

WOMEN'S MINISTRIES

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INTRODUCTION

We live in a day when “women’s rights,” in the United States especially, is an important and emotionally charged issue. It seems the “Women’s Lib” movement has influenced the thinking of nearly everyone. The rebellion against what is seen as a man oriented and male dominated society is so extreme that some would remove the letters *m-a-n* from the word “woman” if they could.

With this feminist campaign marching around us it is difficult to get our eyes off the contemporary scene and focus attentively on the word of God as our supreme source of direction. But this we must do.

FALSE ISSUES BECLOUD THE TOPIC

First, the false idea that by literally following Scripture women are placed in a position of inferiority to men has gained some acceptance.

Difference in function does not mean greater or lesser importance or honor. Equality does not demand uniformity! Women are neither inferior nor superior to men because they are the ones to bear children. Paul points this out in First Corinthians 11:11, 12 (NASB), “... in the Lord neither is woman independent of man, nor is man independent of woman. For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.” Yet, in this same context, Paul is arguing for the headship of the man.

If difference in ministry means one is inferior to another, then Paul’s figure of the human body as picturing the Body of Christ is meaningless. Paul’s very point in First Corinthians 12:12 – 27 is that, while there is great diversity of function, there is no lack of honor to any member. The member which seems weak is necessary (v. 22) and the one which seems less honorable receives a “more abundant” honor of its own for its particular place in the body (vs. 23, 24).

Unity is sustained, not by giving every member the same task, but by each recognizing the importance and honor of the function of the others. Division comes when one member seeks to take over the God-given responsibilities of another.

In verse 16 of First Corinthians 12 the ear is saying, “If I am not an eye, I am not important, I am not a part of the body.” In verse 21 the eye is saying, “I can do what no other part of this body can do. The hand is different—therefore it is inferior. I don’t need the hand.”

The unity and normal healthy operation of the body does not depend on uniformity of function, but rather upon acceptance of its diversity. It is not a healthier situation when the hand takes over the task of the eye, and a man reads by feeling raised dots on a page – it indicates the man is blind!

Nevertheless Don Williams maintains, "The barring of women from the pulpit, the seminary lecture hall, and the pastor's office, only weakens the church, denying the full use of the spiritual gifts of half of its members. This must stop!"¹ He goes on to say, "The strength, growth, and life of the church in our generation is dependent upon our openness to welcome women fully into Christian ministry."²

It seems too bad Paul, writing about our generation and our weaknesses (in Second Timothy) did not realize the great cure-all for our spiritual ills is the ordination of women preachers!

Secondly, presenting women's ministry on an "all or nothing" basis obscures the issue.

In his conclusion, Williams asks, "What then does Paul teach about the role of women in the church? Is God's work in the world a 'male show'? Do women tag along behind while men lead, speak, and battle for the faith? Are women to find their identity in dishes and diapers?"³

The real point is not whether or not women shall minister, but *how* and *where* they shall minister. Williams is really saying, in effect, "If the hand cannot see, it is not a functioning part of the body. If we do not allow the hand to do half of the seeing, we are despising the hand."

It seems both men and women underestimate the extent and importance of the true ministry of women.

The men fail to fully utilize and appreciate the importance of their contribution to the growth of the Body. Howard Hendricks, a professor at Dallas Theological Seminary and author of several books on subjects related to our theme, says, "It is moronic for elders not to review with respect and appreciation the contribution offered by women who are under their leadership. We're not consulting enough with women to get their input before we make decisions." He goes on to say, "But ultimately, the authority of the church has to rest with the elders. They may not always be right, but they are responsible."⁴

The women, failing to busy themselves with their true responsibilities, fight for a share in authorities delegated to men. They also fail to see the high value of what they have been called to do for the Lord.

THE REAL ISSUE

Our vital concern must be "What saith the Scripture?" Whether our views are popular, with women or men, matters little. We must "speak the truth in love," but truth it must be! The principles we follow must rest firmly upon the correctly interpreted word of God.

¹ Don Williams, *The Apostle Paul & Women in the Church* (Venture, Calif.; Regal Books, 1982) P. 146.

² *Ibid.* p. 148.

³ *Ibid.* p. 135.

⁴ Cited by Sharon Johnson in "The Biblical Woman: But What Can She Do?," *Moody Monthly*, Vol. 83 (Feb. 1983), p. 12

Charles Ryrie has made a scholarly appraisal of women in various cultures of biblical times and their role in the early church. This is valuable background. It demonstrates the “inferior” place occupied by women in the early church and in some churches today is vastly superior to that of women in earlier cultures, including Judaism.

Ryrie closes his book with a question and an answer based on the Scriptures. “What is the ideal of woman? What could we call the complete development and full blossoming of woman’s life? ... Those who share this author’s view of inspiration will answer it by saying that in the inspired writings we have the mind of God concerning the full development of women. And this will mean subordination and honor in the home, silence and helpfulness in the church, according to the teaching and pattern of the New Testament. At least this ought to be the answer of all who believe in the divine inspiration and authority of the Scriptures, for if these teachings concerning women are not authoritative, then what teachings in the New Testament are?”⁵

AREAS OF MINISTRY OPEN TO WOMEN

For too long attention has been centered on preaching, pastoring, and the holding of church offices when women’s ministry is under discussion. Howard Hendricks comments, “Unfortunately, we often equate ministry with the church only. Most lay men and women think of the church as their ministry, and what they do during the week as a sort of penalty. They can hardly wait to get to church—to their ministry. But that’s not primarily where Christians—men or women—have ministry. That’s where they are equipped for ministry.”⁶

The question of what ministries may or may not be denied to women should be secondary to a study of those that are readily available to them.

Their ministry in the home

It seems significant that in present day USA, the very place where domestic responsibility is most looked down upon and put into contrast with a “ministry,” there is a tragic breakdown in the home. Divorce rates are soaring today even in Christian households. Child abuse, teen-age drug addiction and crime, and other ills have invaded Christian families to an alarming degree. One wonders how much difference there would be if believing wives would seriously take their work in the home as a ministry for the Lord!

When Solomon described the virtuous woman who excelled all others, he did not speak of Miriam leading the host of Israel in their praises (Ex. 15:20, 21) and seeking “equality” with Moses (Num. 12:1, 2). Nor did he mention Deborah acting as mother to a whole nation (judges 5:7) and advising and encouraging its leaders. Important as these women were he wrote, instead, of an unnamed wife and mother busy in her home (Prov. 31:10 – 31).

⁵ Charles C. Ryrie, *The Role of Women in the Church* (Chicago: Moody Press, 1982), p. 146.

⁶ Johnson, *loc. cit.*

Time does not hang heavy on her hands. She finds a very full and challenging life without wishing she were a man and trying to do a man's work. She relieves her husband of concerns about household affairs so he is free to work for the support of the family and can take a place of leadership ("sitting in the gate" – Prov. 31:23) in his city (v. 11). She is loyal to him, comforting and encouraging him (v. 12).⁷ She cares for her family and extends her loving concern to the poor around her (vs. 20, 21). Best of all "She opens her mouth with skillful and godly wisdom, and in her tongue is the law of kindness—giving counsel and instruction" (v. 26 – Amplified Bible). She is, as Paul says wives today should be, "diligent at home" (Titus 2:5 – Scofield Bible margin). "She looks well to how things go in her household, and the bread of idleness (gossip, discontent and self-pity) she will not eat" (v. 27 – Amplified Bible). She is not sitting in the gate alongside the men of the city, but those men who do sit there praise her! (v. 31).

The first responsibility of a wife, after her own relationship to Christ, is to her husband. There is to be a submission of husband and wife to one another (Eph. 5:21) based on mutual respect as fellow members of the Body of Christ (where there is neither male nor female – Gal. 3:28). However, there is a subjection of the wife to her husband that is in addition to this mutual submission (Eph. 5:22). It is based on the headship of the husband, and compared to that submission we are to render to Christ as the Head of the Body.

This is not merely a "subjection to the love [agape] given to them by their husbands."⁸ If this were so, there would be no subjection until the husband first gave his wife that love, and it would last only as long as the love continued to be demonstrated. It is not a case of the wife saying, "I will submit to you IF you first love me, and only when you act in love toward me." This conditional compliance would destroy the relationship. If the husband is waiting for the wife to defer to his headship so he can love her, and she is waiting for his love, nothing will happen.

That this submission is to be rendered even if the husband fails to measure up to the scriptural standard is made very clear in First Peter 3:1. "Ye wives be in subjection to your own husbands that, if any obey not the word, they also may, without the word, be won by the behavior of the wives." In this situation a woman, married to an unsaved man, is told to be in subjection to her husband. He has heard the word of God, probably from his wife, but is disobedient to it. How can she win this stubborn and unbelieving husband? By leaving her place of subjection and continually "preaching" to him? No, he has already heard the word and rejected it. Perhaps he may be won "without a word" (from the wife) by her behavior. Her loving submission to him in the name of the Lord may soften his heart and lead to his conversion. The Amplified Bible translates the last part of this verse in First Peter, "- they may be won over, not by discussion ... but by the (godly) lives of their wives."

Submission is not the only responsibility of the wife to her husband. She is also to love him. In Titus 2:4 the older women are told to teach the younger ones to love their husbands (with what Kenneth S., Wuest calls, "the love of emotion"). Cold, calculated, legalistic submission, offered

⁷ "She will comfort, encourage and do him only good as long as there is life in her" – Amplified Bible.

⁸ Don Williams, *op. cit.*, p. 90.

only grudgingly in obedience to a command, can create a “cold war” in a home. But what a warm and blessed relationship can develop between a man and wife when her submission springs joyously from a tender and selfless affection for the man God has given her!

Few women fully realize how powerful an influence they have over their husbands, for good or evil. As Paul says in First Corinthians 7:33, “He that is married careth for the things that are of the world, how he may please his wife.”

An outstanding example of this wifely influence for *evil* is found in First Kings 21:25. “But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.”

Esther, on the other hand, influenced her husband for *good*, and was instrumental in saving her entire nation from extinction (though the leadership in carrying out the rescue was given to a man—Mordecai).

A godly man greatly needs a godly wife to encourage him, challenge him to do his best, believe in him, comfort him when he fails, listen to his problems, share in his dreams, stand up for him before others and, above all, pray for him. I know personally of the efficacy of a woman's prayers. I would never have become a missionary to the Philippines if it were not for the loving encouragement and the faithful intercession of my wife. She never preached a sermon, but through her spiritual support in the home every sermon I preach is part of her ministry.

A woman's *influence*, however, is not *authority*. Consider John 2:3 – 5 and First Kings 2:13 – 23 with this thought in mind.

Next to her responsibility toward her husband comes the equally challenging care for her children. Does she expect her children to be believers when they grow up? Then she must win them to Christ today. What the children are today, the world (and the church) will be tomorrow.

The character her offspring will express through the rest of their lives is largely formed during the first four or five years of their childhood! What they will basically be as adults depends not primarily on the schools (not even the Sunday Schools), or other influences encountered later on, but upon their training in the home.

Hannah had Samuel under her influence for only the first three or four years of his life at most. However she had molded his character so effectively that he was able to be under the daily influence of Eli (who had utterly failed to raise his own sons for the glory of God) and come forth untainted with Eli's sins.

Behind the wonderful qualities of Timothy lay the home ministry of a godly mother and grandmother. There is no record that either one of them ever preached a sermon or even held a church office, but they taught Timothy the word of God. (2 Tim. 1:5; 3:15)

Years ago John and Charles Wesley were used to head up a mighty work for God. Their effectiveness as men began under the training of their mother, Susannah Wesley, when they were but children. She “spent one hour each day praying for her seventeen children. In addition, she took each child aside for a full hour each week to discuss spiritual matters. No wonder two of her sons, Charles and John, were used of God to bring blessing to all of England and much of America.”⁹

If a woman fails in her home responsibilities, no success in some other Christian activity can compensate for it!

Their ministry in the community

Women can be very effective in community evangelism. It seems women, equally with men, are expected to take their places as witnesses and ambassadors for Christ (2 Cor. 5:18 – 20). We are all co-laborers (2 Cor. 6:1), all a part of the team. There are differences at times in where and how we serve, but not in why or Whom we serve, and no difference in our message.

— Ministry to adults

Woman can have at least a limited testimony to men.

The woman at the well of Samaria “saith to the *men*, ‘Come see a man who told me all things that ever I did. Is not this the Christ?’” (John 4:29). While it is usually not good for women to witness to men (or visa versa) because of the possibility of romantic entanglements, she had no such fear. She was already entangled. They were the ones who had shared in her sin. Now she wants them to share in her salvation. She had actually been encouraged to do this very thing when Christ said to her, “Go, call thy husband” (John 4:16). Many of these men believed (John 4:39).

A woman was healed when she touched the hem of Christ’s garment (Luke 8:43 – 48). He urged her to come forward and identify herself. In response to His invitation “She declared unto Him before all the people [including the men] for what cause she had touched Him” (v. 47). She was not rebuked for this public testimony.

Women were the first to herald the resurrection, though they were not believed (Luke 24:10, 11, 22, 13). They were *told* to bear this news to the eleven *men* Christ had chosen as His apostles (Matt. 28:7).

In our culture women have contact with men in business, schools, recreation and many other areas of daily living. In all of these contacts they can be witnesses by their daily godly lives, and also (being careful to avoid romantic entanglements) by word. The women, as well as the men, should be ready to give an answer to every man that asketh them a reason of the hope that is in them (1 Pet. 3:15).

⁹ Henry G. Bosch, “Influence of Godly Mothers,” *Our Daily Bread*, Vol. 23, no. 2 (Devotional for May 8, 1983) — Printed in Grand Rapids, Michigan, by the Radio Bible Class.

Women are completely free to witness to other women. Usually they can do it more effectively than the men.

Their testimony to neighboring women can take many forms, from a “redemptive friendship” (a real friendship established with the purpose of witnessing) to formal women’s Bible classes. A heart burdened for the salvation of other women will, under the guidance of the Holy Spirit, find many ways to have a very effective and fruitful ministry.

— **Witnessing to young people and children**

To agree that a woman can and should minister to her own young people and children, and then forbid her to extend this ministry to their friends, is hardly sensible, and seems to have no scriptural foundations. It would mean subjecting her children to the heathen influences of their companions and their mothers with no effort to offset it by her own testimony. This outreach should begin by exposing any youth visiting her home to all the Christian principles there, and can be followed up with personal testimony, Bible classes, Bible clubs, released time Bible classes in the schools, etc. Many entire families have been reached for Christ through a child or teen-ager that had been won to Christ in such a way.

— **General testimony**

A woman’s ministry to those around her is not restricted to “giving them the gospel,” though this is always in view.

Her own personal life is under constant observation by those around her. Her kindness, gentleness, forgiving spirit, and other indications of true godliness, will create a desire in those who behold to know the secret of her life. It will open the hearts of many to want to hear of Christ and his saving grace.

She can be a source of comfort, encouragement, and advice to other women. At times she can even help them in their physical needs. She can rejoice with them that rejoice and weep with them that weep (Rom. 12:15). She can do good unto all men, specially them who are of the household of faith (Gal. 6:10). She can lodge strangers, relieve the afflicted and follow diligently every good work (1 Tim. 5:10). If she is an older woman she can continue in supplications and prayers night and day (1 Tim. 5:5). If she is a young wife she can rule her own home (not her husband or the church — 1 Tim. 5:14). She can, like the servants addressed in Titus 2:10, “adorn the doctrine of God, our Savior, in all things.”

A woman’s godly influence may reach out far beyond her own locality. Deborah is an outstanding Old Testament example of this. It has been said, “The hand that rocks the cradle rocks the world.” Abraham Lincoln, perhaps the greatest president the United States has ever had, said, “All that I am or ever hope to be I owe to my sainted mother.” Lincoln’s mother was probably little known outside her own small town during her lifetime. She may not have been president of anything, but she trained the man who became President of the United States, and who saved his country from a tragic division and put an end to the evil of slavery in his land.

Godly women may not be permitted to preach, pastor churches, and take high offices, but they can mightily influence the men who do

— Women's ministry in the church

There are many parts of the work in the local assembly that may be carried on by godly women. The Sunday School (with the possible exception of the adult class), the youth work, the women's meetings, and the musical ministry are all open to female leadership and participation.

When we were in the Philippines in the 1980s many of the Sunday Schools were very weak indeed. Untrained teachers sometimes did little more than teach the students a song of two (or review the ones they already knew) and tell a simple Bible story with a very short "memory verse" that they could repeat, phrase by phrase, after the teacher. Children ran around unsupervised and untaught during the church service. There was little for them through the week. No released time classes, boy's or girl's clubs, and often not even a vacation Bible school. Happily, much has been done there in the years since to alleviate this problem.

If the "Bible Women" and other spiritual women in the church would do what desperately needs to be done in this area, they would have little, if any, time to be longing for the ministries belonging to the men. Conducting teacher-training classes, producing visual aid materials, organizing the Sunday School's curriculum and monitoring its operation and effectiveness, are time consuming, but very important activities too often neglected.

The Sunday School is not only a place where believers can be taught the word of God, but also the most fruitful field for evangelism. Over a period of time godly female leadership in the Sunday School might easily produce more conversions than the evangelistic outreach of the men.

In many churches there is the need for a well-organized spiritual work among women. One of the most specific ministries mentioned for the older women is to teach the younger ones (Titus 2:3 – 5). Men could not teach many of the things they are called upon to teach. Surely it is not intended that the good things these older mothers and grandmothers are to teach are limited to those items specifically mentioned in this passage. If Eunice and Lois taught a young boy the Scriptures, and were commended for it, surely they would be expected to teach the word of God to the young women and girls also (2 Tim. 1:5; 3:15). How much better is this than for these senior citizens to be busy giving out "profane and old wive's fables" (1 Tim. 4:7) or helping Satan in his work of accusing the brethren (Titus 2:3¹⁰ and Rev. 12:10). As the word of Christ dwells in either the elder or younger women, they will surely be teaching and admonishing one another in all wisdom as well as singing psalms and hymns and spiritual songs with grace in their hearts to the Lord (Col. 3:16). This is the very spiritual background which makes it possible for the wives to gladly submit to their own husbands as is fitting in the Lord (Col. 3:18).

There are many possibilities in this area of opportunity. Women's prayer meetings (Acts 16:13), gatherings to do things of a practical nature for the needy (Acts 9:36,39), sharing with

¹⁰ The word translated "false accusers" (diabolos) is found 38 times in the New Testament. Thirty five times it is translated "devil." The exhortation to the women here is to not be diabolical (devilish) talkers.

one another in times of crisis or blessing, as Mary and Elizabeth did (Luke 1:39 - 56), are among them. They can also provide an inspiration for other women to follow, as Mary of Bethany did, six days before the Passover (John 12:1, 3), for another unnamed woman in Bethany who followed her example four days later (Mark 14:1, 3). These are only a beginning of the possibilities.

Some years ago a simple women's sing, with a short Bible lesson, was held each week in one barrio (village) in the Philippines. It brought about a real turning to the Lord on the part of the women, and through the women several husbands and sons were reached. Enrolling others in Bible correspondence courses, encouraging them to memorize Scripture and to witness, teaching them how to budget their limited funds and how to train their children, simply giving them a loving and sympathetic ear when they are despondent; all these, too, are a rich ministry.

The work that the ladies can do among young people and children is better recognized than other ministries. It is a very vital task begging to be done. Men should share in this ministry also, and back up strongly the efforts of their wives and daughters.

Music can be a wonderful ministry in no way limited to men. Miriam led the women as they sang to the men in Exodus 15:20 and 21. Deborah and Barak sang a "duet" (probably written by Deborah) in Judges five (see verses one and seven).

Permit me a few observations on this important ministry.

— Music should not be merely entertainment. In Ezekiel 33:31 and 32 God compared Ezekiel's preaching to a song that entertains but does not teach. With him it was not his preaching, but the unbelief of the listeners that was the problem. With our music, sadly, the songs themselves are sometimes to blame. The most important thing about a song is not the beauty or rhythm of the music, enjoyable as that is, but the message in the words. There should be a verbal message, and it should be an important and scriptural one.

Some of our popular choruses are either very shallow or even unscriptural in their lyrics. There are, of course, some "fun songs" that are adapted to provide a lively atmosphere in youth meetings, but should they not be held to a minimum and lead into serious and spiritual songs later?

In a past generation it was almost as much the songs of Charles Wesley as the preaching of his brother, John, that swept the whole of England into a great revival. It was nearly as much the singing of Ira D. Sankey, and the other music used in Dwight L. Moody's meetings, as his sermons that moved another entire generation for the Lord. Would the words of our songs and choruses help bring people in tears to the Savior, lead them in genuine worship, and send them in missionary zeal to the ends of the earth? We should evaluate our music with this question in mind.

— The musical part of a service should be as well planned as the sermon. It is no better to have a song leader looking through the book for a song as he or she begins the service than to have the preacher choose his message on the way up to the pulpit.

— Choruses are a delight when they have a good message, but we should not neglect the great hymns, old or new, even in our youth work and children's meetings. The deeply scriptural songs learned early by our children and youth could be a great source of strength in the dark days ahead.

There is a very significant place for women in the missionary outreach of the church. Going forth both as wives and single ladies, they have accomplished so much that no history of modern missions could be complete without a record of their faith, courage, zeal, and ability. We can only make a few observations here on such a vast subject.

At times women have been the very first ones to bring the gospel to a people. They often are engaged in pioneer work with all of its dangers and responsibilities.

Some thirty-five or forty years ago, Lorri Anderson and Doris Cox went into the jungles of Peru to translate the Bible into the language of the Shapras, a savage tribe of headhunters. Their testimony led to the conversion of the tribal chief, Tariri, and most of his tribe. Tariri himself later became a missionary to other tribes in his area. Looking back later, Tariri said, "I hated the white man and stood ready to kill any who might come to my domain."¹¹ But because these two missionaries were women the Shapras tolerated them, thinking them harmless. The tribe thought they were only looking for husbands. Women did there what, humanly speaking, only women could have done.

Sometimes, sadly, women went into these places only because there were no men available and willing to go. In considering ways in which women may have done work meant for men, we men should not be too self-righteous. We are largely responsible, for we have often defaulted from our responsibilities, leaving our tasks to women. Someone has jokingly suggested there should be so many men offering themselves for missionary work that the word could be changed from MISSIONARY to MISTERARY. In many fields, however, the shortage of men is no joke.

Women are found in every phase of missionary work. Most of their activities pose no problem. They are engaged in personal testimony, women's and children's work, Bible translation and literacy classes, to name but a few examples.

They also play a very necessary support role for the men of missions. They manage a home for their husbands, if they are married, teach missionaries' children, do typing and book keeping, and handle a host of other details that go along with the work of the Lord in foreign lands.

There were women in the New Testament who engaged in a supporting ministry for Christ. They "followed Him, and ministered unto Him" (Mark 15:41). "Certain women, who had been healed of evil spirits and infirmities ... ministered unto Him of their substance" (Luke 8:2, 3).

¹¹ Ethel E. Wallace, *Tariri: My Story* (New York, N.Y.: Harper & Row Publishers, 1965), p. 44.

Paul was also supported in his ministry by a number of godly women, including Lydia, Phoebe, and even Euodia and Syntyche. There is no record any of them preached or even taught a Bible class. They labored *with* Paul, but did not minister *like* him.

Those at home also serve in missions. How many Women's Missionary Societies have stood behind the effort in prayer, giving, and loving care for the missionaries both on the field and on furlough.

Thank the Lord for the women!

A STUDY OF SOME SCRIPTURES ON WOMEN'S MINISTRY

Women with the gift of prophecy

There are several prophetesses mentioned in the Old Testament.

Miriam was a prophetess (Ex. 15:20, 21). Nonetheless, when she took a place of leadership over Aaron and sought "equality" with Moses, she became a leper for a week. Furthermore, it is evident the attack on Moses was headed by Miriam for she, not Aaron, was chastened. There is no record of a definite prophecy uttered by Miriam, unless it is the short song of praise that she sang at the time of the crossing of the Red Sea.

Deborah was a prophetess (Judges 4:4), but she did not have a public ministry. People came to her. When she sent for Barak, she spoke to him personally (judges 4:6, 7). The song in Judges five was evidently composed by her, but is identified with Barak also. This ministry was in the area of music, not "preaching."

Isaiah's wife is called a prophetess in Isaiah 8:3, but there is no record of any prophecy coming from her lips or pen. Most likely the designation here simply implies she was the wife of the Prophet.

Huldah was a prophetess in the days of Josiah. She is not recorded as having a public ministry. The king sent men to her in her home (2 King 22:14). She did not even speak directly to Josiah, but sent him a message.

In the New Testament also there were prophetesses.

Anna was one of them (Luke 2:36 – 38). She was in the temple, not engaged in teaching and preaching, but in "fastings and prayers night and day." She recognized the baby Jesus as the Messiah, and gave personal testimony of this to those who were truly looking for redemption in Israel.

Though not referred to as prophetesses, both Elizabeth and Mary did prophesy (Luke 1:42 – 55). Unlike the later message of Zacharias, which was evidently in the temple before a group of men and women (Luke 1:67 – 79), they spoke in Elizabeth's home and, apart from the possible presence of household servants, only to one another.

On the day of Pentecost both men and women prophesied, speaking in tongues (Joel 2:28, 29), but the one who took over the leadership and did the preaching was a man—Peter.

In the gift of prophecy there is no problem with the women in regard to doctrine, for she is saying what God tells her to say by direct inspiration, word for word. She is not in a place of *authority* over the men, but in a place of complete *subjection* to God Himself. The women involved at Pentecost are not only referred to as “your daughters” but also as “My handmaids.”

Contrary to popular opinion this special activity of women was not to be characteristic of the church of today, or even of the kingdom church. Women in prophetic ministry were for Pentecost and certain other occasions, limited in number, which are related to Pentecost. The “daughters” prophesying was no more the normal experience of women serving the Lord than the “tongues like as of fire” that sat upon each of them.

The references to the gift of prophecy in First Corinthians are closely related to the Pentecostal passages noted above. This gift was given to women, for in First Corinthians 11:5 it speaks of a woman who prophesied.

Philip had four daughters who prophesied (Acts 21:9). Surely God expected them to use their gift. The theme of Romans 12:6 – 8 is that one needs to know what his gift is, and use it (though the gift of prophecy in Rom. 12:6 is the non-miraculous gift of telling forth His already revealed word). Timothy is also told to “stir up” the gift he had received (2 Tim. 1:6).

But was this gift to be used in the worship services of the church, and before men (after Pentecost)? Having a gift is not automatic authority to use it on any and all occasions. Even the men who were prophets were limited to no more than three speakers for each service (1 Cor. 14:34). The silence imposed on the women specifically involves tongues and prophecy, as the immediate context indicates. These are not “Paul’s rules,” they are the “commandments of the Lord” (1 Cor. 14:37). The truly spiritual will gladly abide by them.

We must draw a distinction between formal church services (what Howard Hendricks calls, “the church assembled for worship”¹²) and other gatherings of believers, as Paul does in First Corinthians. In First Corinthians 11:17 – 20 (*after* the exhortation concerning women prophesying in verse 5) Paul says, “- *ye come together*, not for the better but for the worse. For first of all, when *ye come together in the church*, I hear that there are divisions among you ... When *ye come together*, therefore *into one place* -.” This coming together is referred to again in verse thirty-three and, as in verse twenty, it is in contrast to what takes place in the home (see verses 22 and 34). Since even the worship services of the churches were held in the homes of the believers in those days (Rom. 16:5; 1 Cor. 16:19; Coll. 4:15; Philemon 2), it is not the *place* where the gathering is held, but the *kind of meeting* that is in view. This kind of meeting is further described in First Corinthians 14:23. This entire section of First Corinthians, 11:17 through the end of chapter 14, has in view an assembly where the “*whole church is come together into one place*.” This would not include such activities as Sunday School, young people’s meetings, home Bible study, etc. Because the reference to women prophesying in First

¹² Johnson, *loc.cit.*

Corinthians 11:5 comes before the context moves on to the whole church assembled for worship, this verse should not be used to prove a woman may preach or pastor a church.

One passage in Acts proves conclusively that women prophesied. The daughters of Philip not only were prophetesses, but it distinctly says they “did prophesy” (Acts 21:9). Paul and his male companions were staying in their father’s home, and God had a message for them. Yet, with four prophetesses in the house, God brought a prophet all the way from Judea (about 80 to 100 kilometers away) to bring His message to these men of God. To whom did the daughters minister? Probably their ministry was to the women in the house. Even if they did prophesy to the men, it was not considered proper to have the men guided in their decisions by a word from the women.

In considering the exercise of the gift of prophecy for today we need to remember that all of the verses we have considered, except Rom. 12:6, involve the miraculous ability to speak as inspired of God. That kind of prophesying is not a present day ministry even for men, how much less for women.

Lydia

Don Williams says, “She is a sister in the faith and holds an official function as ‘deaconess’ or minister. The word is masculine here and is the same one used by Paul to speak of himself and Apollos (1 Cor. 3:5), Tychicus (Eph. 6:212; Col. 4:7), and Timothy (1 Tim. 4:6). He can even speak of Christ as becoming a ‘servant’ (minister-deacon) to the circumcision (Rom. 15:8).” He continues, “Her title, ‘deacon’ is in the masculine; therefore there are no linguistic or theological grounds to distinguish between her and other, male, ministers.”¹³ (Emphasis is mine)

In answer to this dogmatic statement notice the following considerations.

— The word for “servant” in Romans 16:1 is “diakonon.” According to Bagster’s Greek Lexicon it is accusative, singular, masculine **and feminine**.

— The word “diakonos” does not necessarily involve an “official function,” even as used by Paul. See Romans 13:4 where the king is a “minister of God,” and Second Corinthians 11:15 where it speaks of Satan’s “ministers.” The basic idea of the word is “servant.” Its use in the Gospels confirms this.

— In First Timothy 3:12, where the word does refer to an “official function,” the “deacon” is to be the husband of one wife! This would be difficult for Phoebe to accomplish.

Williams further states, “- she has a ministry recognized for its fruit; ‘she has been a helper of many.’ ... She has ministered to Paul; that is, he had been the object of her physical aid. Phoebe is likely carrying this letter to Rome for him.”¹⁴

Notice a further answer to these conclusions:

¹³ Don Williams, *op. cit.* pp. 41 – 43.

¹⁴ *Ibid.* p. 42.

— The word for helper is “prostatis.” (It is feminine of ‘prostotas,’ one who stands in front or before; a leader; a protector, champion, patron, from ‘prostami’) a patroness, protectress” (Bagster’s Greek Lexicon, emphasis mine). This indicates she may have helped in much the same way as Lydia did in Philippi; providing for their physical needs.

— There is nothing in this word (“helper”) to indicate she was preaching or even teaching. The one example suggested by Williams is likely the kind of help she gave; carrying the epistle to Rome. It is likely she was on a business trip to Rome. In a note on this verse, Conybeare says; “From the use of legal terms here, it would seem that the business on which Phoebe was visiting Rome was connected with some trial at law.”¹⁵ Paul was taking advantage of her trip to get the letter delivered (they had no mail service then). He is suggesting they may be able to help her in return for her helpfulness to others, not that they are to be helped spiritually by her.

Priscilla

Some women have excellent theological minds, and some men have little ability (or willingness) to study the word of God and come up with the right answers. It is not because women cannot teach well that they are limited in their teaching. Also, it is not because they are more inclined to error than men¹⁶ that they are to be quiet in church. It is because God has so ordained it for His own good reasons. It is not a matter of ability. It is a matter of obedience.

Priscilla evidently was not lacking in ability. She seems to have been a very outstanding person. Apparently she was greatly loved by all. Her name was Prisca, but she is called Priscilla, except in Romans 16:3 (NASB) and Second Timothy 4:19. Priscilla is the diminutive form of Prisca. It means “little Prisca.” It probably has no reference to her size, but was a term of endearment. I know of one man who always refers to his overweight wife as “the little woman” because of his love for her.

She was courageous. With her husband she, in some unrevealed way, risked her own life to save Paul’s. (Romans 16:3, 4) In this she not only helped Paul, but also greatly helped the whole church, even to our own day. She evidently rescued our Apostle from an early death, which would have left the whole church without his later leadership and most of his letters. No wonder all the churches of the Gentiles gave thanks for her and her husband!

She was zealous for the Lord. It seems everywhere her family went she made a place for the church to meet in her home (Rom. 16:5; 1 Cor. 16:19).

She was probably more outstanding than Aquilla in several important ways. She is usually mentioned first, even in the passage where Apollos needed instruction (most translations put her name first in Acts 18:26). George Williams notes, “As in the Revised Version, Priscilla is here given the precedence over her husband, proving that she it was who mainly taught Apollos. It is

¹⁵ W. J. Conybeare, M.A., *The Epistles of Paul* (London: Marshal, Morgan & Scott. Ltd. no date) p. 133.

¹⁶ It is true that women started many cults, but men began many others.

instructive to read of a woman teaching an Apostle.”¹⁷ While we agree, it is also instructive to see what she did not do, though she evidently had the necessary ability:

—She did not act apart from her husband (she is never even mentioned apart from him in the word). Howard Hendricks feels women may teach in the church “even teaching men, though not in the context of the church assembled for worship.” He then adds, “In every case when a woman is teaching men, however, it should be under the authority of the woman’s husband ... If a single woman or a married woman whose husband is not a Christian teaches, she does so under the authority of the elders.”¹⁸

—She did not preach in the assembly even though she may have known more about the word of God than Apollos did. It is not a matter of ability. With the priesthood in the Old Testament, there were no doubt men who had ability to minister in the temple who were not Levites. But they did not have permission. King Uzziah was rebuked and chastened when he went into the temple to offer incense.

—She did not correct him publicly. She and her husband took him aside where they could talk to him personally. They did not scold him or debate with him or shame him, they *taught* him.

—Evidently Apollos was approached with such love and care that he was willing to receive instruction. He went away from this personal, informal Bible class with an even more powerful and fruitful ministry than before (Acts 18:27, 28). Women are not to preach, but some of them can have a powerful influence on the men who do.

Euodia and Syntyche

“I urge Euodia and I urge Syntyche to live in harmony in the Lord. Indeed, true comrade, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also, and the rest of my fellow-workers, whose names are in the book of life.” (Phil. 4:2, 3 – NASB)

On this passage Don Williams states, “It is clear that Euodia and Syntyche shared in the proclamation of the faith, in ministering the gospel itself and not simply in menial tasks.”¹⁹

Here he is strongly intimating what Paul does not say, that these women shared preaching time and authority with him. Today those women who play the piano, give out tracts, do personal work, invite visitors, pray, etc., are full fledged co-laborers, even though they do not do the preaching. The term Paul uses is “fellow-workers” not “fellow-preachers.” It is not Pauline to look down on any activity for the Lord as “menial” just because it does not include preaching and pastoring a church! Take note of the different gifts enumerated in Romans twelve.

¹⁷ George Williams, *The Student's Commentary on the Holy Scriptures* (Grand Rapids, Michigan: Kregel Publications, 1976), p. 842.

¹⁸ Johnson, *loc. cit.*

¹⁹ Don Williams, *op. cit.*, p. 97.

Two key passages

1. **First Corinthians 14:34, 35.** “Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the law also says. And if they desire to learn anything, let them ask their husbands at home; for it is improper for a woman to speak in church.” (NASB)

It is important to see these instructions are for the time when “the whole church be come together into one place” (1 Cor. 14:23). The immediate context indicates the gift of tongues is to be governed by certain rules (vs. 27, 28) as also the gift of prophecy (vs. 29 – 33). Now an additional requirement involving both tongues and prophecy is added: the women are not to take part in the services where the “whole church” is gathered. This is not in contradiction to First Corinthians 11:5 for the issue there was *how* they should prophesy, not where it was to take place. The consideration of the matters affecting the whole church gathered together begins at First Corinthians 11:17.

The reverence to the law in First Corinthians 14:34 is not un-pauline, as Williams suggests.²⁰ Paul is not basing his judgment on the Old Covenant. The passage referred to is probably Genesis 3:16. Paul occasionally makes comparisons between the situation today and that in the Old Testament. See Eph. 6:2, 3; 1 Cor. 7:39; 9:8; 14:21.

This is not merely a solution to a local problem. It is a valid principle to be applied in “all the churches of the saints,” as in the preceding verse.

It is not simply saying women are not to interrupt the speaker with questions. They are to be silent, period. They are not addressed as speakers, but as hearers. If they cannot even ask questions, they surely will not be doing the speaking.

Paul knew the church would resent this direction. Evidently the women were already speaking in the worship services. He asks, to paraphrase verse 36, “Are you, in Corinth, the authority in such matters? Are you the source of the message? Are you the only ones to hear it?” He makes it clear in the next verse who the authority is. Paul is the authority, as God’s chosen revelator of truth for this age of grace.

Paul does not give the reasons for this prohibition except that it will provide order in the church (vs. 33, 40). It is sufficient that the instruction has been clearly given. Paul firmly puts both his own authority and the authority of the Lord behind it (v. 37).

A question will perhaps come to mind. What about a woman praying, or giving her testimony, or giving a missionary report? Would not this break the “silence”? The silence mentioned in First Corinthians 14:34 appears to have specifically in mind speaking in tongues and prophesying, and should not rule out true prayer and testimony.

²⁰ *Ibid.*, p. 70.

It behooves us not to become critical of how any believer talks to his Father. True prayer is just that—talking to God. When one bows the head, but begins to talk to those gathered around, it becomes a little sermon in prayer's clothing.

There is sometimes a fine line between a missionary report and a missionary sermon. I recall a morning service in a church where I was pastor. A Godly woman had been asked to tell us about her missionary work. She began by saying, "If I were a preacher, I would preach on Isaiah six." Then she proceeded to do just that. I think she felt a bit uncomfortable with that—and we missed finding out what God had been doing on her field of service. With a little thoughtful restraint on the part of the missionary, and a lot of loving grace on the part of the congregation, this should not be a problem.

2. **First Timothy 2:11 – 15.** "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. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint." (NASB)

This passage is so clear and definite that every attempt has been made to change its meaning.

Don Williams says, "The phrase rendered 'I permit no woman to teach or to have authority over men,' appears to be timeless in English, that is 'I never ever allow a woman to teach -.' However, in the Greek it is a present active indicative verb, which can be translated 'I am not presently permitting a woman to teach or to have authority over men -.' Thus in contrast to the extremists demanding full women's liberation in Ephesus, Paul prohibits the teaching of those not properly instructed. But the verb tense cannot be made necessarily into a general principle for all time. The meaning of the infinitive 'to have authority' is literally 'to domineer.' Women are neither presently to teach nor to rule over men. They are to be in silence ... While Paul does not actually say it, we may rightly infer that the time will come for women to engage in the teaching task of the church once abuses are corrected and they are properly instructed."²¹

Before we look at this passage further, there are some questions that brother Williams needs to ponder.

—If **all** the women are to keep silence because **some** of them have not yet been sufficiently taught, why not make all of the men be silent also because of the men who are babes in the word of God? (He does say this rule was to offset trouble caused in the church by women trying to teach when they were not sufficiently taught.)

—Why are the women are still untaught? This letter was written to Timothy while he was in Ephesus (1 Tim. 1:3). Much earlier Paul stayed in Ephesus for three years (Acts 20:31) ministering the word of God night and day and from house to house (Acts 20:20, 31). He had declared the whole counsel of God (Acts 20:27) and kept back nothing that was profitable to them (Acts 20:20). Not only that, he had sent his most trusted helper, Timothy, to

²¹ *Ibid.* pp. 48, 49.

them to continue the work. The letter addressed to them (Ephesians) has no indication they were lacking in instruction. The women at Ephesus were probably better taught than most Christian women today.

—The “temporary” nature of the restriction on their *teaching* also applied to their “*domineering*” over men. If it is right now for them to teach, are they also free to domineer over men? The sentence structure is the same for both.

—If the restraint was temporary, why is it linked to the order of creation and the part the woman played in the fall? Dr. Bruce Waltke, a former professor of Old Testament at Dallas Theological Seminary, says on this point, “When the church formally meets for its teaching ministry, in what we usually call the worship service, a woman is not allowed to usurp the office of elder and teach. If Paul based his instruction to Timothy on cultural considerations, then I would say they were for that historical setting and not normative until Jesus comes. But because he bases his instructions on the order of creation and the order of the fall, it seems that First Timothy 2:12 is an abiding rule until our Lord returns.”²²

—When Paul directs the women to receive instruction (v. 11), why does he not encourage the women by pointing out that they will be able to teach when they have been more fully instructed? Instead, he seems to be saying, “Let the women learn, but let them not expect to be the teachers.”

Kenneth S. Wuest writes concerning First Timothy 2:11, 12: “This admonition to the effect that women are to learn in silence with all subjection, is made clear by 1 Cor. 14:34, 35, where the women were disturbing the church service by asking their husbands questions, presumably about that which was being preached. The silence here and in our 1 Timothy passage has to do with maintaining quiet in the assembly, and does not forbid a woman to take an active part in the work of the church in her own sphere and under the limitations imposed upon her in the contextual passage (1 Tim. 2:12)”²³

On First Timothy 2:12 he discusses the difference between the aorist infinitive and the present infinitive in the Greek text. He illustrates the difference by pointing out how it affects the translation of three common Greek words. The *aorist* infinitive, he tells us, is used for exercising faith on a given occasion, rendering a service, or committing a sin, while the *present* infinitive of the same three words means to be a believer, be a slave, and be a sinner. He continues, “Thus *didaxai* (aorist), is *to teach*, while *didaskein* (present – as used here in 1 Tim. 2:12), is *to be a teacher*. Paul, therefore, says, ‘I do not permit a woman to *be a teacher*.’” (Emphasis mine)

He continues: “The context here has to do with church order, and the position of the man and woman in the church worship and work. The kind of teacher Paul has in mind is spoken of in Acts 13:1; 1 Cor. 12:28, 29, and Ephesians 4:11, God-called and God-equipped teachers, recognized by the church as those having authority in the church in matters of doctrine and

²² Johnson, *op. cit.*, p. 13.

²³ Kenneth S., Wuest, *Word Studies in the Greek New Testament* (Grand Rapids, Michigan: Eerdmans Publishing Co., 1952) Vol. II, Chapter on 1 Timothy, pp. 47, 48.

interpretation. This prohibition, of a woman to be a teacher, does not include the teaching of classes for women, girls, or children in the Sunday School, for instance, but does prohibit the woman from being a pastor or a doctrine teacher in a school. It would not be seemly, either, for a woman to teach a mixed class of adults.

“The expression, ‘usurp authority,’ Vincent says, is not a correct translation of the Greek work. It is rather, ‘to exercise dominion over.’ In the sphere of doctrinal disputes or questions of interpretation, where authoritative pronouncements are to be made, the woman is to keep silence.”²⁴

It needs to be noted this instruction, like that in First Corinthians 14:35, has to do with the whole church gathered together in one place. This is made clear in First Timothy 3:15 where Paul tells Timothy, “- that thou mayest know how thou oughtest to behave thyself *in the house of God.*”

The meaning of First Timothy 2:15 has long been a matter of debate. In the Amplified Bible the interpretation is incorporated into the text. “Nevertheless (the sentence put upon women [of pain in motherhood] does not hinder their [souls] salvation), and they will be saved [eternally] if they continue in faith and love and holiness, with self-control; [saved indeed] through the Child-bearing, that is, by the birth of the [divine] Child.”

Don Williams evidently adopts a view very close to this and says, “Redemption triumphs over the fall. A woman brings the Messiah to the world, and all women can experience salvation united to her (as ‘womankind’), but only as they persevere in faith, love, holiness and modesty.”²⁵

We should notice that salvation of women as well as men comes through union with Christ, not in any way through union with Mary!

His point is that the restrictions put upon women because of the order in creation, and the part of Eve in the fall, have been lifted because of “womankind’s” part in redemption, providing the Savior. This is hardly a credible interpretation, and raises some doctrinal problems about the place of Mary in redemption. Any advantage spiritually to either men or women came through the child born to Mary, not through the woman who bore Him.

There are three other interpretations of this passage worthy of consideration:

1. As indicated in the NASB translation, the verse teaches the woman will be “reserved through the bearing of children” (her own children) by a godly life. There is an element of truth in this, of course.

2. It is said that women need not despair and think, since they are not allowed to teach, and in light of their secondary place in creation and primary place in the fall, they are not to enjoy salvation along with the men. Women not only had a part in the fall, they had a part also in

²⁴ *Ibid.*, pp. 48, 49.

²⁵ Don Williams, *op. cit.*, pp. 113, 114.

bringing the Savior into the world. This would not set aside the prohibition against their preaching, but it would greatly soften it.

3. There is another possible interpretation of the passage. It may teach that women are saved from having NO ministry in the congregational services, for they bear and train the (male) children who WILL have that ministry. This involves not only having the child, but also living a life before him that prepares him for service later. John MacArthur says, "While not having a place of authority, women are saved from any inferiority or lack of balancing influence by 'child bearing.' That is to say, because of the intimate and powerful influence over children, they shape all of life. Their personal influence over men also gives them a proper role in the decision-making process."²⁶

I prefer this last interpretation because it fits the context so well and because it removes the problem posed by a "salvation" that depends on how one lives. (Eph. 2:8, 9; Rom. 4:4, 5; etc.)

To Summarize

—The prohibition is against being a "teacher" in an authoritative sense.

—The prohibition involves the worship services of the church.

—It is still in effect.

—Women have other ways of making their presence felt by the whole congregation; through the home influences on children and the husband.

Conclusions:

—The woman is not to preach to the whole church gathered together in one place.

—She is not to be an elder (1 Tim. 3:2, an elder is the same as a bishop) or a deacon (1 Tim. 3:12).

—Women should not engage in ministries that are denied her—just because there is no man to do it. Notice how this problem was carefully and Scripturally handled by Elisabeth Elliot in the quotation below. Remember also when King Saul offered a sacrifice because Samuel was not there to do it, he was told, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God." (1 Sam. 13:13) As he was told on another occasion, "To obey is better than sacrifice." (1 Sam. 15:22).

One aspect of women's ministry is not dogmatically defined in Scripture. What about teaching a Men's Bible Class (home or Sunday School), or adult classes, with men present?

²⁶ Johnson, *op. cit.*, p. 15. John MacArthur, Jr. is an author and conference speaker. He is a pastor and is featured in a six-part film series, "The Family."

Let me quote from Elisabeth Elliot, widowed some years back when her husband, Jim Elliott, was killed by the Auca Indians of South America. She speaks from experience, but with a Bible centered perspective.

“Women are not to usurp authority (from the men in the church or home) because the men stand in the place of Christ. Therefore, when women are unwilling to submit and be in that place of subjection, they are out of order; they are disobedient to God.

“I’m hesitant to accept women who teach adult Bible classes on a regular basis. It seems to me it would be much better for a man to do that. If a woman is doing it because no man will, I think she is out of order.

“Often, men will not do it simply because women will. Then they are both being disobedient. But if women refused to do it, men would be found who could and would.

“From the very first day after my husband was killed by the Aucas, I started to teach men because I was quite literally the only person who had a Bible (we didn’t as yet have a translation in their language).

“There was no doubt in my mind that I had to teach them. I looked at it as a temporary expedient. My job was to work myself out of a job and encourage the men to take over. It was their responsibility to run the church, and not mine.

“I coached them on a private, individual basis for their Sunday sermons and they did the preaching. I could have preached a better sermon, but that wasn’t the point. The most important thing was that they should take responsibility in the church.

“Women should tactfully remind men that responsibility finally rests with them. God is going to hold men accountable for what goes on in the home and the church.”²⁷

In any ministry involving teaching men, aside from those prohibited (as noted above):

—A woman should not accept the responsibility if there are men who can do it, even if she could do it better.

—She is to await the decision of the elders and / or her husband before beginning the work.

As to other ministries, may the Lord bless them as they serve Him in obedience to His word and under the guidance of the Holy Spirit!

A Final Word to the Men

We should not be lagging behind the women in faith, burden, zeal, or courage. We should be taking care of our responsibilities so faithfully that no woman will be tempted to step out of God’s place for *her* by seeing *our* place vacant!

Explanatory note for those not acquainted with the footnote abbreviations:

“If a reference is to the same work as that in the immediately preceding footnote, *ibid* (the abbreviation for *ibidem*, ‘in the same work’), is used; volume and page numbers are added only if the reference is to a different page from that cited.

²⁷ *Ibid.*, pp. 12, 13.

“*op. cit.*, the abbreviation for *opere citato* – ‘in the work cited,’ is used to indicate a work previously referred to.

“If the page reference is the same as that for the last previous citation for the same work, the last name of the author is used with *loc. cit.* (The abbreviation for *loco citato* – ‘in the place cited’), and no page number is given.”

From “The Term Paper, a Manual and Model” by Charles W. Cooper ;and Edmund J. Robins, Stanford University Press, 1972. Pages 25, 26.

--- William P Heath

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