

Men & women (2)

The following article was written by a new Facebook friend and brother in the way, Daniel Sanders. It is the perfect followup for my last post "[Men and women are not the same \(1 of 2\)](#)". Daniel's web site is called [RestoringIsrael.org](#). I rarely read something that I fully embrace; I hope you will enjoy Daniel's work as much as I have.

We have all learned and gone many ways that we should not have. It is time to start putting our families back together by learning and doing our Father's ways. This information is foundational to our continued understanding and growth in holiness.

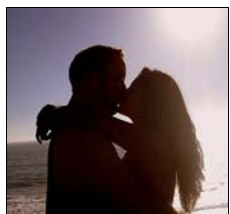
The Roles of Men and Women in the Assembly

In the beginning man was alone and it was not good. The animals that God had created all had companions like themselves so that they were not alone. God fully created man in His image and likeness even down to the detail of being alone with none other like him. God created man so that He would not be alone, so that He would have a companion like Himself. God created man out of Himself, his essence came from the Breath of God Himself. In like manner, God fashioned woman out of man, from the essence of man, so that man would not be alone. Woman is unique in creation in the fact that she was not made distinct from man in the original six days of creation. The word used in Hebrew for the original creation of man is "bara," which means to create, shape, or form, referring to original creation. Though she was originally created as part of man on the sixth day (Genesis 1:27, 5:1-2), woman was not completely fashioned until later. When God took a rib from the man and made woman, he used a different word to describe this fashioning; the word used for "made" in the Hebrew is "banah," which primarily means to build or re-build. Woman did not directly receive the Breath of God when she was made separate from the man, she retained part of God's Breath that he originally gave to Adam when God initially created man on day six. God did not make woman inferior to man in any way; He made her different, with a different role and responsibilities. God made her for the man, just as man, the complete unit, was made for God.

There are many examples of Godly women in scripture who were used as highly anointed vessels to carry out His will, to deliver divine messages, and to directly minister to the Master Himself. There are also scriptures that Rav Shaul (Paul) wrote that seem to limit how a woman is to operate in the assembly. To fully understand the balance of this subject, we must examine the beginning.

Genesis 2:15 Yahweh God took the man and settled him in the garden of Eden to cultivate and take care of it. ¹⁸ Yahweh God said, 'It is not right that the man should be alone. I shall make him a helper.' ²¹ Then, Yahweh God made the man fall into a deep sleep. And, while he was asleep, he took one of his ribs and closed the flesh up again forthwith. ²² Yahweh God fashioned the rib he had taken from the man into a woman, and brought her to the man. ²³ And the man said: This one at last is bone of my bones and flesh of my flesh! She is to be called Woman, because she was taken from Man. ²⁴ This is why a man leaves his father and mother and becomes attached to his wife, and they become one flesh.

From Genesis we see that man was alone and YHVH declared that this was not right. YHVH created woman from man's rib so that he would have a helper in what YHVH had called him to do and so he would not be alone physically (YHVH was already man's head and spiritual companion). Please notice that YHVH gives the assignment to the man (cultivate and take care of the garden) and the woman is to help the man accomplish the task. YHVH started out with a complete man. He then divided the man into two parts: the man and the woman. YHVH goes on to explain our responsibility: the man is to leave his father and mother and be attached to his wife and the two are to become one flesh; the two come together to make one complete unit again. Rav Shaul bears witness with this as well.



Ephesians 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Messiah is the head of the assembly: and he is the saviour of the body. ²⁴ Therefore as the assembly is subject unto Messiah, so let the wives be to their own husbands in every thing. ²⁸ So husbands ought to love their own

thing. ²⁸ So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. ²⁹ For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the assembly. ³⁰ For we are members of His body, of His flesh and of His bones. ³¹ "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." ³² This is a great mystery, but I speak concerning Messiah and the assembly. ³³ Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects *her* husband.

The Messiah is the head of the entire assembly as a unit; the man is the head of his wife and the unit they comprise. The man is to love his wife as his own body because she came from him, just as Yeshua loves His Body, because it came from Him. Paul gives us more insight and witness in his letter to the Corinthians.

1 Corinthians 11:3 But I want you to know that the head of every man is Messiah, the head of woman *is* man, and the head of Messiah *is* God. ⁴ Every man praying or prophesying, having *his* head covered, dishonors his head. ⁵ But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved. ⁶ For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. ⁷ For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man. ⁸ For man is not from woman, but woman from man. ⁹ Nor was man created for the woman, but woman for the man.

Here Rav Shaul reveals that it is the man who is created in the image of God and is the glory of God. The woman is not created in the image of God but is the glory of man because she was made from man as man was created and made from God. Woman was specifically created for the man, not the man for the woman; the roles are clearly distinct. Messiah is not only the head of the entire assembly, He is also the head of each individual man. In like manner, the man is higher in original creation authority than that of all women, not just his wife, as he is created in the image of God and for His glory; the woman was created as the glory of man.

The Greek word used here for "man" is "aner." "Aner" is a universal Greek word used for "husband" as well as "man" to distinguish gender (the Greek word "anthropos" is used for mankind and includes both genders). We can clearly see from scriptural examples that "aner" is not just used to describe a husband as it is used to describe Yeshua (Jesus) in John 1:30, Acts 2:22, and Acts 17:31. "Aner" is also used to describe Rav Shaul (Paul) in Acts 9:13, 21:11, 22:3, 25:5, 25:14, and 25:17. "Aner" is also used to describe John the Baptist in Mark 6:20, the Ethiopian eunuch in Acts 8:27, and men in general in John 1:13, Matthew 7:24, and many, many other places. "Aner" must be translated according to the context in which it is used.

The Greek word used here for "woman" is "gune" which is another universal word used for "woman" or "wife," depending on the context. "Gune" is the only Greek word used for "women" in the Apostolic writings (NT) or the LXX that I have been able to find.

From the subject and context that Rav Shaul is addressing here, we can clearly determine that Shaul is addressing all men and women, not just husbands and wives. It is dishonoring for any man to pray with a covering that flows down from his head, not just a husband; every man is created in the image of God, not just husbands. The Messiah is the head of every man, not just husbands, as every woman is to be covered by a man, not just wives (this concept is elaborated on in Numbers 30:4-17, which we will examine shortly).

With this understanding in place, we can now examine Rav Shaul's other teachings about the role of women in the Body of Messiah.

1 Timothy 2:8 I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; ⁹ in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, ¹⁰ but, which is proper for women professing godliness, with good works. ¹¹ Let a woman learn in silence with all submission. ¹² And I do not permit a woman to teach or to have authority over a man, but to be in

silence. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived, fell into transgression.

The context of this passage is dealing with a woman teaching spiritual principles, not just knowledge in general. Again, the Greek words used here for “man” and “woman” are “aner” and “gune.” The context here is “men praying everywhere,” not just husbands. All women are to adorn themselves in modest apparel, not just wives. Almost all legitimate scholars agree on this point and have translated the English bibles to read thus. Though there are some variations between the Alexandrian Greek manuscripts and the Textus Receptus, this passage is identical in both manuscript families. This is teaching us that all women are to learn in silence with all submission, not just wives. Shaul also makes it clear that no woman is to teach or have authority over a man, but to be in silence. From Rav Shaul’s other writings we can see that this would be like the man trying to instruct his Messiah; when the Messiah speaks, we are to be silent and learn in submission. The reason he gives for the woman to learn in silence is because Adam was formed first (in the image of God and for His glory), then Eve (for Adam’s glory and to be his helper). This speaks of the authority structure established at creation between men and women, not just husbands and wives (Eve did not become Adam’s wife until they consummated the union). Shaul also points out that “the woman” was deceived, not Adam. In not using Eve’s name here, Shaul is revealing a principal concerning women in general that Torah elaborates on further.

Numbers 30:4 “If a woman makes a vow to Yahweh or a formal pledge during her youth, while she is still in her father’s house, ⁵ and if her father hears about this vow or pledge made by her and says nothing to her, her vow, whatever it may be, will be binding, and the pledge she has taken, whatever it may be, will be binding. ⁶ But if her father on the day he learns of it expresses his disapproval of it, then none of the vows or pledges she has taken will be binding. Yahweh will not hold her to it, since her father has expressed his disapproval. ⁷ “If, being bound by vows or by a pledge voiced without due reflection, she then marries, ⁸ and if her husband hears of it but says nothing on the day he learns of it, her vows will be binding and the pledges she has taken will be binding. ⁹ But if on the day he learns of it he expresses his disapproval to her, this will annul the vow that she has made or the pledge that binds her, voiced without due reflection. Yahweh will not hold her to it. ¹⁰ “The vow of a widow or a divorced woman and all pledges taken by her are binding on her.. ¹⁴ “Every vow or oath that is binding on the wife may be endorsed or annulled by the husband. ¹⁷ Such were the laws which Yahweh prescribed to Moses, concerning the relationship between a man and his wife, and between a father and his daughter while still young and living in her father’s home.

Women are intellectually as capable as men are; Shaul was not trying to say that they are not. Women were created differently than men with different strengths and different weaknesses. YHVH never cut a covenant with a woman. He did not design her to be the representative of mankind or of the family unit; He created the man for this purpose. A woman was not created with the spiritual discernment that a man was created with. This is the fact that Shaul was referring to when he explained that it was the woman who was deceived by the serpent. She was created as the weaker vessel (1 Peter 3:7). She was created for the man to be his helper. The man is to be her covering, whether it be her father or her husband. A woman was not designed to be independent; she needs the covering of a man to keep her from making an inappropriate vow, from being deceived.

A woman who chooses to remain under her male covering is making a choice that is wiser that she may realize. Just as a man who chooses to remain under the authority of Yeshua, by doing so, he is making a choice that helps him to remain in the “secret place of the Most High.”

Psalm 91:1 He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.

The “secret place” is a place of protection and safety, both physically and spiritually. Remaining under the authority structure that YHVH created you to be under is part of this “secret place.”

A divorced or widowed woman is forced by default to stand alone. A woman who finds herself in this place would be wise to follow Anna’s example.

Luke 2:36 Now there was one, Anna, a prophetess, the daughter of

Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity;³⁷ and this woman was a widow of about eighty-four years, who did not depart from the temple, but served *God* with fastings and prayers night and day.

Anna had the wisdom and insight to keep herself covered by the priest at the temple. Though she was a prophetess, she did not take it upon herself to try and teach men; she let the men who YHVH called to that place do the teaching. She took it upon herself to fast and pray night and day as she abode at the temple. Anna was not hanging out with the high priest; the furthest in that Anna would have been allowed to go into the temple would have been the court of the women. If Anna was teaching anybody, it would have been the younger women as scripture prescribes.

By Shaul declaring that women were not to teach men, he was not saying that women could not be school teachers or that mothers could not train their sons, he was specifically discussing spiritual matters. Women were not designed to bring scriptural revelation to Israel, to the Body of Messiah. We can see this from our study thus far and from scriptural precedence. All scripture was given to us from YHVH through male prophets or apostles (there are no teachings contained in scripture that YHVH gave us through women). The priests, who were to teach the Torah to the assembly, were all men. The leadership structure in the modern assembly is comprised wholly of men (Elders, bishops, and deacons are to be the husband of one wife, they must be male).

If women are not to teach men, what is their role in the Body of Messiah? Rav Shaul gives us insight to this as well.

1 Timothy 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.¹⁵ For some are already turned aside after Satan.

This is speaking of younger women, and in the context of previous verses (1 Timothy 5:9-13), we can see that younger women are considered young if they are under sixty years of age. Young women are not instructed to teach anybody except their children and to guide their house. If this pattern is not followed, Shaul indicates that they will turn aside after HaSatan.

Titus 2:3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;⁴ That they may teach the young women to be sober, to love their husbands, to love their children,⁵ *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Aged women, the women over sixty, are instructed to teach the younger women if they meet these qualifications. Women are never instructed in scripture to teach men; on the contrary, they are forbidden to.

1 Timothy 5:1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;² The elder women as mothers; the younger as sisters, with all purity.

We are to address elder women as mothers and younger women as sisters, not teachers or any other spiritual office that they might try to place themselves in. The younger women are to marry, bear children, and to guide their house. The older women are to teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, and obedient to their own husbands. Shaul tells us that if this is not the case, the word of God is blasphemed. It would appear that it is a dangerous thing for a woman to step out of the role that YHVH has placed her in. This is a temptation that goes back to the beginning.

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

The King James give us insight but the New English Translation give us even more understanding as to exactly what this temptation would be.

Genesis 3:16 To the woman he said, "I will greatly increase your labor pains; with pain you will give birth to children. You will want to control your husband, but he will dominate you."

The Hebrew word translated as "woman" here is "isha" which means woman, wife

The Hebrew word translated as "woman" here is *isha*, which means woman, wife, or female, depending on context. The Hebrew word translated as "husband" here is "ish," which means man, male, or husband, depending on context. Most of the legitimate scholars agree that the context here is "husband," probably because God is specifically speaking to Eve, but I believe that the deeper meaning, based on the context of the rest of scripture, is that the woman would want to control her man, her male covering. A woman wanting to stand in the place of a man is part of the original curse. It is a desire that she must fight that the "word of God be not blasphemed." This is a hard thing for a woman to do in our culture and society; the feminist movement has done much damage even in our modern assemblies.

Paul refers to this temptation in his letter to the Corinthians.

1 Corinthians 14:34 Let your women keep silence in the assemblies: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. ³⁵ And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the assembly.

The temptation for a woman to step out from under the obedience of her husband or other elders at an assembly is great indeed. Paul is indicating here that for a woman to distract during an assembly service, even to ask her husband a question, is stepping out from under that required obedience. The Greek word used here for "assembly" is "ekklesia," and from the context of verse 23 (if the whole assembly comes together in one place), it would indicate that Rav Shaul is referring to the required assemblies of Leviticus 23, the Moedim of YHVH. These assemblies took place at the temple or at the synagogue. Men and women were not in the same areas at these assemblies so a woman would have to yell across the crowds in order to communicate with her husband; obviously this would cause a disruption. This is not the only reason for Shaul's instructions; there was a protocol at all assemblies at the temple or at the synagogue. Women were not permitted to participate in the services at all. YHVH established the services at the tabernacle, which switched to the temple when we entered the land, to be conducted by all men, who were created to give glory to God. The synagogue services were patterned after the temple services; this is God's ordained form of worship, the form that Yeshua participated in. Not only does it not give God glory when women participate in commanded assemblies, it actually gives place to HaSatan and gives him glory. Though Deborah was a prophetess who judged all of Israel (in civil matters and under the spiritual covering of her husband), she would not have been allowed to participate in any commanded assemblies or to teach Torah on a spiritual level. Deborah was a wise woman who knew the limitations of what YHVH had called her to do. We must not try to read anything into Deborah's example that is not really there.

We only have one example in scripture of a woman teaching men.

Revelation 2:20 "Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. ²¹ "And I gave her time to repent of her sexual immorality, and she did not repent. ²² "Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. ²³ "I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works. ²⁴ "Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. ²⁵ "But hold fast what you have till I come.

The sexual immorality and adultery mentioned here are more than likely spiritual as Yeshua does not tell the Body to put them out of the assembly as Shaul did in 1 Corinthians 5 (under the Torah, physical adultery carried the death penalty); Yeshua tells us that He will deal with her Himself. A woman taking it upon herself to teach men causes them to commit these spiritual sins as HaSatan is given place by this disobedience and demons are released to deceive, bringing doctrines of devils. I do not believe that any mother in her right mind would name her daughter "Jezebel" after what we know about the original Jezebel from 1 Kings 16:31-33 and 2 Kings 9:7-37. I believe that Yeshua is describing the qualities and activity of this particular type of demon that is invited in when women are allowed to teach men. Women who ignore the clear instructions of scripture are inviting this demonic influence to operate in their lives and ministries.

Deborah was the exception and not the rule. Deborah was put into the position that she had because Barak would not do it himself. I find it interesting that though Deborah was allowed to be the judge of all Israel (under the spiritual covering of her husband), she is not remembered in Hebrews chapter 12 where Barak is. Though Barak would not fully obey his calling, his obedience was still significant enough for him to be remembered, giving glory to God, while Deborah is not mentioned at all; a woman was not designed to give glory to God directly but to her husband. I believe that Deborah was intentionally left out of the list in Hebrews 12 so that women would not think more highly of themselves than they ought (Romans 12:3), because of her example.

I will never be the high priest of Israel nor will I ever sit on one of the twelve thrones, judging the twelve tribes of Israel, in the millennial reign of the Messiah. I am not disappointed as this is not my calling and I have no desire to; the men that were called to these positions will occupy them. I am content with the calling and anointing that my Master has given me and I use it for His glory. I learned my lesson from Korah (Numbers 16); women who desire to teach men would be wise to do the same.

Some women have argued that this is no longer the case in Yeshua as Rav Shaul tells us that there is no distinction made between male and female in the Body of Messiah and no difference between Jew or Greek.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Messiah Yeshua. ²⁹ And if ye be Messiah's, then are ye Abraham's seed, and heirs according to the promise.

The context is being Abraham's decedents and heirs to the promise of salvation. This would not be true in your ability to enter the future temple or in dealing with the position in the Body that you are called to.

Ezekiel 44:9 The Lord Yahweh says this: No alien, uncircumcised in heart and body, may enter my sanctuary, none of the aliens living among the Israelites. ¹⁰ "As regards the Levites who abandoned me when Israel strayed far from me by following its idols, they must bear the weight of their own sin. ¹¹ They must be servants in my sanctuary, responsible for guarding the Temple gates and serving the Temple. They will kill the burnt offerings and the sacrifice for the people, and hold themselves at the service of the people. ¹² Since they used to be at their service in front of their idols and were an occasion of guilt for the House of Israel, very well, I stretch out my hand against them — declares the Lord Yahweh — they will bear the weight of their guilt.

In the coming temple that Messiah reigns in for 1000 years, the Torah will still be the standard for who is able to enter the sanctuary and still determines the roles of varying members of Israel in the ceremonies of worship. Please notice that past transgressions will play a role as well. Not only do you not find women participating in future temple service, the women who took it upon themselves to teach men, as Jezebel, will not be there at all. People of Israel, it is time to re-evaluate what we have believed and been taught; it is time to ask forgiveness and turn completely to YHVH, being content in the assignment that He has given us. We are being given time to repent; we must not ignore His mercy.

Peter gives us more insight into what really pleases YHVH concerning the attitudes of women.

¹ Peter 3:1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, ² when they observe your chaste conduct accompanied by fear. ³ Do not let your adornment be merely outward — arranging the hair, wearing gold, or putting on fine apparel — ⁴ rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. ⁵ For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, ⁶ as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

If a woman is not currently a wife, she could be in the near future; it is time to learn this attitude now. "A gentle and quiet spirit" which, for a woman to seek and obtain, is very precious in the sight of God; this is what He values greatly in His daughters. A

very precious in the sight of God, and is what He values greatly in His daughter. A woman who would try to take it upon herself to teach men is exactly the opposite of what is pleasing to YHVH; in fact, it would appear that she is actually causing the word of YHVH to be blasphemed and giving place to HaSatan.

The woman was the one who was first deceived in the beginning but it was the man who was responsible for the original sin (Romans 5:12-14, 17). The woman was beguiled by the serpent but the man made a conscious and rebellious choice in the matter which brought the curse of death. As it was in the beginning, it is again the man's responsibility to learn the truth concerning this subject and not allow himself to get into sin by allowing the women he covers to be deceived by the lies being spread in our society and most of our assemblies concerning the proper roles of men and women. If men would learn from Adam's mistake of not properly covering and protecting the woman YHVH entrusted to him, we could stop the serpent from having access to deceive them. It is time for us to be like the last Adam and not like the first (1 Corinthians 15:45, 47). May Abba bless you as you strive to be like Yeshua in all things.