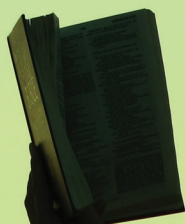


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WOMEN AND THE GOSPEL

SHARON HARDY KNOTTS

According to the Genesis creation account, *God created both male and female in His image*. Eve could not have been inferior to Adam, or her seed, Jesus Christ, would have been inferior. God blessed them and gave them *joint dominion* over the earth and all living creatures (Genesis 1:26-28). But when they sinned, the rules of engagement changed. They lost their dominion, and Satan usurped it. Banned from Eden, God pronounced judgment on all parties: The serpent, Eve, and her husband Adam. According to Genesis 3:15-16, three consequences were borne by Eve and passed down to all women:

1. God greatly multiplied her sorrow—pain in childbirth.
2. She became subordinate to her husband.
3. Women became the object of relentless satanic attack, because God had said to the serpent: *“And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.”*

Notice, the enmity was not just between Satan and her seed, but between *Satan and the woman*. We know this prophecy specifically refers to the Messiah—Jesus Christ. It is *His* heel that crushed the serpent’s head—not *hers*. Galatians 3:16 states: *“Now to Abraham and his seed were the promises made. He said not unto seeds, as many, but as one, and to your seed, which is Christ (Messiah).”* Clearly, *the seed of the woman* referred to the coming Messiah, Jesus.

*But Satan did not know **who** the seed was until He came!* So for 4000 years, he went after all women, because they are his enemy. The subjugation and maltreatment of women that began in Eden escalated over the centuries. But when Messiah, Jesus Christ, came—**He changed the rules of engagement again!**

The Gospel of Christ is the great emancipator! Jesus came to set the captives free, and this includes *women!* Everywhere today on this planet where the Gospel of Christ is not in effect, women are treated like proper-

ty and even sex slaves. Most Eastern cultures treat women as inferior to men. Islam claims women are not as intelligent as men, and they have few rights in Islamic culture. In some countries, women are denied education, socialization, and are victims to abuse and violence. They are even executed for being raped while their perpetrators go free.

Women Had No Rights

In Bible days, there was a patriarchal society in which women occupied a subordinate position, and were treated as inferior to men, socially and spiritually. This differed from father to father, husband to husband, and even from a rabbi to rabbi. Some men were more controlling and restrictive than others; some more compassionate. This played a part in how a man treated his wife and daughters. But overall, women were for sex and having children. Consider this prayer prayed by many Jewish men in those times:

“God, I thank Thee that I was not born a dog. I thank Thee that I was not born a Gentile. I thank Thee that I was not born a woman.”

Daughters were closely supervised and kept from any situation thought to be potentially immoral. When a girl reached a marriageable age, she was traded by her father who received a *bride price* from her husband-to-be. If his family was well off, or if the girl was really pretty, a higher price could be had (Jacob worked seven years for each of his

wives). The girl had no say—*she went from the authority of her father to the authority of her husband.*

The role of the wife was housekeeper (without modern conveniences), and as child bearer with many pregnancies. The more children she bore, the more she was valued. After childbirth, she was regarded as unclean, and had to go through a process of purification: 40 days for a male child and 80 days for a female (Lev.12). Discrimination against girls was primary!

If a wife displeased her husband *for any reason*, he could divorce her, but she was not granted the same right (Deut.24:1-4). If she was suspected of adultery, she had to undergo a frightful water ordeal, but no such test was required for a husband suspected of adultery (Num.5:11-31). If the test revealed that she was innocent, she would conceive. And if she was guilty, she was cursed. But the man was off the hook!

When it came to inheritance, women had no property rights. She could only inherit from her father's estate *if there were no sons*. Then if she married, she had to marry only in her own tribe so that the property would remain within the tribe.

Women could not serve as witnesses in legal proceedings or even attest to a situation as an eyewitness account. Their testimony was considered hysterical and unreliable.

Women could not share equally in worship. Ten men had to be present in order to have a service. If there

were nine men and *one woman*, it was not permitted. Women were separated from men in the congregation. Singing was done only by the men. As a rule, girls were not taught the *Torah* (Old Testament) as boys were. Some rabbis went so far as to declare: “*Let the words of the law be burned rather than committed to women.*”

WOW! This especially hits hard with me! To think that I would not be allowed to read and study God’s Word, because I am a woman! I literally could not bear life without the Bread of Life—the Bible! I feel as Job did: “*I esteem God’s Word above my necessary food.*” If my house were on fire, and I had time to get one or two things, I’d grab my raggedy, torn, marked-up Bible *first!*

Good News for Women!

The *Gospel* means “*good news,*” and when Messiah came, He not only crushed the serpent’s head—He loosed women from their bondage! “*For you are all the children of God by faith in Christ Jesus. There is neither Jew nor Gentile, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus*” (Gal.3:26-28). We all claim God as our Father!

“*And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father*” (Gal.4:6). The Greek term for *sons*—*huios* does not refer to *gender*, but to *relationship*. (Otherwise, it would contradict Gal.3:28). It

was a legal term referring to the sons’ rights of inheritance. In Christ, we not only can inherit from our Father, we are *joint heirs*, equal heirs with Jesus Himself!

“*For we have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself bears witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ...*” (Rom.8:15-17). **Jesus elevated women to their original equality!**

Ways Jesus Elevated Women:

One of the most desperate women who came to Jesus for healing was a woman who had been plagued with an issue of blood for 12 years. Not only had she suffered so long, but had gone to many doctors, spent all her savings, and instead of getting better, was worse. At some point she must have heard of Jesus, and determined in her heart that if she could come in contact with Him, she would be made whole. We can safely assume that she knew it was forbidden in the law for her to touch a rabbi, especially when she had a discharge of blood. But undaunted, she pressed her way through the crowds that thronged Him, reaching for the tassel on the hem of His garment. Upon contact, immediately, her bleeding stopped, and Jesus felt healing power exit His body. He stopped and asked who had touched Him, and the woman, trembling, confessed it

was her. *But He did not rebuke her!* He praised her for her faith and determination: *“Be of good comfort—Do not be afraid! Your faith has made you whole. Go in peace.”* And Jesus also *went in peace*—without going through the cleansing ritual the law required when a man came in contact with a woman with a discharge of blood. (Mark 5:24-34).

He was the Game-changer who came to break down the barriers of gender and the ceremonial taboos of the old covenant!

The first *female evangelist* was a Samaritan woman Jesus travelled out of His way to meet. Waiting alone at Jacob’s well, Jesus was tired, hungry and thirsty. The disciples had gone to town for food. It was noon, hottest time of the day, when she came to the well. Respectable women came early in the morning or late in the evening when it was cooler. But she was far from respectable. To her shock, Jesus asked her for a drink of water. This was wrong on so many levels: She was *a Samaritan*, and the Jews and Samaritans had no relations. She was *a woman*, and we know this taboo. And she was *a very sinful woman*.

But Jesus is the Game-changer! He broke through the barriers of gender, race, culture, and law. He did not downplay her sin, but told her she had already had five husbands, and was then just shacking up with a man. He told her that if she would ask Him for a drink, *“I would give you living water that you would never thirst again.”* She thought He meant

H2O, but He was really saying: *“I know you are thirsty, because you are not satisfied. Five husbands could not satisfy you. Sex is not what you really want. What you really want is love, and I can love you like no man can!”*

Their discourse continued as Jesus explained to her the spiritual aspects He was speaking to. Under conviction, she changed the subject, speaking of the coming Messiah and was blown away when He told her, *“I that speak unto you, am He!”*

What He had never said to even one of the scribes, Pharisees, and religious people, He chose to be totally open to and said to *a woman*, because He knew she was ready to receive the truth! At that moment, the disciples returned with lunch, and marveled that He was talking with this woman. Meanwhile, she ran into the city *“to the men”* who apparently knew her well, and they were allured by her words: *“Come, see a man which told me all things that I ever did. Is not this Messiah?”* They came to hear Jesus for themselves. *“And many believed on Jesus for the testimony of the woman which testified, He told me all that I ever did.”* (John 4:4-42). The testimony of this sinful woman, transformed by the Gospel, brought in a harvest of souls.

After His resurrection, *Jesus appeared first unto a woman*, Mary Magdelene, out of whom He had cast seven demons, and gave to her the auspicious duty to testify of His resurrection: *“Go tell my disciples I am risen and will meet them in Galilee.”*

(John 20:11-18). It didn't make sense to send a woman with the message she had seen Him! Such testimony would be considered hallucinogenic. Imagine what the disciples thought about Jesus appearing to her first!

On one occasion Jesus was invited to dinner at a Pharisee's house. During the meal, a notoriously sinful woman came with an alabaster box of expensive ointment. She knelt at Jesus' feet, and weeping, washed them with her tears. When she had dried them with her hair, she poured the precious ointment upon His feet. The Pharisee criticized Jesus in his heart that if He were a true prophet, He would know how sinful she was. Jesus, reading his thoughts, rebuked him, and pointed out that he had not provided water for His feet (which was a common courtesy); nor had he anointed His head with oil. Jesus commended her, because she had shown Him great love, and forgave her sins, saying: "*Your faith has saved you; go in peace*" (Luke 7:36-50).

Later, Jesus was anointed in similar manner by Mary of Bethany, Lazarus' grateful sister, after He raised him from the dead. Jesus allowed those two women not only to touch Him, but to wash and kiss His feet!

This Mary was also given the unprecedented privilege to sit at the feet of a rabbi—Jesus, and hear His words *alongside the men*, whenever He came to their home. Her sister Martha was the proverbial *Martha*

Stewart of the NT. She preferred to cook for Jesus and His disciples, but she was frustrated because instead of helping, Mary sat at Jesus' feet. She complained to Jesus: "*Make her help me!*" She didn't ask to *trade places* with her. But Jesus gently reprimanded her: "*Mary has chosen that good part, which shall not be taken away from her*" (Luke 10:38-42). He treated Mary as an equal of the men.

The Matter of Adultery

The Pharisees came to Jesus on the matter of divorce, asking if it was lawful for a husband to divorce his wife for any reason. Jesus answered by reaching back to the creation account in Genesis 2 when God said, "*A man shall leave his father and mother, and shall cleave to his wife, and they two shall be one flesh. Wherefore, they are no more two, but one flesh.*" To this Jesus attached the solemn warning: "*What therefore God has joined together, let not man put asunder.*"

By quoting what God said in the beginning, with one fell swoop, Jesus effectively declared marriage to be *monogamous and heterosexual*.

They rebutted that Moses commanded a man to give his wife a bill of divorcement, implying that he made it okay to divorce. But Jesus said that it was only allowed because of *the hardness of their hearts*, but in the beginning it was not so. *God did not command—He allowed them to divorce their wives, because men were so hardhearted and treated*

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their wives like property. They would just send them away. History records that a man could divorce his wife for any reason, even if he didn't like the way she fixed his breakfast. But Jesus made it clear that unless it was for the cause of *adultery*, if a man divorced his wife and remarried, *he was an adulterer!* (Matthew 19:3-9).

One day the scribes and Pharisees brought to Jesus a woman *caught in the act of adultery.* They eagerly reminded Him that Moses had said that such was to be stoned, and asked Him *what He thought.* They conveniently left out the fact that Moses had said *both the woman and the man were to be put to death* (Lev.20:10). Jesus did not even mention this. Instead He said: *“Go for it! Whoever is without sin, first cast a stone at her.”* (In other words, *You go first!*) Then He stooped down and wrote on the ground. What did He write? Their sins? The 10 Commandments? In any case, they were convicted by their own consciences and left one by one from the oldest to the youngest. Then Jesus said to the woman, *“Where are your accusers? Has no one condemned you?”*

She answered, *“No man, Lord.”* Jesus replied: *“Neither do I condemn you. Go your way, and sin no more.”* He did not condone her sin; nor condemned her to die. He forgave her and warned her not to return to her sinful ways. *Once again, He changed the rules of engagement for women on every level.*

In August, it was quite shocking to receive the news that a media network was canceling our program *Sound of Faith* on all 19 stations they own, because the owner is against women preaching in the pulpit. This shock was punctuated by the remark: *“Please cancel SOF with their agency as soon as possible.”* We had been on most of these stations two years and some longer, and it did not seem to be a problem until now.

After the dust had settled, we took a closer look at the lineups on these stations, and frankly, we see this as the Lord shutting those doors in order to open new doors. We would have never taken the initiative to check it out if this had not happened, and we believe it is time to prune dead wood.

I studied the article linked in their email, written in SBCLIFE magazine (Southern Baptist Life), about women pastors. While lengthy, detailed, and at times over-reaching in what Paul affirmed, it boiled down to one major point: *Headship.* It states: *“Paul clearly affirms the priority of men in church leadership.”* Whichever position one takes, it is hardly fair to say Paul *clearly* denounced and denied women's equality in leadership. The foundation of the debate is based on the question of *headship*, and Paul's statements must be taken, not only in context, but in unity.

The Headship of Husbands

The primary texts used to refuse women in ministry are **1Corinthians 11:3** and **Ephesians 5:23**:

“But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” At first reading, this sounds like Christ is the head of men, but not the head of women. If man is the head of the woman, does this mean Christ is not?

“For the husband is the head of the wife, even as Christ is the head of the church.” Now we have clarification—Paul was speaking of *marriage*, which is further understood when we know the Greek words for *man, woman, husband, wife*:

ANER means both *man and husband*.

GYNE means both *woman and wife*.

Since these Greek words can mean *either*; we must look at the context, as well as agreement with other verses, to determine which is meant: *Women in general? Or strictly wives?* We must ask: *Is every man the head of every woman?* And the answer is *No*. A man may be the head of *one woman—his wife*—but he is *not* the head of *every woman*. Thus, 1Corinthians 11:3 cannot mean that every man stands in the same relationship to every woman as Christ does to every man. *Christ is the head of the woman* just as much as He is the head of the man in the Church. If not, then women are not part of the Church, because Christ is the Head

of the Church. And what about *unmarried women?—Who is their head?*

Paul was illustrating that from the *family-domestic* standpoint, the *husband* is the head of the *wife*, just as from the *spiritual* standpoint, *Christ* is the head of *the Church*. He did not say that the husband is the wife’s head *spiritually*. If that were true, a saved wife with an unsaved husband would have no spiritual head. My husband, Benny, is my head in the home, but he is not my spiritual head—Christ is. It is only in the domestic sense that the husband is the head of the wife. Every woman can come to Christ directly without the consent or mediation of any man—including her husband.

The problem arises when the Greek terms ANER and GYNE are not properly translated. If we do not understand the proper roles of headship in the Church, then we will further subordinate women from serving in pulpit ministry. Mistranslation of these terms is clearly seen in **1Corinthians 14:34-36**:

*“Let **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 says 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 the church.”*

Notice the KJV translated GYNE—*women*, but ANER—*husbands*. Why the inconsistency? If they had said *wives* in corresponding to *hus-*

bands, it changes the whole scenario. It is either *women and men*—or *wives and husbands*. The correct translation is *wives*, because wives are to be obedient to their husbands, but not to all men in the church. Furthermore, if they are to ask their husbands at home, *they are obviously wives*.

It is fact that women were not as educated as we are today, and it was not unusual for them to ask their husbands what something in the sermon meant during the service, which of course, would be disruptive. Paul could not have meant that they were not to speak at all, because in the same chapter, verses 23-24, 31, Paul referred to the whole church coming together in one place and speaking in tongues all at once. He said that this would cause confusion to unbelievers in the midst. He went on to say, “*But if all prophesy, and there come in one that believes not, or one unlearned, he is convinced of all, he is judged of all.... For you may all prophesy one by one, that all may learn, and all may be comforted.*”

Paul was regulating the operation of the gifts in the church assembly, He stated that *all* may speak in tongues, and *all* may prophesy, but only one at a time. We know women spoke in tongues, because on the day of Pentecost, when the Holy Spirit fell, *the women were there too* (Acts 1:13-14). “*And they were all in one place, in one accord, when cloven tongues of fire, sat upon each of them, and they were all filled with the Holy Ghost and spoke in tongues, as*

the Spirit gave them utterance” (Acts 2:1-4).

When they went out into the city speaking in tongues, people asked, “*What does this mean?*” Peter replied with Joel’s prophecy: “*It shall come to pass in the last days, saith God, I will pour out 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). So when women prophesy in church, according to Paul, “*All may learn*”—*including men*.

The Greek word for *prophesy*—**PROPHETEYO** means “to hold the office of a prophet, to do the work of a prophet, to speak forth in declaration, warning, or exhortation, as directed by the Spirit of God” (Bullinger). As we saw in 1Cor. 11:5, Paul said women could pray and prophesy in the church. Why would he then say in chapter 14 that they could not speak at all in the church? It would be a foolish contradiction.

The major mistake made by those against women in the roles of pastor, preacher, teacher in the church, is they confuse the role of *headship in the home* with that *in the church*. The SBCL article claims: “*For a woman to serve as pastor would be to take the place of headship over men.*” How? Paul said that *Christ is the head of men*. He is also

the head of women, because *He is the head of the Church*. Otherwise, Christ is not the head of married women, because their husbands are. And single women are *headless*.

Women, Keep Silent!

This is the favorite passage of those who claim women cannot be in pulpit ministry: “*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence*” (1Tim.2:11-12).

Once again, we must remember the meanings of the Greek words GYNE and ANER. When we translate them *wife* and *husband*, it gives the clear sense. We should also look at the context of this personal letter to Timothy regarding a unique situation. Timothy was Paul’s protégé in training to become a pastor of the church at Ephesus. We know from Acts 20:20 that there were many house churches in Ephesus which Paul visited, *teaching publicly from house to house*. Such a situation would obviously lend itself to unique problems.

Paul stated the purpose of his letter (1:3), reminding Timothy how he had “*besought him to stay at Ephesus, that he might charge some that they teach no other doctrine.*” He pressured Timothy to stay behind to confront and deal with those who were preaching a HETERO—DIFFERENT doctrine. It is inferred that Timothy was reluctant to do so, and later in the letter, Paul exhorted him, “*Let*

no one despise your youth” (4:12). Keeping this in mind helps us to gain an accurate interpretation of the situation, that he was addressing a specific situation at Ephesus, involving the women. He may also have been speaking of a particular woman (perhaps representing a company of women) who was propagating this *other doctrine*.

In verses 9-10, he admonished all godly women to dress modestly, referring to *women—plural*. But in verses 11-12, he switched to *singular—the woman—a woman*—whom he will not permit to teach. She is “*to learn in silence.*” The Greek word for *silence*—HESUCHIA—is rendered *peaceable* in verse 2. It means “*tranquility, calmness, to be free from turmoil.*” But it does not mean to be silent as in *muteness*.

Paul also did not allow “*a woman to usurp authority over the man.*” Whenever we see the word *authority* in the NT, we expect it to be the Greek term EXOUSIA. In fact, it is used over 100 times in the NT and refers to the normal exercise of authority in the Church and over satanic powers (Luke 10:19). It is a *delegated authority* given by one who has authority to delegate authority, and this is what Jesus gave to all believers when we speak in His name.

But here the Greek word is AUTHENTEIN. It is only found here in the entire NT, and this should get our attention. In ancient Greek literature, it was used of someone gaining con-

trol, getting the upper hand, and in a word, means *to domineer*. The root AUTO indicates that this person acts on his/her own authority.

Ephesus was the center of worship for the female goddess *Diana*, also known as *Artemis*. Her temple was one of the ancient wonders of the world; her worship dominated the Ephesian culture. In Acts 19:21-41, Paul experienced a riot in the city when the silversmiths protested that he was turning people away from their goddess. They made much money crafting her idols, and they claimed that her image fell down from Jupiter. The people cried out for two straight hours, "*Great is Diana of the Ephesians.*"

She was a goddess of sex and fertility, but there were more sinister elements to her worship: It was said that she could have a baby without a man, and there was strong evidence that stories of Diana were being mingled with stories from the Bible in Paul's day. Archaeologists have found Gnostic accounts of creation combining myths with the Genesis account, claiming that Eve was a virgin without a husband who gave life. Adam was born of her, and she was Adam's teacher. Was Paul addressing this very false doctrine being propagated by a woman in the Ephesus Church? Consider verses 13-14 that follow:

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

This strongly suggests that Paul's prohibition was against *the woman* who was propagating this *different* and damnable *doctrine*.

We may also ask the questions: *Was he referring to women and men in general, or wives and husbands? Was the prohibition against a wife usurping unlawful authority over her husband?* Whatever the case, it does not mean that women cannot speak in church, or it would be a contradiction of the other Scriptures where Paul said they can and may.

To me, one of the most insensitive statements in the SBCL article is: "*The wife submits to her husband. The husband submits to the Lord Jesus. Jesus submits to God. In His submission to God the Father, Jesus identified with both man and woman. In submission to the Lordship of Christ, men identify with the submissive role of women.*"

Women also submit to the Lordship of Christ! To say that when men submit to the Lord, they experience what women experience when they submit to men is ridiculous, if not arrogant. In the Body of Christ, we *all* submit to Christ and to one another: "*Submitting yourselves one to another in the fear of God*" (Eph. 5:21). A correct comparison of men experiencing what women experience in submission to men would be in the workplace. Men have to submit to their superiors, bosses, supervisors, even CEO's, some of whom are women. But when it comes to submitting to the Lord, there is no

difference. “*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus*” (Gal.3:28).

The article also cites **Romans 16**, Paul’s thank you to his many helpers in the Gospel. It correctly points out that of 16 mentioned, 10 are women who played a significant role in the work of Paul. But it stopped short of giving some of these women their proper leadership credentials, including *Phoebe* who starts off the list, and whom Paul described as “*a servant of the church at Cenchrea.*”

DIAKONOS should be translated *minister*, as it is in 23 other places where it is used of men, including *Paul, Barnabas, and Apollos* (1Cor.3:4-5). In this one place where it is used to speak of a woman, the same translators chose to use *servant*. It seems to be an example of male bias. Paul said she was “*a succourer of myself and others*” which Greek word PROSTATIS—TO STAND BEFORE—means *a woman set over others, a magistrate, presider, prefect*. She stood alongside of Paul, and he instructed them to “*assist her in whatever business she had.*”

While *Priscilla and Aquila* are referenced, it minimizes the role *Priscilla* played as an *equal* in teaching *Apollos* deeper knowledge, and *in the church in their house* (1Cor.16:19). It is notable that Paul always mentioned *Priscilla* first, going against the conventional prac-

tice in the ancient world which always mentioned the man first. It is possible that she was the better teacher.

Curiously, there was no reference to “*Junia*”—whom Paul called “*an apostle.*” *Junia* was a common feminine name in the first century, and without exception, all Greek NT manuscripts have the feminine form of *Junia* and not the masculine *Junius*. *Junia* was universally recognized as a female apostle for the first several centuries of Church history. Chrysostom declared: “*Oh how great is the devotion of this woman that she should be counted worthy of the appellation of apostle.*”

Yet consider, in the 1984 translation of the NIV, they changed *Junia* to *Junius*. One professor of the NT said, “*It is hard to see any reason other than the translators’ bias against the possibility that a woman could be an apostle.*” Another NT scholar said, “*The assumption that the name must be male is a striking indictment of male presumption regarding the character and structure of earliest Christianity.*” In the 2011 edition of the NIV, they replaced the male *Junius* with the feminine *Junia*. The evidence that she was a female apostle is conclusive.

Borrowing Paul’s thoughts regarding women in leadership in the Church, it would be well if the men in the Body of Christ would *assist* them and not *resist* them in their ministries. But sadly, many just swal-

low the denominational male bias without taking the time to study the Scriptures, rightly dividing the word of truth, including the original Greek text, with an open heart, asking the Holy Spirit for “*the wisdom that is from above, that is pure and peaceable, gentle and easy to be intreated, full of good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in them that make for peace*” (James 3:17-18). Jesus said, “*Blessed are the peacemakers, for they shall be called the children of God*” (Matt.5:9).

With all the division in the world, racially, politically, morally, the attacks against Christian values, freedom of speech and religion, Islamic terrorism and the hatred of God’s Jewish people, it is reprehensi-

ble that we should cause such division in the Church over not the message—but the messengers who are preaching the Gospel with power and truth. I don’t think it is incredulous to say that the day is coming when we can no longer freely preach the Bible on hot-button issues, such as same-sex marriage and abortion. It has already come in some western nations, and America has imported many false gods who are gaining control of the media.

We should be flooding the airwaves with the Word and not silencing it. Surely this breaks the heart of God and gives our adversary the advantage.

Sources: *The Woman Question*, Kenneth E. Hagin, *Paul, Women, the Church*, Eddie Hyatt.