

WOMEN IN THE MINISTRY

Numbers 6:24-26 "The Lord bless you and keep you! May the LORD make his face shine upon you, and be gracious to you! May the Lord turn his face upon you and give you peace!"

Before we talk about women's ministry whether it is acceptable or not, we need to clarify an important concept which is that of God's authority.

It is God who establishes authority, who establishes ministries, who establishes order, who establishes roles, who establishes positions, who establishes responsibilities, because He is Sovereign. To understand the truth in the Bible we must always consider what God has established and not what man would like to do regardless of the call because if God calls, he calls on what is already established in His Word and He never goes against His Word, and moreover before establishing a non-existent doctrine, it is necessary to check if there are promises or prophecies in the old testament and confirmed in the new testament.

GOD'S AUTHORITY

God Sovereign Over All Things

1 Chr 29:11 "To you, O Lord, is greatness, and power, and glory, and splendor, and majesty: for all that is in heaven and on earth is yours. To you, O Lord, the kingdom; to you, who exalt yourself as sovereign above all things!

Ps 47:2 "The Lord Most High is fear-in-hand, a supreme king over all the earth."

Ps 145:13 Thy kingdom is an everlasting kingdom, and thy dominion endureth to all ages.

1 Corinthians 14:37 "If anyone thinks he is a prophet or a spiritual man, let him know that the things that I (Paul) write to you are commandments of the Lord.

THE ORDER OF AUTHORITY ESTABLISHED IN THE FAMILY

Eph 5:22-27 "Wives, be in subjection to your husbands as to the Lord; for the husband is the head of his wife, just as Christ is the head of the church, he, who is the Savior of the body. Now as the church is subject to Christ, so also wives must be in subjection to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave himself up for her, to sanctify her after he had cleansed her by washing her with the water of the word, to make her appear before him, glorious, without stain, without wrinkle or other similar defects, but holy and blameless.

1 Pt 3:1-6 "You also, wives, be in subjection to your husbands, so that if there are any who do not obey the word, they may be won without a word by the conduct of their wives, when they have considered your conduct chaste and respectful. Let your adornment not be the outward one, which consists in braiding one's hair, putting on gold jewels and wearing beautiful garments, but that which is intimate and hidden in the heart, the incorruptible purity of a sweet and peaceful spirit, which in the eyes of God is of great value. For this is how holy women once adorned themselves, who hoped in God, remaining subject to their husbands, like Sarah who obeyed Abraham, calling him lord; whose daughters you became by doing good without being troubled by any fear.

The Order of Authority - GOD - CHRIST - CHURCH AT HOME - HUSBAND

Equality of position as children before God does not eliminate the difference in position, role and responsibility in the family between husband and wife. To those who aspire to the office of elder, the apostle Paul says that he must know how to govern his family, and if the husband is the head of the family, how can the roles be reversed? Is the wife the head of the family and govern the family? (1 Tim 3:1-5) She would be in relationship with Christ and the church (Bride) as if the church woman (wife) took Christ's place as Head and ruled in His place. Furthermore, as far as unbelieving husbands are concerned, wives must be submissive in any case, they must not act as pastors or teachers of the Word, but as it is written, their testimony must be practical in conduct without even speaking.

THE ORDER OF AUTHORITY ESTABLISHED IN GOD'S CHURCH

1 Corinthians 11:2 "Now I praise you that you remember me in all things, and keep my instructions as I have delivered them to you." But I want you to know that every man's head is Christ, that a woman's head is man, and Christ's head is God.

The Order of Authority - GOD - CHRIST - MAN

Equality of position as children before God does not eliminate the difference in position, role and responsibility in the Church between man and woman. The roles cannot be reversed because if the woman takes the place of authority of the man and therefore be the guide of the man to govern the church, she disobeys the order that God has established in His Word, and it would be equivalent as in the family that the wife was the head of the family and would govern the family.

Behavior of women in assemblies

The woman in the assembly is required not to ask questions either to her husband or to the conductor and not to disturb

1 Corinthians 14:34-35 "As is done in all the churches of the saints, let the women be silent in the assemblies, because they are not permitted to speak; let them be submissive, as the law also says. If they want to learn something, let them ask their husbands at home; because it is shameful for a woman to speak in assembly.

The woman in the assembly must have a veil on her head as a sign of authority

1 Corinthians 11:5-10:13 But every woman who prays or prophesies without having a head covered does dishonor to his head, because it is as if he were shaved. Because if the woman does not have her head covered, she should also have her hair cut! But if it is shameful for a woman to have her hair cut or shave her head, put on a veil. For as for the man, he must not cover his head, being the image and glory of God; but the woman is the glory of the man; for the man does not come from the woman, but the woman from the man; and the man was not created for the woman, but the woman for the man. Therefore the woman must, (commandment, not option) because of the angels, have a sign of authority on her head. Judge for yourself: Is it decent for a woman to pray to God without having her head covered?

The veil or outward sign of authority of the woman who wears it is nothing more than a visible testimony and demonstration that that woman is obedient and submissive to the word of God, to her husband and to the man. An example is found in these Scriptures:

Ge 24:64 And Rebekah lifted up her eyes, and saw Isaac, and jumped down from the camel,

65 And he said to the servant, "Who is that man who is coming out into the field to meet us?" The servant answered, "He is my master." And she, taking the veil, covered herself.

Nu 5:18 And the priest shall make the woman stand before the LORD, and shall uncover her head, and put in her hand the memorial offering, which is the oblation of jealousy.

CC 4:1 How beautiful art thou, my friend, how beautiful art thou! Your eyes, behind your veil, resemble those of doves.

Ex 3:5 And God said (unto Moses) Thou shalt not come near; take off your shoes from your feet, for the place on which you stand is sacred ground."

Jos 5:15 And the captain of the army of the LORD said unto Joshua, Take off thy shoes from thy feet. because the place where you are is holy." And Joshua did so.

The woman in the assembly but also outside must dress decently

1 Tim 2:9-15 "In the same way, let women dress decently, modestly and modestly, not with braids and gold or pearls or luxurious garments, but with good works, as befits women who profess godliness.

Women in assembly or in public cannot teach but be of support for her husband

1 Tim 2:11-12 Let a woman learn in silence with all submission. For I do not permit a woman to teach, nor to use authority over her husband, but let her be silent. In fact, Adam was formed first, and then Eve; and Adam was not deceived; but the woman, having been seduced, fell into transgression; yet she will be saved by bearing children, if she perseveres in faith, love, and sanctification with modesty.

THE ORDER OF AUTHORITY ESTABLISHED IN SOCIETY

Deut 17:15,17-19 "Then you must put upon yourself as king the one whom the Lord your God has chosen. You shall put one of your people over you as king; you shall not put a foreigner as king who is not of your people. (wherefore we are called to pray that God may choose the ruler and not man) And when he takes his seat on his royal throne, he will write for his own use, in a book, a copy of this law according to the copy of the Levitical priests. He shall keep the book with him, and read it all the days of his life, that he may learn to fear the LORD his God, and to diligently do all the words of this law and all these ordinances.

1 Tim 2:1-4 "I therefore exhort, before anything else, that supplications, prayers, intercessions, thanksgivings be made for all men, for kings and for all those who are constituted in authority, that we may lead a quiet and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Saviour, who wills that all men should be saved and come to the knowledge of the truth.

1 Peter 2:17 "Honor all of you. Love your brothers. Fear God. Honor the king.

Rom 13:1-5 Let every person be subject to the superior authorities, for there is no authority except from God, and the authorities that exist are established by God. Therefore he who resists authority opposes the command of God; those who oppose it will bring upon themselves a condemnation; for magistrates are not to be feared for good works, but for evil. Don't you want to fear authority? Do good, and you will have his approval, for the magistrate is a minister of God for your good; but if you do evil, be afraid, for he does not carry the sword in vain; for he is a minister of God to inflict a just punishment on those who do evil. Therefore it is necessary to remain submissive, not only for fear of punishment, but also for reasons of conscience.

1 Pt 2:13-14 "Be subject for the Lord's sake to every human institution, to the king as to the sovereign, to the governors, as sent by him to punish evildoers and to praise those who do good.

The Order of Authority - GOD - RULER MAN

Equality of position as children before God does not eliminate the difference in position, role and responsibility in society. The citizen himself cannot dictate the law but must respect it, nor abuse the inability of a ruler to take his position.

THE ORDER OF AUTHORITY ESTABLISHED IN THE WORK

Cl 4:1 Masters, give to your servants what is just and just, knowing that you also have a master in heaven.

Eph 6:5-8 "Serve your masters, obey your masters according to the flesh with fear, and trembling, in the simplicity of your hearts, as to Christ, not serving to be seen, as to please men, but as servants of Christ. Do the will of God with good cheer, serving with kindness, as if you were serving the Lord and not men; knowing that every one, when he has done some good, will receive the reward from the Lord, whether servant or free.

The Order of Authority - GOD - EMPLOYER

Equality of position as children before God does not eliminate the difference in position, role and responsibility in the workplace. Even at work, the employee certainly cannot take the place of the employer and tell him what is best to do.

SUPPORTERS OF WOMEN'S MINISTRY

Let's see where advocates of women's ministry try to hold on and what verses they use to support their thesis:

Jas 4:4-7 "At that time a prophetess, Deborah, the wife of Lappidot, was the judge of Israel. She sat under the palm tree of Deborah, between Ramah and Bethel, in the mountainous region of Ephraim, and the children of Israel came up to her for legal disputes. Deborah sent for Barak son of Abinoam from Kadesh of Naphtali, and said to him, "Has not the LORD, the God of Israel, commanded you, 'Go, gather to Mount Tabor and take with you ten thousand men of the children of Naphtali and the children of Zebulun? I will draw Sisera, the commander of Jabin's army, with his chariots and his many people, to you to the brook of Kishon, and I will deliver him into your hands.'"

In the Old Testament God used some prophetess like Miriam, Deborah, the wife of Isaiah and Hulda, except for Noadiah, a false prophetess over a period of 1450 years and none before them, after there was Anna in the temple of Jerusalem among those included in the Old Testament. Only in the time of the judges was the prophetess Deborah (with the gift of prophecy) with the position of judge in a political and moral context (1 Chr 26:29) consulted to urge Barak, who had already received the command from God, to fight a battle and lead the people of Israel to victory against their enemies. (Jas 5:7) (these women worked with the gift of prophecy is to be specified because they received prophecy only when the Holy Spirit rested on them, as would happen today to those who have received the gift of prophecy or wisdom or knowledge, while the prophets as ministerial office were men consecrated with the law of the firstborn and of the Nazarite (Ex 13:2; Nu 3:13; Nu 8:17; Nu 6:1-21, Am 2:11-12) as Samuel, (1 Sa 1:11) Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Micah, Zechariah, John the Baptist, (Luke 1:13-15) Jesus Christ (Luke 2:21-23) and others, except Abraham and Moses who had been consecrated directly by the Lord. While in the New Testament the new prophets such as Agabus are consecrated directly by the Lord, (1 Corinthians 12:5; Eph 4:10-11) The only one described in the New Testament is the false prophetess Jezebel. (Rev 2:20) All the prophets of the Old Testament in turn consecrated kings at God's command (1 Sa 16:12) and acted as God's spokesmen, leading them in all battles, or serving in the temple; the prophets represented the voice of God, while the kings and priests represented the voice of the people). Even today the prophets speak from God and the elders, collaborating with the prophets, act as spokesmen for the people, for the building up of the body of Christ.

Ps 68:11 The Lord giveth an order, that the messengers of victory appear (not will appear) in large array.

Ps 68:11 The Lord has given matter for speech; Those who brought the Good news, they were a great host. (King James Version)

They attribute to this psalm a prophecy for women today who can minister. But in all translations the verse is written in the present or past tense and not in the future.

Mi 6:4 For it was I who brought you out of the land of Egypt, and delivered you from the house of bondage, and sent Moses, Aaron, and Mary before you.

In this song only because they are described together they want to do assume Miriam a position of authority, and this is false, and we see it when she and Aaron spoke against Moses. We see what authority Moses and Aaron had received from God:

Ex 7:1 And the LORD said unto Moses, See, I have appointed thee as God unto Pharaoh, and thy brother Aaron shall be thy prophet.

Deut 34:10 "Never again in Israel was there a prophet like Moses, with whom the Lord dealt face to face.

Deut 18:15-18 "For you the Lord your God will raise up a prophet like me from among your brethren; you will listen to him. And you shall have what you asked of the LORD your God in Horeb on the day of the assembly, when you said, "That I may hear no more the voice of the LORD my God, nor see this great fire any more, that I may not die." The LORD said to me, "What they have said is well; I will raise up for them a prophet (Jesus) like you from among their brethren, and I will put my words in his mouth, and he will tell them whatever I command him.

Heb 3:12 "Therefore, holy brethren, who are partakers of the heavenly calling, consider Jesus, the apostle and high priest of the faith we profess, who is faithful to him who appointed him, as Moses was , throughout the house of God.

Ex 28:1-3 "You are to bring your brother Aaron and his sons with him from among the children of Israel, to be priests: Aaron, Nadab, Abihu, Eleazar, and Ithamar the sons of Aaron. To your brother Aaron you shall make sacred vestments, as a sign of dignity and glory. Thou shalt speak unto all wise men, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to be ordained and to serve me as a priest.

Moses was high priest and prophet, and Aaron was priest and prophet

Nu 12:1-15 Mary and Aaron spoke against Moses because of the Cusite wife whom he had taken, because he had married a Cusite. And they said, "Has the Lord spoken only through Moses? Didn't he also speak through us?" And the Lord heard it. Now Moses was a very humble man, more than any

other man on the face of the earth. And the LORD said suddenly unto Moses, and Aaron, and Mary, Go out ye three and go to the tent of meeting. And the LORD went down in a pillar of cloud, and stood at the entrance of the tent, and called to Aaron and Mary, and they both came forward. The LORD said, "Hear my words now; if there be any prophet among you, I, the LORD, make myself known to him in a vision, I speak with him in a dream. Not so with my servant Moses, who is faithful throughout my house. With him I speak face to face, clearly, and not by means of enigmas; he sees the likeness of the Lord. Why, then, were you not afraid to speak against my servant, against Moses?" The wrath of the Lord was kindled against them, and he went away, and the cloud withdrew from over the tent; and behold, Mary was leprous, white as snow; Aaron looked at Mary, and saw that she was leprous. Aaron said to Moses, "Please, my lord, do not let us bear the penalty of a sin which we have foolishly committed, and of which we are guilty. I pray you, that she is not like the stillborn child, whose flesh is already half consumed when it comes out of the womb!" Moses cried out to the Lord, saying, "Heal her, O God, I pray you!" The LORD answered Moses, "If her father had spat in her face, would he not be ashamed of her for seven days? Let her therefore be isolated outside the camp seven days; then, it will be admitted to it again." Mary was therefore isolated outside the camp seven days; and the people did not set out until Mary was readmitted to the camp.

As we have seen, the same sin committed by Mary and Aaron did not it had the same effect, why? Because Aaron had been established by God initially as the spokesman of the people of Israel, because Moses had told God that he could not speak because he stuttered (Ex 4:15-16), then he became a prophet (Ex 7:1) and after that, always established by God, he was anointed as a priest, (Ex 28:1-3), while Mary had only the gift of prophecy and claimed with that accusation to have the same position of authority as Moses. (Ex 15:20) If Moses was considered in authority by God, even more so Jesus Christ over His Church as Head; how can women abuse the authority that Jesus himself delegated to man in order to take possession of it?

1 Sa 12:6 "Then Samuel said to the people, 'The Lord is a witness, who appointed Moses and Aaron, and brought up your fathers out of the land of Egypt.'

Moreover, from this verse we have confirmation that God had in fact established only Moses and Aaron to bring the people out of Egypt.

Lk 2:36-38 Anna, a prophetess, daughter of Fanuel, of the tribe of Asher, was also there. She was very advanced in years: after living with her husband seven years since her virginity, she had been widowed and had reached the age of eighty-four. He never left the temple and served God night and day with fasting and prayer. Arriving at that same hour, she also praised God and spoke of the child (Jesus) to all those who were waiting for the redemption of Jerusalem.

They want us to believe that Anna is included in today's prophetesses, in reality the verse is clear she was part of the prophets of the Old Testament (with the gift of prophecy, ministries during the law of Moses did not exist, they were given by the Lord to his Church after his resurrection) and if she had lived she too would have had the experience of the new birth.

Mt 27:55-56 "There were many women there who looked afar; they had followed Jesus from Galilee to assist him; among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Lk 8:1-3 "Afterwards he went about to cities and villages, preaching and preaching the good news of the kingdom of God. With him were the twelve and some women who had been healed of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had come out; Joanna, wife of Cuza, Herod's steward; Susanna and many others who assisted Jesus and the twelve with their goods.

In this passage they want to imply that the women who accompanied Jesus had a special role, always to put them in a position of authority, but the Scripture is clear in the text, it says that they assisted them with their goods, which means everything they needed, food, clothes and money or assisting elderly people. Before Jesus' resurrection apart from the twelve apostles, ministries were not instituted, because this only happened with the birth of the first churches both in the home and in other places.

Jn 20:18 Mary Magdalene went and told the disciples that she had seen the Lord, and that he had told her these things.

They assert that since Mary Magdalene brought the message to the disciples she was an evangelist, and this is false because she had not yet been born again, in fact Jesus ascended to the Father, descended again to earth, appeared to the apostles, ascended into heaven and only after the one hundred and twenty received the baptism of the Holy Spirit did they experience the new personal birth and formed the body of Christ, that is, his church. (1 Corinthians 12:13,27-28; Eph 1:22-23; Cl 1:18) The Holy Spirit could not be granted before he ascended to the Father because Jesus was not yet glorified (Joh 7:39; Lk 24:25-26) In fact, the apostle Paul also had to rebaptize in water in Jesus' name the disciples baptized by John the Baptist and then lay on his hands to impart the baptism of the Holy Spirit. (Ac 19:1-7) Moreover, the same verse is even used to say that she was a preacher and that Jesus with this event gave permission to women to preach the gospel, this is also false. Preaching and teaching is not reporting an oral or personally interpreted message, and it does not come from human wisdom, but they are words of life revealed and confirmed by the Holy Spirit, as the apostle Paul said (1 Corinthians 2:4-5) witnessing is another thing because only known facts are reported. Women, like everyone else, can testify, evangelize, and prophesy. (but not as a ministerial office or church government)

Acts 2:1-13 On Pentecost came upon a hundred and twenty, therefore also women, this verse is used to say that women were preaching, but they were only prophesying by speaking tongues, a gift that is received immediately after the baptism of the Holy Spirit as is the case today. (Ac 19:6) The only one who preached that day was Peter and the other apostles. (Ac 2:14)

Ac 4:7,28-30 A Samaritan woman came to draw water. Jesus said to her, "Give me a drink." So the woman left her bucket, went into the city, and said to the people, "Come and see a man who has told me all that I have done; could he not be the Christ?" The people went out of the city and went to him.

Here the Samaritan woman is considered an evangelist, but she was only a great witness, she cannot be called an evangelist as a ministry, first because only after the resurrection of Jesus were ministries instituted, as even only the born again can receive them and not one still unconverted like the Samaritan woman who had only believed in the Messiah they were waiting for, and Scripture also warns that for all ministries one must not

be converted as soon as possible in order not to fall into the snare or condemnation of Satan. (1 Tim 3:1-13)

Ac 18:26 "He also began to speak boldly in the synagogue. But Priscilla and Aquila, when they heard him, (Apollos) took him with them and explained to him more exactly the way of God.

They use this verse to imply that Priscilla was teaching, but here husband and wife were only correcting or rather clarifying a teaching. Teaching is a particular ministry assigned only to the ministry of a doctor, to the elderly instead it is given as a gift not as a ministry, to deacons it is not given, as can be seen in this passage. (1 Tim 3:1-13)

Acts 21:8-11 "And we went to Caesarea the next day, and when we went into the house of Philip the evangelist, who was one of the seven, we stayed with him. He had four unmarried daughters, who prophesied. We had been there for many days when a prophet named Agabus came down from Judea. He came to us and took Paul's girdle, bound his feet and hands, and said, "This is what the Holy Spirit says, 'In Jerusalem the Jews will bind the man to whom this girdle belongs, and deliver him into the hands of the Gentiles.'"

Here we see that although Philip had four daughters who prophesied, so they exercised the gift of prophecy, soon after the prophet Agabus (Ministry of Prophet) came to prophesy to the apostle Paul.

Rom 16:1-2 "I commend to you Phoebe our sister, who is a deaconess of the church of Cenchreae, that you may receive her in the Lord in a manner worthy of the saints, and give her assistance in whatever she may need of you; for she also has ministered to many, and also to me."

The deaconess Phoebe is given the title of leader (chief) to give her some authority, while she was a simple deaconess who was in charge of practical assistance and collaboration.

1 Tim 3:8-11 In the same way, deacons are to be dignified, not double in speaking, not inclined to too much wine, not greedy for illicit gains; men who guard the mystery of faith in a pure conscience. These too are to be tried first; then they are to carry out their service if they are blameless. In the same way, let women be dignified, not backbiting, sober, faithful in everything.

They insinuate that women deacons referring to the phrase "in the same way, that is, as deacons," have a position of authority within the church, but this is not the case because it is only a gift of assistance and service, not of governance. In fact, in the previous verses the entry "women alike" is not reported at the end of the discourse on the elderly. (1 Tim 3:1-7)

Rom 16:7 Greet Andronicus and Junias, my kinsmen, and fellow prisoners, who stood out among the apostles and were in Christ before me.

They assert that Junias was a woman only because she was paired with Andronicus, again to confirm that women are made participants in the five ministries. But the same verse in the Luzzi Revised Version confirms the opposite.

Rom 16:7 "Greet Andronicus and Junius, my kinsmen and fellow prisoners, who are counted among the apostles, and also were in Christ before me."

But we also have the demonstration of the high priest Annas that he was at in those days a feminine name but he was a man (Lk 3:2; Ac 4:6; Lk 2:36)

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

Here they say if the woman is to submit to the man in general, then even a mother must submit to her child, this is because they always want to establish equality between man and woman, but as God has established this mother must be subject only to her husband in everything, because she is the head of the family, if instead the woman is a widow she must be subject to the authorities of the church and to God. (1 Tim 2:12)

1 Corinthians 11:7 "For as for the man, he ought not to cover his head, being the image and glory of God; but the woman is the glory of the man."

Here too they introduce a concept of equality in (Ge 1:26-27) it is written that man and woman were created in the image and likeness of God, in practice the spirits of man and woman are made of the same substance as God who is Spirit so that they can have fellowship and communicate with Him. Both man and woman are like God in character, reflecting in themselves his heart, mind and will. But we cannot make the apostle Paul say what pleases us by manipulating the Scriptures if (1 Corinthians 11:7) he says that man is an image is the glory of God, so it is, as woman is the

glory of man, the next verses explain it, because man was created directly by God and formed from the earth instead woman was taken from man. And this means that man represents the glory of God on earth and is subordinate to God, while woman represents the glory of man and is subordinate to man and God. Man was not created for woman, but woman for man. (1 Co 11:9)

Gal 3:28 "There is neither Jew nor Greek here; there is neither slave nor free; there is neither male nor female; for you are all one in Christ Jesus.

They use this verse to make it clear that in spirit we are all equal both men and women and therefore women can perform ministerial functions or acquire a position of authority in place of men to govern the church, this is also false, because in the context of the whole chapter the apostle Paul is talking about salvation by grace which is for everyone without making racial differences, social status or sex, in fact in another passage God says that he wants all men to be saved. (Rom 1:16; Rom 2:6-10; Rom 10:9-13; 1 Tim 2:3-4;) The fact that the verse says that we are all one in Christ, is understood as the body of Christ, His Church, and it is also true that when the apostle Paul speaks of the body, he specifies that the body is made up of many members with specific functions. (Rom 12:4-8; 1 Co 12:12-30)

Eph 5:21 by subjecting you to one another in the fear of Christ.

Despite the fact that an attempt is made to equate the position of authority between men and women. Women, use this verse of mutual submission to annul submission to the higher authorities established by God. (Rom 13:1) Authority and subordination are always and in any case established by God. Authority demands obedience, while submission does not define equality but the humility of being at the service of one another. (Eph 5:22-24) It is very clear in Scripture that women must be submissive to men, because God has ordained that men represent the authority of Christ and that women represent the submission of the Church. As Jesus said, if I am Lord and Master, I wash your feet, that is, I serve you, so do you also, serve one another. This does not detract from the fact that Jesus is always Head of the Church, he is Lord and Teacher, just as man is head of woman and wife. (Joh 13:12-14; 1 Corinthians 11:3; Eph 5:23-24) Furthermore, the apostle Paul says that those who aspire to become an

elder must know how to govern their family first in order to then be able to govern the church of God, in fact they are required to submit because they watch over our souls and one day they will have to give an account to God. (1 Tim 3:5; Heb 13:17) The Roman centurion also explained to Jesus the basis of respect for authority by referring to his obedience to the Roman emperor who was then considered a god on earth, (Luke 7:2-10) by recognizing authority in Jesus because authority demands obedience, Jesus honored him by declaring his great faith. So if ministering to women in collaboration with men is understood as service or assistance, that's one thing, but if ministering to women is understood as ministry in authority and government, it's absolutely not acceptable, because God has established it, not a man. Roles cannot be reversed. Every law of God must be respected, so it is not only for the spiritual environment in the church, because if as some understand that women have authority like men and therefore there is equality, then the roles of authority are not respected because we are all children of God, then what about the authorities of the world? As children of God, do we have any privileges not to submit to political authorities, moreover unbelievers and some even evil? We are perhaps excluded as children of God from paying taxes, no! Why? Because all laws are established by the wisdom of God and must be respected for the common good. As Jesus said, give to Caesar what is Caesar's and give to God what is God's. (Mt 22:21)

Mr 16:14-15,19-20 "Then (Jesus) appeared to the eleven while they were at table and rebuked them for their unbelief and hardness of heart, because they had not believed those who had seen him resurrected. And he said to them, "Go into all the world, preach the gospel to every creature. The Lord Jesus, therefore, after speaking to them, was lifted up into heaven and sat down at the right hand of God. And they went off to preach everywhere, and the Lord worked with them, confirming the Word with the signs that accompanied it.

Mt 28:16-20 "As for the eleven disciples, they went into Galilee to the mountain that Jesus had appointed for them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to

observe all things whatsoever I have commanded you. And behold, I am with you always, even to the end of the age."

Another observation made is that Jesus gave the mandate to preach to all the disciples, but this is not the case the mandate to preach was given only to the apostles, evangelization instead is given to every born again believer, but there is a difference between a ministry that also preaches in assembly called and anointed by God and a believer who testifies to non-believers.

MAN'S ERROR AND DEVIL'S DECEPTION

Today, unfortunately, many churches have failed to maintain the order established by God, because they give women the authority that is not theirs. In fact, they are assigned ministries such as apostle, pastor, teacher, prophet, evangelist, and elder. Thus teaching to take authority even over both converted and introverted husbands. But why all this? For the deception of the enemy has brought confusion to the leaders of these churches to lead them to disobedience. But how? By making people believe that women in spirit have the same role or position as men. Unfortunately this is not the case, because as far as **the grace of God is** concerned, we are all equal before God, saved in the same way, joint heirs with Christ and heirs of God (**Rom 8:17**) and receive the same gifts (**1 Corinthians 12:1-11**) but as far as **the government of God is** concerned, as we have seen before God has established Christ and man in the government of the Church and only men receive the five ministries and the office of elder. (**Eph 4:11**) This is because, as the apostle Paul points out, women are more sensitive to temptation and direct seduction from Satan, in fact Adam's disobedience was indirect because he listened to his wife's voice, but Eve because he listened to Satan's voice.

Ge 3:1-5 "The serpent was the most cunning of all the beasts of the field that God the Lord had made." He said to the woman, "What! Did God tell you not to eat from any tree in the garden?" The woman answered the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree that is in the middle of the garden God said: 'Do not eat of it or touch it, otherwise you will die'". The serpent said to the woman, "No, you will not die at all; but God knows that in the day that you eat of

it, your eyes will be opened, and you will be like God, having the knowledge of good and evil."

Ge 3:13 And the LORD said unto the woman, why hast thou done this? The woman answered, "The serpent deceived me, and I ate of it."

Ge 3:17 "To Adam he said, because you have hearkened to the voice of your wife, and have eaten fruit from the tree about which I commanded you not to eat, the ground will be cursed for your sake; you shall eat its fruit with trouble, all the days of your life.

1 Tim 2:14-15 "Adam was not deceived; but the woman, having been deceived, fell into transgression, yet she will be saved by bearing children, if she perseveres in faith, love, and sanctification with modesty. This verse refers to the fall of Eve and is meant to remind the woman not to make the same mistake of disobedience, abusing her free will and abusing the authority over her husband that does not belong to her, and we can confirm this with another example when God spoke to the woman:

Ge 3:16 (God) He said to the woman, "I will greatly multiply your pains and the pains of your pregnancy; in pain you will bear children; your desires they will turn to your husband, and he will rule over you."

What do these words "your desires will turn to your husband, and he will rule over you?" mean? God gives us meaning through another example when he warned Cain of sin:

Ge 4:7 If thou doest well, will thou not lift up thy face? But if you do wrong, sin is spying on you at the door, and its desires are turned against you; but you dominate it!

God declared here to Cain that sin was spying on him at the door, and the his desires were addressed to him. These are the same words that God Himself had spoken to the woman, that is, that her desires would turn towards her husband. The meaning is clear: in saying that the desires of sin were directed at Cain, God is telling Cain that sin wanted to dominate him and that, instead, it was Cain who had to dominate his sin. Therefore, to say that the woman's desires would be directed towards her husband means that she would try to dominate her husband. Wanting to dominate the husband is, for the wife, the opposite of the blessed role that God had

established for marriage. Since the woman, going against God's will, tries in various ways to dominate her husband, the husband dominates this desire over her, but obviously with love and humility.

An example of grace and government is found in chapter 27 of Numbers:

GRACE

Nu 27:1-11 "Then the daughters of Shelophehad son of Chefer, son of Gilead, son of Machir, son of Manasseh, of the families of Manasseh son of Joseph, whose names were Malah, Noah, and Coglah, Milcah and Tirsah, came forward, and they stood before Moses, and before Eleazar the priest, and before the rulers, and before the whole congregation at the entrance of the tent of meeting, And they said, Our father died in the wilderness, and was not in the midst of them that gathered together against the LORD, he was not of the people of Korah, but he died because of his sin, and had no male children. Why should our father's name disappear from his family? In fact, she had no sons. Give us a property among our father's brothers." Moses brought their case before the Lord. And the LORD said unto Moses, The daughters of Shelophehad speak well. Yes, you shall inherit to them a property among their father's brothers, and you shall pass on to them their father's inheritance. And thou shalt speak unto the children of Israel, and say, when shall any man die without if you leave male children, you will pass on his inheritance to his daughter. If it has not a daughter, you will give her inheritance to her brothers. If he has no brothers, you will give his inheritance to his father's brothers. And if there are no brothers of the father, you will give his inheritance to the closest relative in his family; will belong to him. This shall be a rule of law unto the children of Israel, as the LORD commanded Moses."

As we have read, women received no inheritance from their father and the promised land, but their claim for offspring allowed them to to have the inheritance (grace of the promised inheritance)

GOVERNMENT

Nu 27:12-23 "Then the LORD said to Moses, 'Go up to this mountain of Abarim, and behold the land that I give to the children of Israel. When you have seen it, you also will be gathered to your fathers, as Aaron your brother was gathered, so that you would rebel against the command that I gave you in the wilderness of till when the community began to dispute, and you did not bear witness to it of my holiness, concerning those waters. These are the waters of the protest in Cades, in the desert of Sin." Moses said to the LORD, "Let the LORD, the God who gives the spirit to every creature, appoint a man over this community to go out before them and enter before them, and bring them out and bring them in, so that the community of the Lord may not be like a flock without a shepherd." The LORD said to Moses, "Take Joshua son of Nun, a man in whom the Spirit is; you shall lay your hand on him; you are to bring him before Eleazar the priest and before the whole community, and you are to give him your orders in their presence, and you are to make him a sharer in your authority, so that the whole community of the children of Israel will obey him. And he shall come before Eleazar the priest, and he shall consult for him the judgment of the urim before the LORD, and he and all the children of Israel with him, and all the congregation, shall go out into the command of Eleazar and enter into his command." Moses did as the Lord commanded him; he took Joshua and brought him before Eleazar the priest and before the whole community; and laid his hands upon him, and commanded him, as the LORD had commanded through Moses.

Immediately after the inheritance granted to women, not even on purpose, God speaks of the authority that through Moses he transferred to Joshua for the leadership of the people.

JEWISH WOMEN

The assembly in the sanctuary of Moses' tent and later in the time of Jesus in the synagogues where the law of Moses was read every Sabbath and the prophets was made up almost exclusively of men, women could enter only if they were purified. (Lev 15:19-30) Because women who had menstrual cycles were unclean for seven or more days and so if a man touched them he made himself unclean as when they touched a dead man. Furthermore, if the woman had given birth to a male child, her impurity

lasted forty days, while for a female daughter it lasted eighty days. (Lev 12:1-8) Mary also had to wait for her days of purification before entering the temple to present the baby Jesus. (Lk 2:21-22)

Male and female vows of consecration

Lev 27:1-2,6,5,3-4,7 And the LORD said unto Moses, Speak unto the children of Israel and of them, If any man make a vow to consecrate a person unto the LORD, thou shalt estimate the cost of it. From one month to five years, your estimate will be five shekels of silver for a male and three shekels of silver for a female. (40% less than the male) From five to twenty years of age, your estimate will be twenty shekels for a male and ten shekels for a female. (50% less than the male) For a male from twenty to sixty years of age, your estimate will be fifty shekels of silver, according to the shekel of the sanctuary; if it is a woman, your estimate will be thirty shekels. (40% less than the male) From the age of sixty upwards, your estimate will be fifteen shekels for a male and ten shekels for a female. (33% less than male)

The cost of the consecrated person of the female was between 40 and 50% lower than that of the male. In the Old Testament there were never female priestesses who served in the temple, nor female singers to lead the praise, but they followed the praise to the guidance of men, because spiritual guidance is given to men. We have an example of Moses:

Ex 15:1,20-21 "Then Moses and the children of Israel sang this song to the LORD, 'I will sing to the LORD, for he is most glorious; he threw horse and rider into the sea. Then Mary the prophetess, Aaron's sister, took the kettledrum in her hand, and all the women came out after her, with drums and dances. And Mary answered, "Sing to the Lord, for he is most glorious: he has cast horse and rider into the sea."

Or David's example:

1 Chr 6:31-47 "These are the ones whom David appointed for the leadership of the and he sang in the house of the LORD, after the ark had a resting place. They exercised the office of singers before the tabernacle, before the tent of meeting, until Solomon had built the house of the Lord in Jerusalem; and they did their service, according to the rule prescribed for them. These are the ones who did their service, and these

are their children. Of the sons of the Kohathites: **Heman the singer**, son of Jehoel, son of Samuel, son of Elkanah, son of Jeroam, son of Eliel, son of Toah, son of Suph, son of Elkanah, son of Maat, son of Amasai, son of Elkanah, son of Jehoel, son of Azariah, son of Zephaniah, son of Tacat, son of Assyria, son of Ebiasaph, son of Korah, son of Jeshar, son of Sheath, **son of Levi, son of Israel**. Then there was **his brother Asaph**, who stood on his right hand: Asaph the son of Berekiah, the son of Simeaa, the son of Michael, the son of Baaseiah, the son of Malkiah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jaath, the son of Gershom, **the son of Levi**. The sons of Merari, their brothers, stood on the left, and they were: **Ethan**, son of Chisi, son of Abdi, son of Malluc, son of Casabiah, son of Amasia son of Chilkiah, son of Amsi, son of Bani, son of Semer, son of Mali, son of Musi, son of Merari, **son of Levi**.

1 Ch 25:1-7 And **David and the captains of the army set aside for service those of the sons of Asaph, and of Haman, and Jeduthun, who sang the sacred hymns, and accompanied themselves with harps, psalters, and cymbals: and this was the number of those who were commissioned to do this service:** of the sons of **Asaph**, Zaccur, Joseph, Nethaniah, Asarela, Asaph's sons, **under the direction of Asaph**, who sang the sacred hymns, following the king's instructions. Jeduthun's sons: Gedaliah, Seri, Isaiah, Kabiah, Matthiah, and Shimei, **six under the direction of their father Jeduthun**, who sang the sacred hymns with the zither to praise and celebrate the Lord. Of Heman: the sons of **Heman**: Bucchia, Mattaniah, Uzziel, Sebul, Ierimot, Ananias, Canaani, Eliatac, Giddalti, Romanti-Ezer, Josbecasa, Malloti, Otir, Maaziot. All these were the sons of Heman, the king's seer, according to God's promise to increase the power of Heman. For God had given Eman fourteen sons and three daughters. **All these were under the direction of their fathers for the singing of the house of the Lord, and they had cymbals, psalters, and harps for the service of the house of God. They were under the direction of the king, Asaph, Jeduthun, and Heman.** Their number, including their brethren who were instructed in singing unto the LORD, all that were skilled in it, was two hundred and eighty-eight.

Some psalms are canticles and always begin with this premise to the "choir director" (not the conductor) because they were established as we have read three conductors who were Asaph, Jedutun and Heman.

ROLE OF WOMEN OLD AND NEW TESTAMENT

Women in general did domestic and practical work such as taking water from wells, grazing the flock, working in the fields, etc.

Old Testament

Sarah: She called her husband Abraham lord, showing total humility, submission and love. ([Ge 18:12](#))

Rebekah: Daughter of Bethuel, Isaac's wife, took water from wells, he quenched the camels of Abraham's servant. ([Ge 24:15-20](#))

Rachel: Daughter of Laban, wife of Jacob, she took water from wells and herded her father's flock. ([Ge 29:6,10](#))

Zipporah: Moses' wife, she took water from the well and herded her father Jethro's flock along with her six sisters. ([Ex 2:16](#))

Miriam: Prophetess (with the gift of prophecy), after Moses' song to make the people praise, she along with the women also followed the same song, but later she abused her family position to take the authority of her brother Moses and was punished. ([Ex 15:1,20-21](#); [Nu 12:1-2,9-10,15](#))

Ruth: Moabitess, Boaz's wife, worked in the fields, harvesting barley and wheat. ([Ru 2:22-23, 3:11](#))

The virtuous woman: She worked in the fields, like Tabitha she knew how to make clothes and sold them and took care of all the household chores. ([Pr 31:10-31](#))

Deborah, the wife of Isaiah and Hulda: Prophetesses (with the gift of prophecy). ([Jas 4:4](#); [Is 8:3](#); [2 Kings 22:14-20](#))

Anna: A widow of eighty-four years, she had the gift of prophecy and was in the temple day and night fasting and praying. ([Lk 2:36-37](#))

New Testament

The women who followed Jesus: They assisted Jesus and the apostles with their possessions.

The Samaritan woman: While taking water from the well, she met Jesus.

Tabitha: She was a seamstress, serving brothers and sisters.

Phoebe: deaconess assisted brothers and sisters.

The Daughters of Philip the Evangelist: They had the gift of prophecy.

Mary, Tryphaena, Tryphosa and Persis: They served with prayers and assistance those who approached the faith.

Stefana and Lidia: They offered hospitality and served brothers and sisters.

HOW TO SOLVE THIS MYSTERY?

I don't think the apostle Paul would have given us mysteries to discover, much less the Lord Jesus, if there was to be a female ministry, He Himself would have made it clear and explicit and so would the apostle Paul and all the apostles, elders and disciples after them or even the women themselves. But this was not the case because Jesus maintained the order established by God. Neither in the ministry of Jesus, nor in the apostolic ministry and even afterwards is the ministry of women mentioned clearly or explicitly, not even through the message of an angel. For example, Peter, rooted in the law, received a vision and then the Holy Spirit spoke to him to clarify his problem about the foreign gentiles, considered by him impure and excluded from salvation and had to change his mind. ([Ac 10:15](#)) He did not understand this, but it was prophesied in the Old Testament, when God promised Abraham that all nations would be blessed in his seed. ([Ge 22:18](#)) The same cannot be said for the ministry of women, it is not prophesied anywhere in the Old Testament, and it is not confirmed in the New Testament, either implicit or explicit. If God has prophesied such a trivial thing about women that in our time has become reality:

Gr 31:22 ... the Lord creates a new thing on earth: the woman who courts the man.

Why is such an important ministry not prophesied? Not only is there no prophecy, but there is also no promise regarding the ministry of women. Ecclesiastes then seeks wisdom in man and woman and what does she say?

Ec 7:23-29 I have examined all this wisely. I said, "I want to acquire wisdom"; but wisdom remained far from me. Who will be able to find something that is so far away and so deep? I have applied myself in my heart to reflect, to inquire, to seek the wisdom and the why of things, and to recognize that impiety is folly and foolishness madness; and I have found something more bitter than death: the woman who is all snares, whose heart is nothing but nets, and whose hands are chains; he who is pleasing to God escapes her, but the sinner remains taken by her. "Behold, this I have found," says Ecclesiastes, "after I have examined things one by one to grasp the reason for them; This is what I still seek, without having found it: one man among a thousand, I have found; but one woman among all, I have not found. This is what I have found alone: that God has made man upright, but men have sought many subterfuges."

Not only do we find no Scripture that says that apostles or elders have prayed or laid hands at the Lord's call of a woman with the office of apostle, prophet or pastor, etc., or of a single woman ministering in public, in private, or in assembly, or a college of older women, but we also do not find the wife of any apostle, Prophet, doctor, evangelist, pastor, or elder mentioned who cooperate with their husbands. Why must one investigate to seek this purpose of God, which was to be set forth as clearly as all important things? Let's make a consideration, if it was so important for Jesus to recognize the faith of a woman (Mary of Bethany) who sprinkled him with oil in view of his burial, declaring that that action would be remembered and written in memory of her to honor her, why didn't he do the same for the female ministry to honor women?

Mk 14:9 "Truly I say to you, throughout the world, wherever the gospel is preached, even what she did will be told in memory of her.

Jesus also honored and saved the adulterous woman who according to the law of Moses was to die by stoning. Now how did he correctly manage that situation that seemed complex because in part the Pharisees were right

not only for what Jesus had said, because even before his arrival everyone could declare themselves sinners and never stone anyone in adultery, but in that situation in addition to tempting Jesus, there is another detail not to be underestimated, as those men had caught the woman red-handed, they had to take the adulterous man to the square as well, which is why Jesus asked that legitimate question, because the law of Moses imposed the same sentence for both the woman and the man, which they had probably kept hidden. (Le 20:10)

Where do we find written that by prayer, fasting and the laying on of hands or by the Holy Spirit some woman or two women were sent on mission? Nowhere, probably because a woman or two women, if not accompanied by their husbands or church authorities, before being persecuted as happened to the apostles, perhaps they would even have been raped! And this should not be underestimated because we know very well what the Pharisees with whom the apostle Paul participated did to Christians. With this, however, we cannot take the excuse that women could only go to other women, because we see that for the Hellenistic Jewish widows who were at the tables, the women were not called to help them because it was not a question of serving food at the table or giving practical help, which would have been easier for women. but that being neglected was precisely because having no husbands, the apostles chose seven men full of faith and the Holy Spirit to serve them, that is, it was necessary to have those characteristics, to instruct them in the gospel of Christ, in fact Stephen the first martyr after his service in the tables went in public to preach which also cost him his life. (Ac 6:1-6,8,55-58)

SUPPORTERS OF THE TRUTH

SERVANTS OF GOD'S KINGDOM

Lk 14:26-27 "If anyone comes to me and does not hate his father, his mother, and his wife, (not his husband), his brothers and sisters, and even his own life, he cannot be my disciple. And whoever does not carry his cross and come after me cannot be my disciple.

Mt 19:28-29 **Jesus said** to them, "Truly I say to you, that in the new creation, when the Son of Man sits on the throne of his glory, you who have followed me will also sit on twelve thrones to judge the twelve tribes of Israel." And **whoever abandons** home, or brothers, or sisters, or father, or mother, or **wife** (not husband), or children, or lands, for my name's sake, will receive a hundredfold, and will inherit eternal life.

Mk 10:28-30 "And Peter said to him, 'Behold, we have left all things, and have followed you.' Then **Jesus answered and said**, "Truly I say to you, there is no **one who has left** home, or brothers, or sisters, or father, or mother, or **wife** (not husband), or children, or farms, for my sake and for the sake of the gospel, who now, at this time, does not receive a hundredfold: houses, and brothers, and sisters, and mothers, and children, and farms, together with persecutions and, in the century to come, the eternal life.

Lk 18:28-30 "Then Peter said, 'Behold, we have left all things, and we followed. And **he said** unto them, Verily I say unto you, there is no **one that hath left** home, or father and mother, or brethren, or **wife** (not husband), or children, for the kingdom of God, that shall not receive many times as much in this time, and in the age to come, eternal life.

Here too Jesus' reference regarding the proclamation of the gospel of the kingdom or the preaching of the Word of God is entrusted to men, in no case is it written that the woman leaves her husband to go and proclaim the gospel or to teach.

THE ELDER OR BISHOP

1 Tim 3:1-13 1 This is certain: **If anyone aspires to the office of bishop** (elder), he desires a praiseworthy activity. It is therefore necessary that the bishop (elderly) **be irreproachable, husband of only one wife** (not vice versa), sober, prudent, dignified, hospitable, able to teach, not addicted to wine or violent, but be meek, not quarrelsome, not attached to money, **who GOVERN his family well** and keep his children submissive and fully respectful (because **if one does not know how to GOVERN his family, how can he take care of the church of God?**), that he is not recently converted, so that he does not become presumptuous and fall into the condemnation

inflicted on the devil. He must also have a good testimony from those on the outside, so that he does not fall into disrepute and into the snare of the devil. In the same way, deacons must be dignified, not double in speech, not inclined to too much wine, not greedy for illicit gains; men who guard the mystery of faith in a pure conscience. Let these also be tested first; then let them perform their service if they are blameless. In the same way, let women be dignified, not backbiting, sober, faithful in everything. Deacons are to be husbands of one wife, and let them govern their children and families well. For those who have done the task of deacons well acquire an honorable degree and a great boldness in the faith that is in Christ Jesus.

In these passages we can see with great emphasis that the man who is entrusted with the task of serving as an elder must know how to GOVERN his family otherwise he cannot take care of the church of God, and the same for deacon husbands, because it is to the man that God has given the government of the family and not to the woman, who must let herself be guided by her husband. In reference to the entry "let women be likewise" that we find for deacons, it is not found in the previous verses about the elderly.

THE CONDUCTORS

Heb 13:7,17,24 "Remember your leaders, (not leaders) who preached the word of God to you; and considering what the end of their lives was, imitate their faith. Obey your leaders (non-leaders) and submit to them, for they watch over your souls as one who must give an account, so that they may do this with joy and not with sighing; for that would be of no use to you. Greet all your leaders (non-leaders) and all the saints. Those of Italy they say goodbye.

Even in these scriptures there is no reference to female leadership or leadership.

THE TWELFTH APOSTLE

Acts 1:12-26 "Then they (the apostles) returned to Jerusalem from the mountain called the Olive Grove, which is near Jerusalem, but a sabbath walk from it. When they had entered, they went up to the upper room,

where Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the son of James, usually stayed. All these persevered in prayer with one accord, with the women, and with Mary, the mother of Jesus, and with his brothers. In those days, Peter stood up in the midst of the brethren (the number of people gathered together was about one hundred and twenty), and said: "Brethren, it was necessary that the prophecy of Scripture spoken by the Holy Spirit by the mouth of David concerning Judas, who was the guide to those who arrested Jesus, should be fulfilled. Because he was one of us and had received his share of this ministry. So he bought a field with the wages of his iniquity; then, having rushed, his belly was torn open, and all his entrails were scattered. This has become so well known to all the inhabitants of Jerusalem, that the field has been called in their language, "Acheldama," that is, "Field of Blood." For it is written in the book of Psalms: "Let his dwelling be desolate, and let no one dwell in it any more"; and: "Let someone else take his office". It is necessary, therefore, that among the men (not women) who have been in our company all the time that the Lord Jesus lived with us, from the baptism of John until the day that he, taken from us, was raised up into heaven, one should become a witness with us of his resurrection." They presented two of them: Joseph, called Barsabbas, who was surnamed Justus, and Matthias. Then in prayer they said, "You, Lord, who know the hearts of all, tell us which of these two you have chosen to take in this apostolic ministry the place that Judas has abandoned to go to his place." So they cast lots, and the lot fell on Matthias, who was included among the eleven apostles.

Immediately after Jesus' ascension into heaven, in the next fifty days, waiting to receive the baptism of the promised Holy Spirit, one hundred and twenty persons were gathered in prayer as usual, the apostles, disciples and women Mary the mother of Jesus, Mary Magdalene, Salome the mother of the children of Zebedee, Mary and Martha sisters of Lazarus, Joanna, Susanna, Mary of Cleopas and other women. Peter remembered David's prophecy and so they decided to fill the empty seat of Judas Iscariot and Peter himself said to look among the men (not women) who had been in company in Jesus' earthly ministry and witnesses of His resurrection. Let's check the Scriptures, who were with the apostles in Jesus' earthly ministry? Mary Magdalene! (Luke 8:1-2) Who

were present at Jesus' crucifixion and death? Mary Magdalene! (Mt 27:50,55-56) Who was present at Jesus' burial? Mary Magdalene! (Mt 27:59-61) Who has seen the resurrected Jesus? always Mary Magdalene! (Mk 16:9) Why, then, if she was always present and an eyewitness, was she not chosen as an apostle? But did Peter name only men? Was it because he was Jewish? Maybe because he was male chauvinist? If this were the case, this would not have happened because after they had prayed the Lord himself chose Matthias and not a woman. If, on the other hand, this had happened, it would have been truly a revolution as far as the female ministry was concerned, which would have annulled the Jewish and male chauvinist mentality. At this point the debate that has been pertaining for centuries should be closed.

MARY MOTHER OF JESUS (example of a servant of God)

A detail not to be forgotten is that if Jesus had wanted to give a ministry to the woman, what would have been His choice if not that of the mother who had raised him, supported him and had witnessed all the events of his life? Birth, consecration, public ministry, persecution, arrest, crucifixion, death, burial, and resurrection? But it was not so! In fact, Mary remained in her position from the beginning of her confession:

Lk 1:38 "Mary said, Behold, I am the handmaid of the Lord; let me according to your word."

Lk 1:46-50 "And Mary said, 'My soul magnifies the Lord, and my spirit rejoices in God my Saviour, because he has looked upon the lowliness of his handmaid. From now on, all generations will call me blessed, because the Mighty One has done great things for me. Holy is his name; and his mercy extends from generation to generation to those who fear him.

We find confirmation in this after the resurrection of Jesus, as we saw earlier in the choice of the twelfth apostle who could be chosen any woman, or on the day of Pentecost when one hundred and twenty disciples including women in the upper hall were filled with the power of the Holy Spirit, but it was the apostles who went on mission with the mandate. Mary remained behind the scenes, no more was heard of her,

confirming her complete submission to Christ. She is a true example for all Christian women.

Acts 1:15 "In those days Peter stood up in the midst of the brethren (the number of people gathered together was about a hundred and twenty) ...

Acts 2:1-4 "When the day of Pentecost came, they were all together in one place. Suddenly there came a sound from heaven as of a rushing wind blowing, and filled the whole house where they were sitting. Tongues appeared to them as if of fire that were divided, and one rested on each of them. All were filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them to speak.

Acts 1:13-14 "When they had entered, they went up to the upper room, where Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the son of James, usually stayed. All these persevered in prayer with one accord, with the women, and with Mary, the mother of Jesus, and with his brothers.

THE ROLE AND POSITION OF WOMEN IN AND OUT OF CHURCH

Witness or Evangelize (as a believer and not as the Ministerial Office of Evangelist)

Joh 4:28 "So the woman (Samaritan) left her bucket, went into the city, and said to the people, 'Come and see a man who has told me all that I have done; could he not be the Christ?

Jn 4:42 And they said to the woman, "It is no longer because of what you have told us that we believe; for we ourselves have heard, and know that he is truly the Savior of the world."

Here the Samaritan woman is a simple witness, because Jesus had not yet died and risen again, so she had not yet experienced the new birth.

Phil 4:3 "Yes, I pray you also, my faithful co-worker, to help these women, who have fought for the gospel with me, Clement, and my fellow workers, whose names are in the book of life."

Here the apostle Paul speaks of women who have fought for the gospel,

when the apostle Paul speaks of struggle in his other letters that struggle was prayers, but here it could also be in addition to the prayers that helped him in witnessing, calling that everyone has after the new birth and in practical assistance, preparing food, assisting the elderly etc.

Attending to the Needs of the Saints

Lk 8:2-3 "With him (Jesus) were the twelve and some women who had been healed of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had come out; Joanna, wife of Cuza, Herod's steward; Susanna and many others who assisted Jesus and the twelve with their goods.

1 Corinthians 16:15-18 "Now, brethren, you know the family of Stephanas, you know that they are the first fruits of Achaia, and that they have dedicated themselves to the service of their brethren; I exhort you also to submit yourselves to such people, and to everyone who works and labors in the common work. I rejoice in the coming of Stephanas, Fortunatus, and Achaicus, because they have filled the emptiness produced by your absence; for they have given relief to my spirit and yours. So know how to appreciate such people.

Offering hospitality

Ac 16:14-15 14 A woman of the city of Thyatiri, a merchant of purple, named Lidia, who feared God, listened to us. The Lord opened her heart to make her attentive to the things Paul said. After she was baptized with her family, she prayed to us, "If ye have judged that I am faithful to the Lord, go into my house and lodge yourselves." And he forced us to accept.

Pray

Lk 2:36-37 Annas was also there, prophetess, daughter of Fanuel, of the tribe of Asher. She was very advanced in years: after living with her husband seven years since her virginity, she had been widowed and had

reached the age of eighty-four. He never left the temple and served God night and day with fasting and prayer.

Acts 21:5 "When we found the disciples, we stayed there seven days. They, moved by the Spirit, told Paul not to set foot in Jerusalem; But when we were at the end of those days, we set out to continue our journey, accompanied by all of them, with their wives and children, out of the city; and after kneeling on the beach, we prayed and bade each other farewell.

Prophesying (with the gift of prophecy)

Ac 21:9-10 He (Philip the Evangelist) had four unmarried daughters, who prophesied. (he does not say that they were prophetesses as he says of Philip the Evangelist or of Agabus the prophet, but that they exercised the gift of prophecy) We had been there for many days, when a prophet named Agabus came down from Judea.

In the Old Testament, the Holy Spirit rested only temporarily on prophets or prophetesses to prophesy, so it is comparable today to those both men and women who prophesy with the gift of prophecy, but are not prophets. Today's prophets are only men and have governing authority in the church.

Encourage and exhort

2:3-5 "Let the older women also behave in accordance with holiness, let them not be backbiters, nor give much wine, let them be teachers of goodness, to encourage the young women to love their husbands, to love their children, to be wise, chaste, diligent in housework, good, submissive to their husbands, so that the word of God may not be despised.

Correcting or clarifying the concept of new birth or salvation to those who are on the way to salvation, along with husbands in private

Ac 18:26 "He also began to speak boldly in the synagogue. But Priscilla and Aquila, when they heard him, (Apollos) took him with them and explained to him more exactly the way of God.

DEACONESS

The only God-appointed commission for women in the church for practical assistance and to encourage women in the faith (not a ministry of government)

1 Tim 3:8-11 "In the same way **deacons** must be dignified, not double in speech, not inclined to too much wine, not greedy for illicit gain; men that they preserve the mystery of faith in a pure conscience. Let these also **be tested first**; then let them perform their service if they are blameless. In the same way, **let women be dignified, not backbiting, sober, faithful in everything.**

Rom 16:1-2,6,12 "I commend to you **Phoebe our sister, who is a deaconess** of the church of Cenchreae, that you may receive her in the Lord in a manner worthy of the saints, and give her assistance in whatever she may need of you; for she also **has ministered to many, and also to me. Greet Mary, who has been very weary for you. Greet Tryphaena and Tryphosa, who labor in the Lord. Greet dear Persis, who has labored very much in the Lord.**

Acts 9:36,39 "In Joppa there was **a disciple named Tabitha, who, translated, it means Dorcas: she did many good works and alms.** Peter then got up and went with them. As soon as he arrived, they led him into the upper room; and all the widows came to him weeping, showing him all the **tunics and clothes** that Dorcas made while he was with them.

Women can perform any type of service that does not require authority or the government of the Church, for example they can take care of problems of both a practical and moral order: they serve the poorest believers (and not), orphans, widows, children, the elderly, the sick, or they take care of the cleaning of the premises, they offer hospitality to conductors or brothers and sisters who come from afar, they serve at the tables, participate in days of prayer, intercession and praise, play musical instruments, prepare songs of praise for worship, prepare booklets of evangelization, share their testimonies of conversion or healing, and any help based on the gift received from God's grace.

1 Pet 4:10 "As good stewards of the varied grace of God, each one of us, according to the charism he has received, should put it at the service of others.

Although the woman cannot perform ministerial functions of government or take authority over the man or the husband, the woman, like the man, can take authority against the enemy, cast out demons, heal the sick, etc.

DISOBEDIENCE TO GOD'S AUTHORITY AND ORDER

Punishment for Disobeying God's Established Authority

Rom 13:1-2 "Let every person be subject to the superior authorities; for there is no authority except from God; and the authorities that exist are established by God. Therefore he who resists authority opposes God's command; those who oppose it will bring upon themselves a condemnation.

EXAMPLES OF DISOBEDIENCE AND ABUSE OF AUTHORITY OR A PRIVILEGED POSITION

Eve the wife of Adam (Abuse of her husband's agency and authority)

Ge 3:6,13 "The woman observed that the tree was good for food, that it was beautiful to look at and that the tree was desirable for acquiring knowledge; she took some fruit, ate of it, and gave it to her husband, who was with her, and he ate of it. And God said unto the woman, Why hast thou done this? The woman answered, "The serpent deceived me, and I ate of it."

Miriam, Moses' Sister (Abuse of Family Position)

Nu 12:8-10 ... Why, then, were you not afraid to speak against my servant, against Moses? "The wrath of the Lord was kindled against them, and he went away, and the cloud withdrew from over the tent; and behold, Mary was leprous, white as snow; Aaron looked at Mary, and saw that she was leprous.

Korah, Dathan and Abiram (Abuse of their position to claim the authority of Moses)

Nu 16:1-3,23-24,31-33 "And Korah the son of Isar, the son of Sheath, the son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Pelet, all three of the tribe of Reuben, rose up against Moses with two hundred and fifty Israelites of authority in the community, members of the council, and men of repute; and they gathered together against Moses and Aaron, and said they: "Enough! The whole community, everyone, from the first to the last, is holy, and the Lord is in their midst; why then do ye place yourselves above the assembly of the Lord? And the LORD said unto Moses, Speak unto the congregation, and say unto them, Depart from the dwelling place of Korah, and of Dathan, and of Abiram. ... the ground cracked under their feet, the earth opened its mouth wide and swallowed them: they and their families, with all the people who belonged to Korah and all their possessions. They descended alive into hell; the earth closed in upon them, and they disappeared from the midst of the assembly.

Uzziah king of Judah (Abuse of the authority of a king to perform priestly functions)

2 Chr 26:16-21 ... when he (Uzziah) had become mighty, his heart was haughty, and he committed an infidelity against the Lord his God, entering the temple of the Lord to burn incense on the altar of incense. But Azariah the priest came in after him with eighty priests of the LORD, brave men, who opposed King Uzziah, and said to him, "It is not for you, Uzziah, to offer incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to offer incense. Get out of the sanctuary, for you have committed unfaithfulness! And this will not return to you in glory before God and the Lord." Then Uzziah, who was holding a censer to offer incense, became angry. And while he was angry with the priests, leprosy burst upon his forehead, in the presence of the priests, in the house of the Lord, by the altar of incense. Azariah the high priest and all the other priests looked at him, and behold, he had leprosy on his forehead; and they brought him out in haste, and he himself hastened to go out, because the Lord had struck him. King Uzziah was a leper until the day of his death, and remained in the infirmary as a leper, because he was excluded from the house of the Lord.

Athaliah Queen of Judah (Abuse of the position due to her son dying to become queen)

2 Kings 11:1,14,20 "Athaliah, the mother of Ahaziah, when she saw that her son was dead, proceeded to destroy all the royal descendants. ... the captains and trumpeters were beside the king; all the people of the town were celebrating to the sound of trumpets. Then Athaliah tore her clothes and cried, "Conspiracy! Conspiracy!" All the people of the land were rejoicing, and the city was quiet, when Athaliah was slain by the sword, in the king's house.

Jezebel the wife of King Ahab of Israel (Abuse of her husband's authority to commit murder and take possession of land, as well as being an idolater)

1 Kings 21:7-10 And Jezebel his wife said unto him, Thou wilt exercise the power of Jezebel sovereignty over Israel? Get up, eat, and be of good cheer; I will give you the vineyard of Naboth of Jezreel." He wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders and notables who dwelt in the city of Naboth. In those letters he wrote: "Ban a fast, and make Naboth sit in the front row before the people; set two evildoers before him, who will testify against him, saying, You have cursed God and the king; then take him out of the city, stone him, and so let him die." The people of the city of Naboth, the elders and the notables who lived in the city, did as Jezebel had commanded them, writing down the letters she had sent them. They banned fasting, and made Naboth sit down before the people. Then came the two criminals. They stood before him and testified against him before the people, saying, "Naboth has cursed God and the king." Then they took him out of the city, stoned him, and he died. When Jezebel heard that Naboth had been stoned and died, she said to Ahab, "Get up, take possession of Naboth of Jezreel's vineyard, which he refused to give you for money; for Naboth no longer lives, he is dead."

Jezebel of the church of Thyatira (The only woman recorded in the New Testament who teaches with abuse of authority, and a spirit of spiritual fornication still active in churches today with false doctrines)

Rev 2:18,21-24 "To the angel of the church of Thyatira write: ... I have this against you, that you tolerate Jezebel, that woman who calls herself a prophetess and teaches and induces my servants to commit fornication, and to eat meat sacrificed to idols. I gave her time to repent, but she does not want to repent of her fornication. Behold, I cast her upon a bed of sorrow, and I put into great tribulation those who commit adultery with her, if they do not repent of the works she does. I will also put his sons to death; and all the churches will know that I am the one who searches minds and hearts, and I will give to each one of you according to his works. But to the others of you in Thyatirians who do not profess such a doctrine and have not known the depths of Satan (as they call them), I say: I lay no further burden on you. Only what you have, hold on tightly till I come.

Women today who abuse the authority of their husbands or men despise God's Word

Tt 2; 3-5 ... older women behave in accordance with Holiness, let them not be backbiters or given to much wine, let them be teachers in goodness, to encourage young women to love their husbands, to love their children, to be wise, chaste, diligent in domestic work, good, submissive to their husbands, so that the word of God may not be despised.

1 Thess 4:8 "Whoever therefore despises these precepts does not despise a man, but that God who also gives you the gift of his Holy Spirit."

2 Corinthians 13:13 "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all." Amen.