The "lesser gifts" are for ministry and are given severally as God wills, and His will is never contrary to His word (I Cor. 12:5, 11). The gift of the Holy Spirit Himself is never to be equated with the gifts that the Holy Spirit bestows! (I Cor. 12:13). The gift of the Holy Spirit makes us members of the body of Christ, and the gifts from the Holy Spirit then give our membership function and individuality (I Cor. 12:6, 14, 27).

The second argument is "God changes His mind concerning us as we grow spiritually. Thus some Christians will be under some laws, and others are not to be, and we as individuals will go from one set to another as we grow." Beloved, God's word does not change and His word expresses His will and His ways. It is true, we will not be able to do certain things as we grow in grace and love that we once did. But this is not due to a change in God, but of our understanding of Him as revealed through the scripture which causes a change in us (II Cor. 3:18). As it is written, "**Sanctify** [set apart from worldliness to godliness, from flesh to Spirit, from Satan to God] **them through thy truth: thy word is truth**" (Jn. 17:17). However, if any particular truth is revealed to us, it will remain the same if we are just newborn babes in Christ or have scores of years of Christian life behind us. The doctrine of Christ and the early apostles and prophets never has changed and is the foundation of our faith even now, centuries later (Eph. 2:20).

The third false argument is "The ministry of women must be understood by the sociological factors involved, and that today the customs of first century man do not bear upon us as times have changed." This argument is easily refuted in the minds of those that hold the scriptures as the Word of God and not the words of mere men (II Tim. 3:16; II Pet. 1:19-21). You see, the scriptures reveal that a woman's ministry is based upon the intelligent and unchanging will

and purpose of our Heavenly Father as expressed in her creation by His hand and that these are given to us by His inspiring men to write the facts exactly as they were and are (Gen. 1 - 3). Therefore, we have an accurate, historical, and scientific account of the origin of man in a sinless state and his fall into a sinful state in which he continually degenerates whenever without the influence of God and His Word (II Tim. 3:13-17).

A woman's ministry under man's leadership and teaching are the same throughout the centuries of recorded scripture, from creation thousands of years before Christ, to and during His ministry in the flesh, and afterward. A woman's place has nothing to do with the world's customs which fluctuate and change from culture to culture, century to century. Neither is it based upon the devil's lie that man evolved from the chance circumstances of "Mother Nature" and that all mankind is evolving ever upward toward perfection.

In conclusion the pertinent factors that contradict these false "sociological concepts of development or evolution" are the true sociological factors concerning our beginning -- the purpose, order, method, and nature of mankind's very special creation and the factors concerning the fall (I Cor. 11:1-16; I Tim. 2:11-15). The fact that women are now taking spiritual leadership is not some new sociological advance but rather an age-old sign of the spiritual decline that always reoccurs during times of apostasy (Isa. 3:12).

The fourth and final argument we wish to refute is the one that states, "Jesus is coming soon, and we must get the job done; and so, God is willing to use any and all means available." Beloved, Jesus is not coming back until the Father sends Him, and He is never in a hurry (Acts 3:20-21; 17:31). Relax! Right now, He is sitting in the heavens laughing at the world, for it is written, "**He that sitteth in the heavens shall laugh: the Lord shall have them in derision** [mock them]" (Psa. 2:4). Everything is right on time, and God is on the throne. This false argument is common among spiritual babes in Christ who, although they may have been born again for years, have never come to know their Father very well nor His sovereignty. The end never justifies the means! (Rom. 3:8). God is at rest, having finished all His works as it is written, "**and God did rest the seventh day from all his works**" (Heb. 4:4). If anyone is so anxious about God's work not getting finished that he has to disobey His word, it is clear that he has not entered into God's rest "**because of unbelief** [Greek: *apeitheian, disobedience*]" (Heb. 4:6). In fact, the opposite of this argument is true. As the end of the age gets closer, God's perfecting of His church is progressively increasing (Eph. 4:11-16). God is bringing His people into more of His truth and the practice of His ways, which are ways of love that bring about our perfection (Col. 3:14). Truly, "**The glory of this latter house shall be greater than of the former, saith the Lords of hosts**" (Hag. 2:9).

We can conclude that false arguments are from the immature whose "imagination" have not yet been cast down, and whose thoughts have not yet been brought into captivity to the obedience of Christ (I Cor. 10:5).

This is the end of The Public Ministry of Women, Part 2 B & C  
For Part 3, visit [www.JohnRothacker.org](http://www.JohnRothacker.org)

