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## Jonah

Part 9

Steve Walvatne

### The Memory

“This chapter,” writes Douglas Stuart on Jonah 2, “is in a way, the happiest part of the story. Full of rescue and thanksgiving, miracle and praise, it allows Jonah to see that God’s determination to do good can mercifully benefit even those who deserve punishment” (Word Biblical Commentary). While that’s likely true, we still wonder what might have been. Had Jonah obeyed the Lord, almost none of chapter 1 and none of chapter 2, would have happened. There would have been no ship, no sea, no storm, no sailors, no sleeping, no sinking, no seaweed, no sea monster – none of it! One insubordinate act initiated it all.

And such is sin’s way. It escalates rapidly, even affecting others near us. “If sinners did but know what the fruitage of their own ungodliness will be when it is ‘fully ripe’...they would stay the beginnings of departure as men keep back the foot from a slippery precipice” (Alexander Raleigh: The Story of Jonah the Prophet). “Jonah had to learn [the insidious depths of his own evil heart] at the bottom of the sea, where he had the ‘sentence of death in himself,’ that he ‘might not trust in himself, but in God which raiseth the dead’” (2 Cor. 1:9; J.A. v. Poseck: The Bible Treasury, v.17).

Jonah could never undo his folly, but he was able, through divine inspiration, to record his memory of it and testify to the gracious overtures of Jehovah. In our last paper, we began looking at Jonah’s prayer from the fish’s belly, and as we continue that theme from verse 3 to its conclusion in verse 9, we’ll see up close, just how perceptive Jonah’s memory was. Consider, for instance,

1. Jonah’s Memory of Sinking
2. Jonah’s Memory of Supplication
3. Jonah’s Memory of Salvation
4. Jonah’s Memory of Scripture

## Jonah’s Memory of Sinking

So portrait-like is Jonah’s prayer, it defies all skepticism. He recollects “the deep,” “the heart of the seas,” and “the floods” with their incessant “billows” and “breakers.” He portrays how “the waters” compassed him, “the depth” closed in on him, “the weeds” wrapped his head, and how “the bottoms of the mountains” surrounded him while “the earth with her bars” shut him out forever. Death was imminent.

Yet, there was no bitterness, nor did Jonah indict others (such as the sailors) for his difficulty. Rather, he acknowledged, “Thou didst cast me into the depth...” (JND), and submitted to divine discipline. Likewise Paul, suffering confinement for other reasons, detected divine purpose in his chains, and so wore them proudly as the Lord’s prisoner, and not Rome’s (Eph. 3:1; 4:1; 2 Tim. 1:8; Phm. 1:1, 9). Sometimes our comprehension of circumstances is too restrictive and we exclude God from them. Jonah’s spiritual perception was reviving now; further proof that chastening was having an effect. “The man who speaks in this holy psalm hardly seems the same person whom we have seen in flight...The burial of his body is the resurrection of his soul” (Alexander Raleigh).

Trace for a moment, Jonah’s memory of sinking, keeping in mind our “Greater than Jonah” (Matt. 12:41) who sank to unfathomable depths at Calvary:

“Thou didst cast me into the deep” – to a “depth” or “deep place” (Wilson’s Old Testament Word Studies), to the “bottom” (Ex. 15:5), something “absolute.”

“In the midst of the seas” – into the “heart” of the seas, far removed from land.

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“And the floods compassed me about” – the floods, an “impetuous current which sweeps along in the midst of the ocean, when even no breath of air stirs its surface” (R. Waldo Sibthorp: Lectures on the Book of Jonah) – such “besieged” or “surrounded” him.

“All Thy billows and waves passed over me” – Thy “breakers” and Thy “billows” “washed over me.” “Billows’ proceed from a more violent motion...and are attended with no little roar” (John Trusler: The Difference between Words Esteemed Synonymous in the English Language).

“I am cast out of Thy sight” – “driven out” or “expelled from Thy Presence” (Spurrell’s Translation) – from Jehovah’s “favorable regard...a just retribution on one who had fled ‘from the presence of the Lord’ (Jon. 1:3)” (Jamieson-Fausset-Brown: Bible Commentary).

“The waters compassed me about, even to the soul” – the waters “engulfed me up to my neck” (NET Bible) or “person” (Spurrell), meaning, says Sibthorp, that Jonah “endured the horror, and perhaps something of the agonies of suffocation.”

“The depth closed me round about” – the depth “swirled” or “rolled round me” (Moffatt’s Translation); “the roaring deep enveloped me” (Rotherham: The Emphasized Bible).

“The weeds were wrapped about my head” – seaweed “clothed” (Spurrell) my head – “a gruesome turban, with which he was about to enter the land from which no wanderer returns” (Julius Bewer: The International Critical Commentary).

“I went down to the bottoms of the mountains” – to the “extremities,” “foundations,” or “cuttings off” (Newberry) of the mountains.

“The earth with her bars was about me for ever” – her bars “shut behind me” (Moffatt) or “barred me in forever” (NET Bible). “I have gone down to a land, the bars of which are everlastingly fixed” (The Septuagint: Charles Thomson).

### **Jonah’s Memory of Supplication**

“When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple” (v.7). As his life “languished,” Jonah “remembered” Jehovah. Though traumatic, heaven’s roadblock had spared the prophet untold regret, causing supplications to flow again. And his prayer was heard, for no location is too remote for God. Yet, how different it was for the Lamb of God, who in the darkness cried, “My God, my God, why hast Thou forsaken Me?” (Matt. 27:46)!

Jonah praised Jehovah for heeding his prayer – It “came in unto Thee, into Thine holy temple.” Jerusalem’s temple bespoke the Lord’s presence among His people. To “look towards” it (v.4), originated with Solomon in 1 Kings 8:29, 30, 48. Jonah linked the Person with the Place. Some profess to prize the Person, but then slight the Place, when God’s desire is that His people gather in local companies where His Lordship is acknowledged. To disregard such gatherings is to disobey God’s Word as Jonah did when fleeing to Tarshish. The prophet’s restoration revived not only his delight in Jehovah, but in Jehovah’s dwelling.

His confidence revived too (v.6), “Yet hast Thou brought up my life from corruption, O Lord my God.” Deliverance from “corruption” or a “pit” (JND, RV, etc.) – “especially as a trap” (Strong’s Greek-Hebrew Dictionary) – signified complete restoration in Jonah’s mind. It established hope and hope, confidence. When saints stray, they grow fearful, looking “this way and that way” lest they be discovered (Ex. 2:12). Jonah experienced unimpeded peace now and owned Jehovah as “my” God – an endearing term – and “most powerful antidote to despondency” (George Young: Lectures on the Book of Jonah).

### **Jonah’s Memory of Salvation**

“They that observe lying vanities,” or “give place” to “useless falsehoods,” said Jonah, “forsake their own mercy” or “welfare” (Spurrell). Heathen idols fit this category. Acceptance of them rather than God, relinquishes any possibility of mercy. “To forsake Jehovah the fountain of mercy and choose instead deceitful and useless vanities is utter folly indeed. Of what good would lying vanities have been to Jonah in his distress?” (Jim Flanigan: What the Bible Teaches: Jonah).

“But I will sacrifice unto Thee with the voice of thanksgiving...” Let deluded individuals esteem if they will, the worthless images of silver and gold, of brass, iron, wood, and stone, “which see not, nor hear, nor know” (Dan. 5:23), but Jonah disdained them. Enlightened souls require reality and the prophet was determined (“I will”) to lift his voice in praise to the one and only God. That “praise” would lead to the “paying” or “rendering” of his vows, but he obviously couldn’t pay them from the fish’s belly. His was a note of anticipation. He looked forward to a time when things would be made right.

Then, with his heart “indicting a good matter” (Ps. 45:1), Jonah made one last, memorable pronouncement, recognizing the Source of divine blessing – “Salvation is of the Lord.” In our day, most of Christendom (like heathen idolatry) tries to usurp this truth by manufacturing salvation

apart from God. May the Lord preserve us! It's possible Jonah's words echoed throughout the inner chambers of that great creature, just as they have through centuries since, from saint and sinner alike!

Shout it brightly through the gloom  
When the heart for mercy craves;  
Sing in triumph o'er the tomb:  
Jesus saves! Jesus saves!

Priscilla Owens

Writes T.T. Perowne: "This point [being] reached, Jonah's punishment has done its work, his discipline is at an end" (Obadiah and Jonah).

### Jonah's Memory of Scripture

In closing, we must mention Jonah's frequent use of Scripture. The prophet clearly loved God's Word, especially the Psalms, for references to them are constant in his prayer. Deep in the darkness of the fish's belly, Jonah had no scroll or any way of seeing one, meaning his words must have come from a mind steeped in Scripture. Evidently, it dwelt in him "richly" (Col. 3:16), and nothing reaches heaven's ear like a prayer laden with heavenly expression. Unless we determine to read and meditate on God's Word consistently, its message will afford little comfort and help when an "evil day" (Eph. 6:13) arrives.

Jonah, however, drew from the Psalms freely. In fact, so interwoven are the portions quoted, that it's difficult in places to know which Psalm the prophet had in mind. We can't investigate all the possibilities here, but we can list some likely references (with Jonah's words in brackets).

Psalm 18:4-6. "The sorrows of death compassed me [the waters compassed me about], and the floods of ungodly men made me afraid [the floods compassed me about]. The sorrows of hell compassed me about [out of the belly of hell cried I]: the snares of death prevented me [the weeds were wrapped about my head]. In my distress I called upon the Lord, and cried unto my God [I cried by reason of mine affliction unto the Lord, and He heard me]: He heard my voice out of His temple [yet I will look again toward Thy holy temple], and my cry came before Him, even into His ears [and my prayer came in unto Thee, into Thine holy temple]."

Psalm 42:7: "Deep calleth unto deep [for Thou hadst cast me into the deep]...all Thy waves and Thy billows are gone over me [all Thy billows and Thy waves passed over me]."

Psalm 31:22. "For I said in my haste, I am cut off

from before Thine eyes [then I said, I am cast out of Thy sight]: nevertheless Thou heardest the voice of my supplications when I cried unto Thee [I cried by reason of mine affliction unto the Lord, and He heard me...Thou heardest my voice]."

Psalm 5:7. "But as for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple [yet I will look again toward Thy holy temple]."

Psalm 69:1. "Save me, O God; for the waters are come in unto my soul [the waters compassed me about, even to the soul]. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me [for Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about]. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God [when my soul fainted within me I remembered the Lord]."

Psalm 16:10. "For Thou wilt not leave my soul in hell [out of the belly of hell cried I]; neither wilt Thou suffer Thine Holy One to see corruption [yet hast Thou brought up my life from corruption]."

Psalm 31:6. "I have hated them that regard lying vanities [they that observe lying vanities forsake their own mercy]: but I trust in the LORD."

Psalm 116:17-18. "I will offer to Thee the sacrifice of thanksgiving [I will sacrifice unto Thee with the voice of thanksgiving], and will call upon the name of the LORD. I will pay my vows unto the LORD [I will pay that that I have vowed]..." Also, Ps. 22:25; 66:13.

Psalm 3:8. "Salvation belongeth unto the LORD [salvation is of the Lord]..."

*(Continued)*

***There are mysteries of grace and love in every page of the Bible: it is a thriving soul that finds the Book of God growing more and more precious.***

## Godly Women In Scripture

*F. H. Bush, Auckland, New Zealand*

### Their Place in Ministry

**H**oly Scripture is rich in records of the honorable, devoted service of godly women. The pious Hannah, (a type of the godly Jewish remnant) burdened by Israel's need of restoration to God from a deplorably low moral state, sought to meet the need, not by conspicuous public ministry, but in prevailing prayer, and in the sphere where woman's power

tells so greatly for God—the home and family. God entrusted her with the motherhood and molding of one of His most devoted servants, and all Israel was blessed by Hannah’s ministry.

It is significant that the names of mothers, whether of godly or wicked Jewish kings, are recorded in 2 Chronicles, for the lives of these kings reflected upon their mothers’ training and example, favorably or otherwise.

Wonderful beyond all other motherhood ministries was that committed to the pious virgin of Nazareth—unspeakable Treasure entrusted to human care and ministry, the childhood and training of God’s spotlessly holy, beloved Man!

The Holy Spirit records the unfeigned faith of Timothy, which dwelt first in his grandmother Lois, and his mother Eunice. Undoubtedly God used their training and ministry to impart that faith to Timothy. How could Timothy “from a child” (literally, from babyhood) “know the Holy Scriptures?” Because, we are sure, his godly mother and grandmother habitually read them in his infant hearing.

Scripture makes honorable mention of women’s ministry in other directions. They spun with their hands “blue, purple, scarlet, fine linen,” and goat’s hair for the tabernacle (Exod. 35:25, 26) but we never read of them bearing (or officiating with) the vessels of the tabernacle, as did the sons of Kohath. Kohath means “assembly,” and the service of his family typifies that of responsible or ministering brethren, which the Lord has NOT apportioned to sisters in Christ.

The Gospels tell of a Martha who received the Lord into her house; (Luke 10:38) of women who followed Him, ministering to Him; (Matt. 27:55) of their superlative devotedness at His cross and tomb; (Luke 23:55, 56; John 19:25; 20:1, 2, 11-16) and His appearing to the Marys in resurrection before the Apostles saw Him thus.

And what of Mary of Bethany, who alone anointed His body to the burial? For before the other women who “prepared spices and ointments” reached His tomb, He was risen. Mary’s fellowship with the Lord, how deep! Where does the Word accord to any man such honor as the Lord gave her? (Matt. 26:13). Of what Christian man do we read that he was FULL of good works and alms deeds, like Dorcas? Acts 9:36. Then, Priscilla, jointly with her husband, expounded to Apollos “the way of God more perfectly,” of course in private (Acts 18:24-26). This saintly couple’s united love for God was manifested in readiness to surrender life itself for the beloved Apostle, and Paul’s touching tribute of gratitude, and that of the churches, is recorded by the Holy Spirit in Rom. 16:3, 4.

Among many of heaven’s aristocracy honored in that chapter, are sisters who shone in God-given ministry. Phebe, “a succourer of many, .and of myself also,” writes Paul; “Mary, who bestowed much labor on us;” Tryphena and Tryphosa, and “the beloved Persis, who labored much in the Lord.”

Christian women at Philippi labored with Paul in the gospel, (Phil. 4:3) in what way is not stated, but it must not be inferred that they engaged in public speaking, which the Word disallows to sisters; for many ways of laboring in the gospel stand open to sisters, some indeed which man could not attempt at all.

### **Their Place Among Believers**

When one scripture furnishes clear, definite instruction, as in 1 Cor. 14:34, 35, a reference to the subject, couched in indefinite terms, as in 1 Cor. 11:4, 5, should be interpreted in consistency with the clear cut teaching of the other scripture. The subject of 1 Cor. 11:1-7 is the headships there mentioned. God is Christ’s Head; Christ is man’s Head; man is woman’s.

These headships are emphasized and the behavior of the man and woman prescribed in view of them, the reference to praying or prophesying being merely casual, without stating when or where women may engage in them. To learn this, other scriptures must be taken into account.

Thus in 1 Cor. 11, headship expresses authority. Christ in humanity assumed the place of dependence on, and subjection to His God and Father, for the wondrous purposes of redemption, and, (after the resurrection) the revelation of the mystery of the Church, the one Body. He voluntarily remains in subjection to God as His Head, to the end, (1 Cor. 15:28) notwithstanding His essential Deity, which never could alter.

Christian men are placed under Christ as Head to be governed by His authority and will. Woman is placed in subordination to man as her head. Visible acknowledgement of the headships are signified by the man having his head uncovered, and his hair kept short; and by the woman having her head covered, and wearing her hair long. We sorrowfully believe that the deplorable fashions of “bobbed” or cut hair, the disfiguring use of cosmetics, and so called “beauty parlor” adornment is a deadly attack by Satan upon woman’s glory.

Clearly, from verses 5, 6 and 15 there are two coverings for a woman; (1) the long hair given by God; (2) the covering which the Holy Spirit forcefully enjoins her to adopt. If she refuses the latter, she is to be deprived of the former. But if it is a shame (or disgrace) to be shorn or

shaven, then let her cover her head. The, disgrace of a shorn or shaven head was no inference, but in the Greek of verse 6, is a recognized fact, on the ground of which the Holy Spirit enjoins women to cover their heads.

Another solemn, deeply interesting reason for the Christian woman to wear “the sign of authority.” (1 Cor. 11:11, marg.) is, “because of the angels.” Angels have been and are deeply interested in prophetic Scriptures unfolding Christ’s sufferings, and the glories after these; and they studiously “bend down” to view the things redemption brings us into. 1 Pet. 1:11, 12. God’s expressed purpose, in unfolding the unsearchable riches of Christ, the long hidden mystery of the Church, the One Body, is that “principalities and powers in the heavenlies” may study and admire His marvelous wisdom displayed in the order of the Church.

And when the angels can behold in the assembly, godly women modestly attired, in subordination to the Lord’s order according to Scripture, it is to them a mirrored representation of Divine wisdom, of the beautiful relationship of the Church to Christ as Head (1 Cor. 11:10). If brethren, too, viewed such with spiritual vision, surely they would tremble to speak or act apart from the authority of the Head—CHRIST.

Remembering that our behavior as saints on earth is viewed and studied from the heavenlies, may we reverently bow to God’s purposes and will (Eph. 3:21).

### **In View of 1 Cor. 14:34, 35, and 1 Tim. 2:8**

The local assembly is referred to. Those who claim that because in Christ “there is neither male nor female, for ye are all one in Christ Jesus,” therefore woman’s place in ministry is the same as man’s, forget that Gal. 3:27, 28 views the Church universal as one new man in Christ—the one Body. Distinction of sex and place is clearly seen in the local assembly.

Many Christian women take audible part in prayer and ministry in mixed companies, probably with no sense of condemnation. Some, alas, brush aside the Scriptures with “Oh! but Paul was a crabby old bachelor;” or, “that’s out of date now;” little realizing the infidel character of such comment upon God’s Holy Word (1 Cor. 14:37). To treat the commandment of the Lord as a matter of sex rivalry surely argues a low, carnal state of soul.

But surely 1 Cor. 11:5 proves that woman may pray or prophesy! But where?

NOT in the assembly, for 1 Cor. 14:34 says, “Let your women keep silence in the churches; for it is not permitted unto them to speak.” NOT in gatherings including men, for 1 Tim. 2:8, 11, 12, show that the men are to pray there. Since women may not do so there, we are justified in

inferring that they may pray or “prophesy” in women’s gatherings or in private, provided that the headships of 1 Cor. 11 are duly honored.

The English version is so explicit in language that no appeal to the Greek is necessary for those willing to bow to God’s Word. But, we are told, the practice forbidden by the Apostle was that of excitable Eastern women “chattering” in church; that the verb “lalein” (present infinitive of laleo, I speak) here means “to chatter.” If so, why should women be forbidden to chatter in the churches, and not men? Would it be any less shameful (verse 35) for men to “chatter” there?

Obviously verse 35 contemplates the woman’s desire to learn, and they are bidden to ask their husbands at home. Does this not disprove the claim that “chatter” should be substituted for “speak?” For how would the excited chattering alleged in this case help anyone to learn?

Must we depend upon a knowledge of the manners and customs of the Orient. in order to explain the Word of God? or in this instance, to explain it away? No! We should look for the clues and explanations required, in the Word itself.

The fact is, “laleo” is never used in the Scriptures to mean “chattering.” The nearest Greek word to “chatter” in the N. T. which we can find is “spermologos,” rendered “babbling” in Acts 17:18. Laleo, variously inflected, is rendered “speak” 21 times in 1 Cor. 14:1-29: why should the meaning alter in verse 34?

The adjective “aischron” in verse 35 means “shameful, base, or disgraceful.” The unsound inference drawn by some is that this strong word indicates that the women were discussing scandal in church; and so it was not intended to forbid them taking audible part otherwise!. But the discussion of scandal being disgraceful at any time, the false suggestion collapses. For a woman to speak in the church, the Holy Spirit says, is shameful.

Is not the test of spirituality acknowledgment of “the commandment of THE LORD?” (verse 37). If believers obstinately refuse to give up their own way, and wrest “the commandment of the Lord,” from its plain meaning, is not that self-will and rebellion? “For rebellion IS AS the sin of witchcraft, and stubbornness IS AS iniquity and idolatry,” 1 Sam. 15:23.

1 Tim. 1-3 show how one ought to behave in the “house of God” (3:14, 15). Psalms 89:7, 8 and 93:5 impress upon us that self-will or human opinions do not become us in His house, but reverential obedience. Public prayer is treated of in 1 Tim. 2:1, 2, 8. “I will therefore that the men pray.” “Aner” means men as distinct from women, (as also in verse 12) and is rendered “husbands” in 1 Cor. 14:35, etc. The

distinction is more noticeable, inasmuch as “men” (anthropous) in verses 1, 4 and 5 means all mankind, including women.

Some infer that “in like manner” (verse 9) lends sanction to sisters praying in public audibly, provided that their dress and deportment conforms to the instructions which follow. Such would insert the verb “to pray” in verse 9, but this would not make good and consistent sense. The Greek grammar does not favor the insertion of “to pray,” and with one voice Grimm-Thayer (Lexicon) and Alford’s and Expositors’ Greek Testaments declare that the sense is “In like manner (or likewise) I will that women adorn themselves,” “I will” in verse 8 governing verse 9.

The Lord’s reasons for what may to some seem arbitrary commands are:

The priority of man’s creation, 1 Tim. 2:13. Clearly, in His eyes it is unseemly that women should be either ascendant or prominent. Woman was taken out of man, and placed under his headship and protection, thus typically showing the Church’s relationship to Christ.

Woman’s priority in transgression. Adam doubtless was more, guilty, not being deceived, but sinning with his eyes open. But the point is, that woman assayed to explain the mind and command of God, and became thoroughly deceived by the subtle wiles of the Serpent, to the moral ruin of her posterity as well as herself. Therefore she is forbidden to teach, or to usurp authority, but is to be in quietness. 1 Tim. 2:13.

It is urged that women’s preaching has been blessed to the salvation of souls. That does not justify it, any more than Balaam’s prophesying justified him. God reserves the right to bless His Word wherever, or by whoever it is spoken, in His sovereign will. “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams” 1 Sam. 15:22.

Not because of present apparent results on earth of our work, but for obedience and faithfulness to His Word therein, shall we be rewarded at the judgment seat of Christ. May our hearts, in loyal affection, yield that obedience to the Head of the Church.

## **Marriage and the Women’s Movement**

**S**ociety never made marriage; it found it: marriage is based on a direct word of God. Our Lord goes behind the Law of Moses, back to the bedrock of creation, and says— “For

***Let Christ keep the heart,  
and the heart shall keep the life.***

this cause” i.e. because God had made a man and a woman, and one woman only—“the twain shall become one flesh: what therefore God hath joined together, let not man put asunder.” (Matt. 19:5). Essentially, therefore, marriage is not a legal contract; an economic cornerstone of the State; or a union of mutual love: it is all these, but it is immeasurably deeper; it is an act of God— “God hath joined together”—so making the persons directly responsible to Himself; and it is God, our Lord says, who decreed the union— “He which made them, said, the twain shall become one flesh.” God gave away the first bride— “God brought her unto the man” (Gen. 2:22), and so sanctified wedlock for ever.

Thus marriage is one of the primal laws of God; “be fruitful and multiply” is a command that has never been rescinded for the Gentile nations; and all assaults upon the marriage state are thus direct assaults upon Jehovah. Believers now, it is true, may, with the full approval of God, avoid the gracious but binding tyrannies of domestic union for a fuller devotion to Christ: so the Scripture says,— “It is good for a man to be as he is” (1 Cor. 7:26); an abiding exhortation throughout the dispensation, because the reasons given for it (verses 32-35) are abiding, and the “present distress” is thus the age-long tribulation of a pilgrim Church. But the sanctity, the general advisability (1 Cor. 7:2; 1 Tim. 5:14; Matt. 19:10-12), and the fundamental divineness of marriage, remain: a sanctity which has been made final by our Lord’s adoption of it as the supreme symbol of His relationship to His Church, His Bride. “Let marriage be had in honor among all” (Heb. 13:4).

For the Holy Spirit, by drawing the veil from God’s creative acts, before either man or woman had sinned at all, reveals—like a fossil creation found embedded in a rock— God’s bedrock design for manhood and womanhood; an unveiling which carries with it the enormous corollary that Paul’s instructions are no local or temporary customs of the East, but the unearthing of God’s mind from the very bowels and internals of creation itself. And the first fact thus unearthed is this:—that a profound order runs through the entire creation; and that all things, including God, are involved in this order. For “the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (1 Cor. 11:3).

In the word “head” dominion is expressed; as in the human body the exercise of dominion over all the members proceeds from the head: so in the family, from man; in the Church, from Christ; in the universe, from God (Olshausen).

As co-equal in substance and Godhead, God and Christ are one and yet the subordination of the Son to the

Father is inherent and eternal: so, when the woman acquiesces in her subordination to the man, she imitates Christ, and it is no more a dishonor to her than our Lord's subordination is a dishonor to Him, or than the man's subjection to Christ is his disgrace. For each subordination is for the benefit of the one next below. God is the head of Christ to do all that it is in the power of God to do for Christ: Christ is the head of the man to do all that it is in the power of Christ to do for man: so the man is the head of the woman to nourish and cherish her, to provide and care for her, to protect and defend her—to do all that it is in the power of man to do for woman.

The Holy Spirit draws the veil further aside. "The man is the image"—the sovereign's head on the coin—"and glory of God; but the woman is the glory of the man." Adam's body appears to have been molded, either after the design God always had in mind for Christ's body, or else after the actual form of the Son of God as the Jehovah Angel: Eve's, on the other hand, was a creation out of a section of Adam; so that, while both were given dominion over all creation (Gen. 1: 26, 27), Adam was given dominion over her. Eve was no more made in the image of God than she was made in the image of Adam: neither is ever asserted: for she is female—that is, diverse in image from both, a creation by herself; and as his help meet and counterpart, she is man's glory (Prov. 12:4). She reaches her highest through him: she ranks alongside him: if he becomes a king, she becomes a queen. "Doth not nature itself teach you?" Nature is a hieroglyph of grace: so that man and woman's physique is each a revelation of the Creator's will for their function and destiny; and the woman's flowing tresses, contrasted with the man's comparatively uncovered head—the veil (not to conceal the face, but a head-dress) is but an artificial extension of the hair—stamp them for ever, the one as the image and glory of God, the other as the glory of the man. 'For the man is not of the woman'; the man existed before the woman had been created at all; "but the woman of the man"; she drew both her name and nature from him; she slept in his side before ever she awoke in the world, and so is ipso facto subordinate: "neither was the man created for (because of: Alford) the woman, but the woman for (because of) the man"—the woman proceeded from the man because she was intended to serve as his helper, and to complete his existence (Godet). "I will make him an help meet for him" (Gen. 2:18)—a counterpart, a complement; one who, as being unlike, supplies his defects; so that all the man lacks, his other self—for she was created out of him—contributes physically, intellectually, socially; and as hydrogen and oxygen blend to produce water, so man

and woman blend to make the perfect marriage—God's conjoint creation for which Christ died.

As a believer, the wife is her husband's "sister"; as married she is his "wife": as sister she has exact equality in standing and redemption—for "there can be no male and female, for ye are all one in Christ Jesus" (Gal. iii 28); as wife, she is subordinate and obedient, even as the Bride, the Lamb's Wife, is subject to Him. For "as the church is subject to Christ, so let the wives also be to their husbands in everything"; a truth which is balanced by its correlated truth—"husbands, love your wives, even as Christ also loved the church" (Eph. 5:24). Calvary is to be the standard of the husband's love. For subordination, woven by the Creator into the very fabric of the social order, is neither a proof nor a badge of inferiority; it is an indispensable barrier against anarchy. No social order which is built in defiance of nature and revelation—and the exact conformity of nature and revelation on sexual relationship is one of the overwhelming facts of the situation—can end in anything but wreckage and anarchy. The child is to obey the parent (Eph.6:1), the subject is to obey the civil ruler (Tit. 3:1), the disciple is to obey the Church ruler (Heb. 13:17), the servant is to obey the master, even though an unbeliever (1 Pet. 2:18); although "in Christ" there is neither male nor female, parent nor child, subject nor ruler, servant nor master. In all these cases the subordinate is frequently the superior; nevertheless, for purposes of order, subordination is essential—"Sarah obeyed," as the Holy Ghost notes with marked approval (1 Pet. 3:6), "calling him lord." Subordination—a subordination which may win the husband (1 Pet. 3:1)—is the part of the wife: love is the equal obligation of the husband. Three times, the wife is bidden to obey, three times the husband to love (Eph. 5).

Nor is marriage the only relationship which is regulated by the creative act. "I permit not a woman to teach"—as wider than 'evangelize' or 'preach,' the word includes all public instruction—"nor to have dominion over a man,"—the second clause is vitally linked with the first—"but to be in quietness" (1 Tim. 2:12). Women may teach women (Titus 2:4), and children (2 Tim.3:15), and instruct individuals, as did the woman of Sychar (John 4:28), Mary (John 21:18), and Priscilla (Acts 18:26): she may thus teach four-fifths of the human race: but publicity in mixed assemblies, hitherto neither desired nor approved by the great majority of those to whom the Holy Ghost has given the magnificent title of "daughters of the Lord God Almighty," is strictly prohibited. It is now her forbidden fruit. "For"—the root reason is again inextricably intertwined with the creative act—"Adam was first formed, then Eve." It is not

personal disqualification, for inherent superiority in everything belongs to neither sex: but the order in which He created them has revealed God's design for their relationship; and superiority in status lies with the man, together with natural aptitude for initiative and rule. Nor is it with particular classes of women, such as loose Corinthians, or women in particular localities, as in Ephesus or Corinth, but with women as women that Paul deals; and it is "all subjection" that he commands, that is, complete subordination.

"I suffer not a woman to teach"; "be ye imitators of me, even as I also am of Christ" (1 Cor. 11:1)—a commanded imitation, occurring in the very context of the headship of the man, the meaning of which a child cannot mistake, and the force of which a giant cannot overthrow. Very solemnly our Lord rebukes a church officer for neglecting to enforce this rule;—"I have THIS against thee, that thou sufferest the woman Jezebel to teach" (Rev. 2:20). They alone hold the true custody of woman's honor who counsel her to obey her God.

But there is a second reason for the prohibition to teach. "For Adam was not beguiled"—that is, he fell with open eyes, and through love of his wife—"but the woman being beguiled"—being caught, being trapped, as the sole direct victim of the Tempter; Adam is nowhere said to have come into contact with the Serpent at all—"hath fallen into transgression"—and so induced the fearful entail of sin upon the race. Because of a misuse so grave God has now explicitly forbidden to the woman an initiative which He had never given her: her interpretation of Scripture in Eden, and her rejection of the Word of God, have permanently disqualified her for the more responsible and prominent functions of teaching. Adam's sin was the greater, for the prohibition of the Tree he received direct from God, while she received it only from him; and, as a gift put into his hands by God, he was responsible to control her: nevertheless her sin revealed her incapacity for initiative; and so drew from Jehovah the first verbally expressed subordination—"Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

The subtlest and deadliest sects today spring from repetitions of this primal sin. The bulk of Spiritualistic mediums, who are women; Theosophy, founded by Madame Blavatsky, and propagated by Mrs. Besant; Christian Science, organized throughout by Mrs. Eddy; the New Thought Church, the manufacture of Mrs. Sears;—all these are, or were, Spiritualistic mediums. Women, again a pliant tool, is listening once more to the reappearing Serpent.

But the disability is not eternal, Presumably, in so far as the subordination sprang, not from the woman's mode

of creation, but from her priority in sin, it will ultimately disappear, together with its sign—travail in childbirth; but meanwhile the prohibition of public instruction abides in full dispensational force,—as is proved by the continuance of travail in childbirth.

Our heavenly Father wishes us to live in constant dependence on His providence, and every day to exercise confidence afresh in presence, promise and care; and He wishes this, because it honors Him; it secures us from danger, preserves us from care, and opens a source of perpetual comfort to us.

## The Ministry of Women

*T. Ernest Wilson*

(Part 5 of 8 of the series The Church in the Pastoral Epistles)

1 Timothy 2:9-15; 5:2-16; Titus 2 3-5

Prior to the advent of Christianity, the position of women in pagan Greece and Rome was decidedly inferior. As in Islam today, they were forced to lead very secluded lives. With some exceptions, the wife was regarded merely as a piece of property completely under the control of her husband. History shows that Christian teaching concerning women stood in sharp contrast to anything found in the heathen world.

"Luke's Gospel especially emphasizes our Lord's attitude to women. It was one of courteous sympathy. It gives the account of His anointing by the city sinner in chapter 7 and of the gracious service of Martha and Mary of Bethany, 10. 38-42. Luke 8. 2-3 mentions three women by name who ministered unto Him. This is the only passage in the Gospels which tells how Jesus and His disciples lived when they were not entertained by hospitable persons. Women were last at the cross and first at the tomb.

But as regards public ministry, it is significant that twelve men were chosen to be apostles. At the institution of the Lord's supper in the upper room, only men were present. The apostolic commission in Matthew 28:16-20 was given to men only. Later Paul mentions only men as witnesses to the resurrection in 1 Corinthians 15.

Paul in his categorical instructions as to the position of women in the church has been accused of being a confirmed bachelor, completely out of sympathy with the opposite sex. But no one who reads Romans 16, and consid-

ers the courteous and appreciative things that he says about a number of women, could have any doubt about his sympathy with the valued service of those about whom he writes. But far more important than what others may say is the fact that what Paul writes in this regard has apostolic authority behind it and the stamp of divine inspiration upon it.

Paul's teaching is that in the oneness of the body there is neither male nor female, Gal. 3:26-28, but in the public ministry of the Word in the church there is a difference. Three main passages in his Epistles deal with the subject: 1 Cor. 11:2-3; 14:34-35; 1 Tim. 2. 12. The last two enjoin silence on the woman in the church. Some would soften this by translating it as "to be quiet." But Paul makes his meaning clear in 1 Corinthians 14:34 by adding, "for it is not permitted unto them to speak" and again "for it is a shame for women to speak in the church," (14. 35). Then he adds, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," (14:37).

At Corinth, Paul's teaching of emancipation from the principle of law gave rise to an over-emphasis on freedom. Apparently one of the abuses at Corinth was the fact that women took part publicly and that without having their heads covered. Paul corrects the uncovered head in chapter 11 and the abuse of taking part publicly in chapter 14. He says categorically that the woman must be silent in the church.

The instructions in 1 Timothy 2 concerning the position of women in the church emphasizes what he had taught six years previously to the Corinthians. The Corinthian passage has its background in the order established at creation, but the teaching in 1 Timothy is based on what happened at the fall. Eve, instead of consulting her head, Adam, when she was tempted, acted independently with disastrous consequences, not only to herself but to all her posterity. It is a well-known fact that many of the heretical cults today were either started or greatly influenced by women.

There are four keywords relating to the sister in 1 Timothy 2:9-15; sobriety, subjection, silence and salvation. In 1 Corinthians 11 the problem had been the refusal of the head covering, here it is the other extreme of over-decoration, the adornment of the natural glory and the extravagance of weaving gold and jewels into the hair. Peter, referring to the same subject, says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1

Pet. 3:3-4. Paul uses the term "sobriety" twice and "silence" twice. His words appear to be more emphatic in Timothy than in 1 Corinthians.

The last verse in chapter 2, "Notwithstanding she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety" has given rise to a good deal of controversy as to its meaning. There are two main interpretations: (i) That it refers to the promise of the Redeemer, the seed of the woman. The woman shall be saved through the childbearing, namely, the birth of Christ, (ii) That the salvation is from daily temptation through occupation with her sphere in the home and raising a family. In Genesis there was a twofold sentence on the woman as a result of the fall, (i) In sorrow she would bring forth children and (ii) she was to be in subjection to her husband. It is very likely that the salvation referred to in verse 15 is not the salvation of her soul, but daily salvation in her primary function of taking care of the home and her children.

To summarize, the apostle teaches that women are not to take part audibly in public worship; this includes preaching, praying in a mixed company and teaching men in public. This does not mean that a woman may not teach her children, for Timothy himself was taught the Scriptures by his mother and grandmother. There is the exhortation too in Titus 2. 3-4 that the aged women are to teach or train the younger women to be sober, to love their husbands and to love their children. She must never usurp the authority that God gave to the man to lead in the public ministry in the church. This is the pattern established in Scripture.

The comments of W. H. Hoste on 1 Timothy 5:5 and Titus 2. 3 are very much to the point: The qualifications of a true widow indicate clearly some phases of women's work. They are sevenfold:

- (i) She must be a woman of prayer, like Anna;
- (ii) Well reported of for good works, like Phoebe or Priscilla;
- (iii) Have brought up children, like Lois or Eunice;
- (iv) Lodged strangers, like Lydia;
- (v) Washed the saints feet, like Mary;
- (vi) Relieved the afflicted, like Dorcas;
- (vii) Diligently followed every good work, like Persis.

Then, again, the elder women are exhorted to teach (not, it must be noted, the brethren, but) the younger women "to be sober, to love their husbands..." It seems clear that the home is the typical sphere for the women, and that her service, though it may be varied, should always be in keeping with this. It would clearly not be the mind the Lord, if a desire for prominent service led anyone to neglect the humbler and more prosaic duties of the home life.

**The greatest damage has been done to God and His servants by seeking to imitate the world. We can do the world no greater injury. The wider the gap between us and the world, the better for the world and ourselves too. We need not the world to satisfy us; we have joys and expectations our own, and they are enough.**

## **The Uncut Hair**

### **Divine Command or Human Choice?**

*Gelson Villegas, Venezuela*

#### **The Truth Established**

The Bible expresses this truth in these words: “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.” (1 Cor. 11:14-15). Without doubt, the contrast helps us, in both cases, to understand the force of the teaching. Just as it is dishonorable to the man to wear long hair, it would be equally dishonorable to a woman not to allow her hair to grow long, which it would if she did not cut it (this fact is inferred from verse 6 of this chapter when it says that “. . . if it be a shame for a woman to be shorn or shaven. . .”) In the same way that it is honorable for a woman to not cut her hair, it is dishonorable for the man to do so. In verse 15, it is explained that the hair of a woman functions in place of a veil or covering that has been given her for the requirements of assembly gatherings and her service for God. In other words, in every place the woman wears her natural veil (her own hair) as a glory that God has given to her and, without doubt, such obedience brings glory to our God.

#### **The Truth Disputed**

The dispute of the truth is no novelty, neither in relation to the theme that occupies us here nor in relation to any other subject of Biblical doctrine. Since the garden of Eden, Satan has questioned the truth of God and, without doubt, achieved that result so that our first fathers, by refusing what God had told them, did the will of the devil and not that of God. So that to hear arguments against a woman allowing her hair to grow long is an evidence that the evil one hasn't ceased his work of opposing the revealed will of God and that he continues to use as 'stooges' many today that are called Christians, but who don't have a disposition to submit themselves unconditionally to the voice of God.

With respect to this, some say, “It is true that the

Word commands that the woman not cut her hair, but it doesn't say how long it should be.” The question for these is, “If God has not said how long it should be, is there someone wiser and more authorized than He who can say how long it should be? Has God left it to my or your responsibility to say how long it should be when God has not said so?”

#### **Hypothetical Cases Raised**

Others have presented the hypothetical case of sisters, who because they would allow their hair to grow without cutting it, would find it reaching such a length that it would drag on the floor. Thus they say, triumphantly, “This would not be a good testimony!” But the Saducees presented to the Lord the hypothetical and extreme case of a woman who was married to seven husbands (therefore she was left a widow consecutively seven times!) and with them the consequent problem was whose husband she would be in the resurrection. As all know, the Lord told them that the question showed their ignorance of the Scriptures and the power of God (Matt. 22:23-33). In this regard, we should notice that the little question wasn't so innocent, because it carried with it the purpose of denying, no more or less, the doctrine of the literal resurrection of the body. Without doubt, every question to that which God has revealed in His Word carries with it a perverse and diabolical purpose. Now, if the sincere fear of some that the hair of a dear sister would drag on the floor were verified, it would be an exception that the Legislator would attend to. Touching this, no pious sister would be left with no way out of that untidy situation that would not glorify God and leave her soul in peace.

Neither have those ceased who pretend to have a Biblical basis to “prove” that a sister is permitted to cut her hair. They cite, for example, the vow of the Nazarite in Numbers 6. “. . . when either man or woman shall separate themselves to vow a vow of a Nazarite to separate themselves unto the Lord:” (6:2), and “all the days of the vow of his separation there shall no razor come upon his head . . .” (6:5). The argument that these present, therefore, is that since they were not to cut their hair during the time of their vow of consecration to God, men as well as women, then they had to cut their hair at the end of the vow. With respect to this, it is helpful to hear the explanation by Matthew Henry on this passage. He teaches that what was true of both sexes in this passage is the possibility of one committing oneself to a vow as a Nazarite, but that a woman to bind herself with the vow of a Nazarite, it would be under the conditions and limitations that we find in

another place, that is, in Numbers 30:3.

That interpretation is insignificant from the viewpoint of Biblical interpretation. It also includes two questions. The first is, “Should a portion that presents a condition that was the norm for the nation of Israel during the law be the practice of believers under the New Testament in the dispensation of grace?” The other: “Is the subject of Numbers 6 whether or not a woman should or should not wear her hair long or short?” Yes or no? Simply, brethren, the Old Testament is not occupied with whether the woman, in the Israelitish society, should allow her hair to grow (in the sense of that which is in the New Testament). It is very bad, therefore, for one to regulate the practices of believers in the day of grace on the basis of that from the old dispensation under the law.

But more. If by way of application, we transfer the lesson that had to do with the vow of consecration to God in Numbers 6 to our present practice, it is for the blessing and is more favorable to that which God has established for our sisters in the New Testament. According to William MacDonald on this passage, the duration of the vow of a Nazarite frequently was for 30 days but could extend up to 100 days. Therefore, as we see, the time of the vow of consecration had a limit generally in those cases, but it is not the same for the believers in the church for whom the consecration is something permanent. Therefore, in the consecration of a brother, he is told not to allow his hair to grow long, and that consecration in our day for him is to never do this (this also will be true permanently for the priests in the Millennial temple, Ezek. 44:20). Equally, for the sisters, to whom are told to allow their hair to grow, their consecration (of course, among other aspects of her Christian obedience) is to always allow her hair to grow, because the consecration of believers to the Lord in the church isn't limited to 100 or to 30 days.

### **The Truth Presented**

The reality is that, in the majority of cases, when sisters begin to cut their hair, they are opening the door to other things contrary to God's will. In other cases, cutting her hair is a symptom of a more serious spiritual condition before God. It is better, seeing that it is the door to other evils or a symptom of a bad condition, the sister needs to know that by cutting her hair, she is affecting her fellowship with God, damaging her testimony, affecting her usefulness for God, is being an instrument in the hands of the devil (the evil one wants to use her to give a bad example to others), and even more she is affecting her reward at the Judgment Seat of Christ.

### **The Truth Exhibited**

The expression of this truth by some women in the Bible is an encouragement to our sisters in the midst of a world that is contrary to Divine principles. We have already said that in the Old Testament there is no direct command concerning a woman's hair, however, it is seen as God's ideal for the woman to preserve her hair as an honor and as a way to express her distinction relative to men. On this subject, the bridegroom in the Song of Solomon describes his beloved as having her hair “as a flock of goats that appear from mount Gilead” (4:1, 6:5). It is a vivid and splendid image of abundant, uncut hair, not of hair that has been cut. The doctor Luke presents us in Luke 7, the case of the conversion of a sinful woman. This poor Israelite had lost many things in her life, but, at least, she had preserved her hair and thus she washed the feet of the Lord and dried them with her hair. But, as is widely known, the case that is more emblematic is that of Mary of Bethany (Matt. 26, Mark 14, and John 12). She anointed the Lord with a flask of pure spikenard and “wiped his feet with her hair” (Jn. 12:3). In Luke 7 there are tears of contrition, tears of repentance; in John 12 there are no tears, only the perfume of her devotion. This is a godly sister that loves her Lord and adores him to anoint him, putting her hair at His feet and using it to wipe them, leaving, at the same time, her hair impregnated with the same fragrance that the Savior whom she loved exuded. Sister, where is the place for your hair? At the feet of Christ, or in the beauty parlor? Does your hair carry the fragrance of obedience and devotion to Him who has saved you? In John 12, “the house was filled with the odour of the ointment.” (v3), and in reality, that fragrance is the life and testimony of a faithful woman in the house of God. It is true that “one sinner destroyeth much good” (Ecc. 9:18), but the fragrance of a godly sister causes much good. Sister, what is your influence in your own house? Does the fragrance of your purity, devotion and obedience affect other members of your family? Isn't your home environment your first missionary field? Have you preached to them by your example, or with empty words?

**The articles on the names of God (“What is His Name”) have been published in a small book which is available for \$5 US plus mailing from the author. They can be ordered by sending an email to [truthsforourday@gmail.com](mailto:truthsforourday@gmail.com) if so desired.**