

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

# **JAC Online**

**Issue 69 October - November 2010**

Copyright © 2010 Journal of Aggressive Christianity

## **In This Issue**

### **JOURNAL OF AGGRESSIVE CHRISTIANITY**

Issue 69, October - November 2010

Editorial Introduction *page 3*  
Major Stephen Court

A Conversation about Salvation Army Officership *page 5*  
General Paul Rader & Commissioner Kay Rader

The Fields Are Ripe *page 9*  
Major Harold Webber

ABC's: Reflection on Kroc *page 12*  
Major JoAnn Shade

Time To Be Holy *page 18*  
Lieut. Colonel Richard Munn

A Higher Up Religion *page 25*  
General William Booth

How To Teach Holiness *page 29*  
Commissioner George Scott Railton

Man's Chief Good *page 33*  
Catherine Booth

Start Living Young *page 35*  
Commissioner Wesley Harris

The River *page 36*  
Major David Laeger

Dreams and Visions *page 37*  
Captain Andrew Bale

"Shut Up Woman and Make Me A Bacon Sandwich" *page 42*  
Peter Lennox

## **Editorial Introduction**

by Major Stephen Court

Greetings in Jesus' name. Welcome to the 69th edition of the Journal of Aggressive Christianity. As usual, God has blessed us with a fantastic line-up of contributors and articles that includes generals, commissioners, living, dead, a lieut-colonel, majors and a couple of soldiers.

We've got excerpts from two books to start off the October 2010 volume: General Paul Rader and Commissioner Kay Rader engage in conversation on Officership from the forthcoming book, CHARGE! (that was featured in JAC68). And Major Howard Webber, UKI Territory, provides an excerpted chapter from his sparkling book, Meeting Jesus, called The Fields Are Ripe. We hope that you will tell your friends about these excerpts so that every Salvationist is inspired and edified by these contributions (buy the books, too!).

Major JoAnn Shade's article is called 'ABCs: Reflections on Kroc' and has all kinds of lessons for us born in her experience with a Kroc Center in USA.

Lieut-Colonel Richard Munn, the principal of the International College for Officers, shares with us, by request, a lesson taught at the first ICO/CSLD youth holiness session, 'Time To Be Holy'.

Then we get three classics that you may never have read. Cadet Andrew Stringer gets the hat tip for finding and transcribing these largely unknown pieces by Booth, Railton, and Booth that are guaranteed to supercharge your holiness experience and teaching. They are, as follows:

General William Booth: A Higher Up Religion part 1

Commissioner George Scott Railton: How to Teach Holiness

Catherine Booth: Man's Chief Good

Our most consistent contributor to JAC since its inception in the last century is Commissioner Wesley Harris, who exhorts us, 'Start Living Young'.

Major David Laeger, USS, and multi-book author, provides us with a short poem entitled 'The River'.

Captain Andrew Bale (UKI) shares a 13 year-old piece that stirred up the Army in Britain when it originally hit the salvosphere called Dreams and Visions.

And UKI soldier Peter Lennox has a lengthy thesis called, 'Shut up Woman, and make me A Bacon Sandwich!: Interpreting 1 Corinthians 14:33b-36, in light of 'ὁ νομος'.' The article is even lengthier than the title!

You'll see teaching in this issue on holiness, evangelism, mission, women, and more. May God use the contents to edify and inspire and motivate and mobilize and deploy in mission. Glory to God.

## **A Conversation about Salvation Army Officership**

by General Paul Rader & Commissioner Kay Rader

*General Paul Rader and Commissioner Kay Rader in Conversation on Officership.  
Excerpt from the forthcoming book, CHARGE!*

What follows is a conversation between General Paul A. Rader and Commissioner Kay F. Rader reflecting on their calling and experience as officers of The Salvation Army.

PAR: A life-time of service certainly gives us a unique perspective on officership over the long haul.

KFR: Long, but never boring. How often have we said, we may die of something, but it won't be of boredom!

PAR: Is there any calling that is more diverse, colorful, fascinating, challenging and rewarding than officership? Not a walk in the park -- sometimes intense and demanding, but always deeply rewarding.

KFR: What do you think has kept us at it all these years?

PAR: Bottom line: a sense of calling. The confidence that this is God's will for our lives. We have to admit that how that call is experienced is not the same for everyone.

KFR: Isaiah 30:21 tells us, "Your ears will hear a word behind you, 'This is the way, walk in it.'" I wish it could be that certain for everyone.

PAR: Psalm 32:8 has always been reassuring for me: "I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you." God has a way of opening a door and nudging us toward it by his Spirit.

KFR: Yes! Those who have ears to hear and hearts to obey want to respond as Isaiah did when he was touched with fire, "Here am I, send me!" However it comes, a settled sense that we are on the path of God's purpose as officers has taken us through the difficult points in the journey.

PAR: And there have been some testing times.

KFR: For one thing, we never knew where our response to God's call was going to take us. I love the plaque in our kitchen that pictures a little tent topped with an Army flag and says, "Home is where the Army sends me!" Along with all the positive and the Divine Yes that resonates in our hearts, we accept the disciplines of an Army – an Army of Salvation, an Army of peace, but nevertheless: an Army. And that means being where ever we are needed in the line of battle.

PAR: Officership is not about contract. It is about covenant. It begins with our commitment to Jesus Christ and the reality of our relationship to him. It is grounded in our experience of his saving life. Our relationship to him is covenantal. And when we have responded to his call, our relationship to the Army is really not unlike the marriage covenant. Officers enter into a covenant relationship of trust and loyal commitment: each to the other, and both to God. The Army commits to provide for its officers as long as they are faithful to their calling. The Army depends on us and we depend on the Army. But there is no binding legal contract. It is all a matter of calling and covenant, mutual trust and commitment.

KFR: One of the great joys of officership for married couples is the privilege of working so closely together in a common calling. We have been able to work off of each other's strengths, supporting and encouraging one another. You remember that at our wedding, Dad Rader quoted this verse: "One shall chase a thousand and two shall put ten thousand to flight!" As married officers we signed individual covenants, committing us to "live to win souls . . . as the first great purpose of [our lives] . . . to be true to The Salvation Army, and the principles represented by its Flag." But the Army, after all, is about teamwork, an egalitarian partnership that crosses gender lines gently.

PAR: The covenant is not intended to be joint. It is a transaction that must occur between the individual and God. It is, however, signed and sealed with a common purpose that is shared by all officers, whether one's spouse or a colleague officer with whom we may be teamed – all of this, as an accepted part of God's plan for our lives as officers in The Salvation Army.

KFR: Our covenant committed us to the holy mission of the Army. It has been expressed in many ways. The International Mission Statement is this:

*The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministries are motivated by love for god. Its mission is to preach the gospel of Jesus Christ and meet human need in his name without discrimination.*

Our calling and covenant commit us to the mission. Officership requires allegiance to the mission, under the lordship of Jesus Christ, believing in its principles and goals and methods and being fully comfortable with its ethos.

PAR: That is why full immersion in the training experience is so critical.

KFR: One of the most exciting dimensions of officership is the wide open door it provides for creativity and innovation in our service. There is such a rich diversity of ministry opportunities. And always fresh ways to address the needs of those we serve and with whom we share the Gospel.

PAR: For one thing, officership makes us part of a global missionary movement. It can provide a platform for service anywhere in the world. It puts us totally at God's disposal to send us where he will and use us as pleases him most.

KFR: Officership does not give us a blank sheet of paper and a packet of crayons and say draw whatever you want. But within the expectations and guidelines the Army affords – and the Army itself is part of a divinely creative process – there is unlimited scope for a lifetime of ministry as colorful and inventive as God by his Spirit can help us to make it.

PAR: We need to say something about officership being long-term. It is not a sprint. It's a marathon. O.K., that is a hard sell these days. Maybe, more than ever before. People tend to be into short term commitments with all options open and unhampered control of one's life choices. Let's be honest. When God laid his hand hot upon us and claimed us by his grace for this ministry, it meant signing on for the duration.

KFR: Actually, the Soldier's Covenant (what we used to call, 'The Articles of War') signed by every soldier, commits us to a lifetime covenant of service within the Army. It is part of the uniqueness of our movement that we expect that level of commitment from all our members. Officer covenants go deeper by extending this promise to exclude other employment outside the bounds of the Army until retirement, and an expectation that even after retirement, officers will give willing service as opportunities arise. This is long term.

In the early days of overseas missionary service, the candidate understood his/her covenant to be life long. British born, Amy Carmichael, famous missionary to India, committed her life to the people of India for a lifetime, never returning home for furlough, living out her life, dying and being buried among the people of the Dohnavuhr Fellowship which she founded. Elisabeth Elliott, entitles her biography of this great saint, *A Chance to Die*

PAR: Officership provides its own 'chance to die' and 'chance to live' for heaven's highest purpose: sharing the Gospel in its transforming power and living out the love of Christ for our lost and broken world. For "he died for all, that those who live should no longer live for themselves, but for him who died and was raised again" (2 Corinthians 5:14 TNIV). But let's be up front about the cost, because Jesus was. "Whoever wants to be my disciple," Jesus said, "must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it" (Luke 9:23, 24 TNIV).

KFR: Officership is long-term service: service to God and the Army for a life time. Officership is not working for the Army. Officership is *being* the Army. Officership is *belonging* to an elite 'company of the committed'. The fellowship among the officers with whom we may be privileged to serve, is *beautiful*.

PAR: What a privilege to wear the same uniform they wear. We have met them all over the world – many serving in hostile environments, in difficult and dangerous circumstances. The uniforms may differ but they are all identifiable as Army. When we meet these heroes and heroines, we know we share a common covenant and are engaged in the same great mission. The uniform itself is sacramental. Putting it on may be difficult, but as one Korean officer observed, “taking it off is more difficult.”

KFR: Whatever the challenges, the rewards of this life are great beyond telling. And best of all is knowing that to follow Christ into officership in answer to His call, is to bring joy to the heart of God. In the end, that is all that matters.

*General Paul A. Rader (Ret.)  
Commissioner Kay F. Rader  
Lexington, Kentucky  
July 2010*

## **The Fields Are Ripe** by Major Howard Webber

*Major Howard Webber, UKI Territory, provides an excerpted chapter from his sparkling book, Meeting Jesus, called The Fields Are Ripe.*

When the disciples returned from the town with food for Jesus and the woman left his company, Jesus turned to his disciples and said, 'I tell you, open your eyes and look at the fields! They are ripe for harvest' (John 4:35). This verse troubled me for years, especially the phrase 'they are ripe for harvest'. Trying to avoid the point of my personal discomfort, I sought relief in other translations, but in none was there a solace. Jesus quite clearly states that there is fruit ready to be picked, and he makes this statement amid the scepticism around him which said the harvest was yet to come, that things were not yet ready. 'Do you not say,' says Jesus, "'Four months more and then the harvest"?' It is neither his saying nor his belief.

If we have genuinely endeavoured to lead men and women to Christ, only to be met time and time again with abysmal failure or extremely limited success, we have a tendency, having reached the end of our resources of imagination, ingenuity and energy, to seek refuge from our self-condemnation, guilt and failure by telling ourselves that we are just sowers not reapers. We say that the age of harvests is an age past never to return, or an age yet to come. Or we say that the gospel cannot penetrate the rationale or the mindset of this present age, this postmodern, post-Christendom age.

We read the words of Jesus in Matthew 13:14, 15, as he quotes Isaiah, 'You will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'

'That is why we do not harvest,' we say. 'The people have defective sight and hearing!' And we back up this line of thought with a host of other scriptural recalls. Yet still our rest is incomplete. We remain uncomfortable, for we know that, despite the fact that thorn bushes, hard paths and rocky ground may predominate, good soil there will be and sufficient good soil, according to Jesus, for there to be an abundant harvest (Mark 4:1-9,13-20). In a world of deafness there are those ready to hear. In a world of blindness there are those ready to see.

So where lies the fault? Let us change the metaphor. In Luke 5:2 we read of how the fishermen, soon to be Jesus' disciples, had given up fishing because they had failed to catch anything. They had pulled their boats up out of the water and left them and were busying themselves washing their nets, resigned to the fact that they had failed.

Was it because there were no fish to be caught? Was it because the fish were uncatchable? According to the verses that follow, neither of these was the cause of their abysmal failure. Nor was the reason a lack of effort or laziness. With all their energy,

time and expertise, Simon and his companions had failed to catch one solitary fish. As Simon says, 'Master, we've worked hard all night and haven't caught anything' (v 5).

These men were not lazy. They had worked all night long, no doubt trying every conceivable technique they had, pooling all their knowledge and experience, yet they had failed. Even now they were not idle, they were washing their nets – a necessary chore for any fisherman. But this chore, however necessary, would not catch them any fish. They were no longer fishing.

We can't help feeling for them. They are so much like us. Having failed to catch fish for the Kingdom, we frequently give up and just do something closely aligned to it, something necessary even, but something that is not fishing. We assure ourselves that we are 'being faithful', 'holding on'; that 'being an influence' is sufficient; that any results are in God's hands.

Some of us will have smiled at that cartoon of a fisherman in the middle of a river in his waders, with line cast and net handy, being asked if he had caught any fish. He responds by saying that he hasn't caught any, but that he has influenced quite a few.

'It is his work not ours,' we say. 'In four months time,' we say. 'When the Church has made the changes it needs to make,' we say. Meanwhile we play at evangelism and attribute our lack of results to the non-receptiveness of the world that we live in.

We invite folk to meetings and poke leaflets through letter boxes. Some of us conduct meetings in the street, offending a few, blessing some. We busy ourselves with good works, remembering how Jesus spoke of men seeing our good works and glorifying our Father in Heaven (Matthew 5:16), and fail either to see or to acknowledge that most of the glory and gratitude falls on us rather than him. Satan, the father of lies, can use the truth very subtly to convince or confuse the less discerning. He backs up his deceit with plausible reasoning and even biblical support. Of course Jesus commended 'good works' – the cup of water (Matthew 10:42), visiting the prisoner, feeding the hungry, clothing the naked (Matthew 25:34-46). Of course nets need washing – nothing will be caught if they are not maintained. The cleverness of Satan's subtle deception is that he would make it appear that we are taking issue with the dictates of Christ himself.

We can do all these things – many do – and still miss the very core of the gospel, the central purpose of Christ: to seek the lost (Matthew 18:12), to save sinners (1 Timothy 1:15). The central issue is the eternal issue. As important as a person's present state is, as a person's present welfare is, it is not the most important thing. What matters more than anything is a person's relationship with God and where he or she will spend eternity. The Church needs to major in on this again.

The great 19th-century evangelist, D. L. Moody, used to say, 'The main thing is to keep the main thing the main thing.' I would suggest that we need to *make* the main thing the main thing again. If our boats are now out of the water and the souls of men are no

longer our immediate or ultimate concern, then all our commendable works that ought to result from an earnest desire to save the lost become merely the substitute for it.

I often think that this life is like a waiting room for Hell for those who do not know Jesus. Where the waiting room is an uncomfortable, dirty or unpleasant place, we Christians go in and decorate it. We put in carpet, running water, heating, new furnishings and other pleasantnesses to keep the occupants comfortable, amused and occupied while they wait. Most times they are grateful and appreciative. But it is still Hell's waiting room. It is somewhere that those within its confines need to be rescued from. Provide for the needy, the hungry, the lonely, the dispossessed and the damaged by all means. We should. We must. But above all else we need to be focused on getting them out of that waiting-room-for-Hell by any means possible and on to the road with Jesus to Heaven.

Dr Edward Jenner, that great physician who discovered the vaccine for smallpox, was introduced to a friend by a well-known minister, Sir Rowland Hill, as having saved more lives than any other man. Dr Jenner's reply was, 'You said I saved more lives than any other man, and that may be true. However, I would rather have it said of me as it might be said of you, that I saved more souls!'

Catherine Booth it was who, shortly before her death in 1890, said, 'I can remember a sort of inward pity for what I thought then was the small expectations of the Church ... I can remember how disappointed I felt at the comparatively small results which seemed to give satisfaction.'

## ABC's: Reflections on Kroc

by Major JoAnn Shade

September 2009

As children we learn the quasi-nursery rhyme song that concludes: now I sang my ABC's, next time won't you sing with me. The following ABC reflections are offered as a part of the song I've now been singing for about three years, specifically in relation to the development of a Kroc Center, but the principles are broader than Kroc. Hope you're able to sing along.

**Adaptability** "Here is the principle...adapt your measures to the necessity of the people to whom you minister. You are to take the Gospel to them in such modes...and circumstances as will gain for it from them a hearing" (Catherine Booth). While we've been adapting in various ways since the days of William and Catherine, Kroc is a new song that we (individually and corporately) have never sung before. We are each searching for our groove, straining to hear the notes flowing through our days. We are adapting to a new paradigm, but none of us is quite sure what it will look like when it is complete. What saves us is that we know the Singer!

**Balance** This adventure requires that we find both organizational balance and personal balance. Not the kind of wobbly, hold-your-breath kind of high wire walking, but a steady balance that lives from a well-grounded faith. As Oprah Winfrey reminds us, "I've learned that you can't have everything and do everything at the same time ." Even if we're doing it for Jesus.

**Communication** Even with all the expanding ways of communicating in our technological world, it remains a challenge to get and keep everyone on the same page. Lotus Notes calendars and e-mails are wonderful tools, but we each have varying technological savvy and comfort. We also have to realize that just because we sent an e-mail on a topic, it doesn't follow that our staff has received and/or read their e-mail. Also, there are some communications that should be handled in person (as our lawyer has recently reminded our division).

Our on-going communication struggles are made more difficult by the longer hours that the RJKCCC is open. There are part-time employees that we may not see for a couple of weeks if our schedules don't coincide. We do continue to have monthly full staff meetings where all employees are welcome but not mandated to attend. We've also established 'section' meetings to bring together all those working in a particular area that have met with some success. Yet if we were to name our biggest staff-related challenge, it would be communication. We need to TALK!

**Determination** There is a measure of resolve and even stubbornness needed to bring these centers to completion. There are times when we must do what we have to do to move the development ahead. There are times when we just have to jump through one more hoop, and there are other times when we need to battle to dismantle a hoop or two. Might we have the serenity to accept those things we cannot change, the courage

to change those things we can change (or work to change), and the wisdom to know the difference.

**Expectations** With all the hype surrounding the new centers, expectations have been flying sky-high. Joan Kroc's expectations for excellence come to us from the grave. Our communities expect us to keep our promises, while many participants do not expect to have to pay for services from the Salvation Army – after all, 'you are the Salvation Army.' Our donors expect us to be the Salvation Army, careful of how we spend the money that's been entrusted to us to use. Our DHQ's may expect our centers to be a resource to the division without realizing the local commitments we have. Tourists expect to drop in and get a tour, often with the officers as tour guides.

We expect our staff to take a crash course in Salvation Army policy and procedure, and to know how to use systems that are still developing. We expect excellence in programs from the start, and we have a "If we build it, they will come" mentality that may be naïve, especially in tough economic times. We also expect too much of ourselves as leaders, and any workaholic tendencies we have are easily exacerbated in the Kroc experience.

To manage expectations, we need to make sure that we're all telling the same story. We need to be willing to say, "This is what we can do," and offer alternatives when we can't help or provide a particular karate class. Even with the wonderful resources of the center, we cannot realistically be all things to all people.

**Future-Thinking** What will our centers look like in five, ten, twenty or fifty years? We must think to the future, programmatically and facility-wise. Just having celebrated the fortieth anniversary of the Hough Center in Cleveland, it was apparent that its inflexible facility footprint, lack of preventative maintenance, and on-going financial struggle are limiting its impact in the twenty-first century. While we can't predict the future, we can anticipate that change will occur and keep our centers open for shifting interests and needs within our communities.

**Grace** Ah, it is an amazing grace. Now is a time to offer grace for each other and for ourselves. "You deserve a break today" isn't only a McDonalds slogan – it's a gift we can give each other. In a big adventure like the Kroc Center development, we are sure to fail in some ways. For every Big Mac that sold millions, there was an experiment like Ray Kroc's Hula Burger that never made it out of the gate (grilled pineapple topped with cheese on a bun). Dan Allender tells us that "to continue to dream when failure and disappointment cloud the sun is the radical gift of hope," the kind of hope that is "a calculated risk that declares, whatever the loss, it is better than remaining where we are." Like it or not, we've thrown our hat over the fence, and have no choice but to go after it and give it our best shot. When it doesn't work out quite like we planned, we've got to have a large helping of grace to ease our sense of failure.

**History** We must find ways to honor our heritage in the midst of the new work of the Lord in the centers. In Ashland, the Salvation Army has been in operation since 1886,

and we had to consider how that history could be honored. In our case, this included story-telling with soldiers, finding a place for the existing altar and holiness table in the new building, and honoring Salvationists from prior generations through bricks and other naming opportunities. These centers are not being developed in a vacuum, but instead, are part of a long train of mission stations in operating since the beginning of the church of Christ.

**Involvement** We've worked to create a team approach to leadership and to our work within the center, but that brings its own challenges. Who does what? How do we delegate? How do we decide which voices have priority? How do we handle conflict? We're not a voting organization, so this feels like new ground.

**Joy** "I'm lovin' it!" I've heard a number of our staff say, "I love my job." What can we put in place in the planning and structure so that this will be true? Are employees and volunteers being affirmed? Are conflicts being resolved so that there aren't uneasy feelings at the center? Is there room for celebration? Are there enough flowers and chocolate? Do we as leaders love our jobs? Do we show it?

**Kites** We interviewed a candidate for one of our positions who wrote in her cover letter, "While I would love to be employed at the center, I do need to keep time to fly kites with my grandchildren." There's got to be time and space for fun, and not just for center participants. The development of these centers is hard work and very time-consuming. Every once in a while, we need to hear the whisper from Mr. Banks and Bert of Mary Poppins fame:

When you send it flyin' up there all at once you're lighter than air  
You can dance on the breeze over 'ouses and trees  
With your fist 'olding tight to the string of your kite  
Oh, oh, oh! Let's go fly a kite up to the highest height!  
Let's go fly a kite and send it soaring  
Up through the atmosphere, Up where the air is clear  
Oh, let's go fly a kite!

**Love** Can these words be said of us? "We are patient. We are kind. We don't envy. We don't boast. We are not proud. We don't dishonor others. We are not self-seeking. We are not easily angered. We don't keep a record of wrongs. We don't delight in evil. We rejoice with the truth. We always protect. We always hope. We always persevere."

**Mother** Let's be clear here. I am not your mother. Your mother doesn't work here, and your mother isn't going to clean up after you. More than that, our centers must find ways to move away from the parent-child relationships that occur so often in the Salvation Army so that we can invite people to healthy adult-to-adult relationships.

**Noise** Face it. We want noise. If our buildings are silent, we have failed. However, noise is not always welcome. While some like the strains of our Dixieland band, others would prefer peace and quiet. Crying babies in our Gathering Place make the welcome center job more difficult. We have had more 'concerns' expressed over what kind of Muzak is playing in the hallways than anything else – classical, contemporary Christian, smooth jazz, SA brass music – every switch brings e-mails and suggestion cards

lamenting or applauding the change. What is noise to one is harmony to another. Is there room for it all? “**Make a joyful noise unto the LORD**, all the earth: **make** a loud **noise**, and rejoice, and sing praise.” Psalm 98:4

**Opportunity** What an incredible opportunity we’ve been given. After all the tears and headaches, we have a magnificent facility that is making a difference in our community every day. Thank you, Lord. Children and adults are being exposed to music and art and dance and gardening and Jesus. Thank you, Lord. We have the opportunity, as does the Starbucks chain, to be welcoming, genuine, considerate, knowledgeable and involved. Thank you, Lord. Like Starbucks, we can make it our own. We can recognize that everything matters. We can be open to surprise and delight. We can embrace resistance rather than fight it. And we can leave our mark. Thank you, Lord. What an incredible opportunity we’ve been given.

### **Prayer**

’Mid all the traffic of the ways, Turmoils without, within,  
Make in my heart a quiet place, And come and dwell therein.  
A little place of mystic grace, Of self and sin swept bare,  
Where I may look upon Thy face, And talk with Thee in prayer.

William Dunkerley’s words speak to a place in the heart, yet also describe a place within the busyness of the center. A small room was initially meant as a crying room for parents to use if their babies needed to be taken out of the church services but now has been set up as a prayer room. It has become a place of mystic grace for many in our community, as has the labyrinth in the southwest corner of the property.

**Questions** Richard Rinehart asks the following five questions:

Is Jesus Christ the focus of attention around here?  
Are relationships the lifeblood of this ministry?  
Can I let go of control and step aside when I need to?  
Am I growing more conscious of my leadership values and assumptions?  
What kind of change agent am I?

**Role Model** Yogi Berra tells us that “you can observe a lot by just watching.” Many eyes are on these new centers, and our actions are being observed by children and adults alike. It is a great gift and a great responsibility. Oh, God, “Let the beauty of Jesus be seen in me.”

**Structure and System** Somewhere I ran across the concept that suggests that where the spirit is right, any structure will work. I’m not so sure of that. Our structure and the systems that support the work are important to what we’re doing. Perhaps our greatest challenge in the early days was that we didn’t have enough ‘system’ in place to allow staff to relax into their positions. We are still challenged by phones, the copier, Kroc Suites, statistical collection and accounting decisions. It seemed as though we had worked a lot on getting systems in place, and so it was frustrating to see how much we hadn’t gotten finished prior to opening. There are days when I simply want to throw

open the doors and say, “come on in” – we’ll figure out the paperwork and stats later. Perhaps there’s a spiritual lesson to be learned??

**Tension** There is a tension between two descriptors of our work: saving souls, serving suffering humanity, and making saints versus the goals of developing character, confidence, capacity and hope. There is a tension between ‘go for souls and go for the worst’ and offering programs in the arts, education, and recreation for the underserved, the undeserving (dare we say that word out loud), and the paying audience. There may be a tension between those who have been faithful to the Salvation Army through thick and thin, and those newcomers who may seem like ‘carpetbaggers’ to those who have been in the war for a long time.

Tension is not inherently good or bad. After all, without tension in the strings, a cello is silent. Joan Borysenko understands: “Some tension is necessary for the soul to grow, and we can put that tension to good use. We can look for every opportunity to give and receive love, to heal our wounds and the wounds of others, to forgive, and to serve.” Naming the tensions when they exist and valuing the hearts of all who are included will allow for love, healing, forgiveness and service to occur.

**Under Authority** Regardless of the Kroc distinction or aura, we are the Salvation Army, and as such remain people under authority. We do have unique concerns that we’d like the corporate Army to understand and to bend its long standing practices that would make our job easier, but that may not happen. We need to accept that and get on with it.

**Vision** Without vision, the people perish. The challenge of the Kroc projects is that there are a number of visions that have to somehow be integrated into a whole. First, the vision of Catherine and William Booth, that the lost of the world might know Jesus. Next, Joan Kroc’s vision that placed specific parameters around the use of her gift. Then there is the vision of the local community, that may not understand the requirements of the gift or the machinations of the Salvation Army. Add to that mix the levels of DHQ and THQ, where each person around the board table has his or her own ideas and priorities, and we have quite a task of integration. Is there room for the vision of the advisory board or corps council? The children? What of the vision of the officers who are appointed to the Kroc center development, often partway through the process? And, first and foremost, what does God want? The Kroc leader has the responsibility of taking hundreds of vision-bearing images and crafting them into a coherent film. “Be thou my vision O Lord of my heart.”

**Welcome** “There is a welcome here for you. A cup of water, a warm embrace, there is a welcome here for you.” Is that evident? Space can be designed to create an atmosphere of welcome, and systems can be developed to facilitate methods of welcome, but in the end it depends on people.

**eXamine** How will we evaluate what is happening in the centers and in the lives of its participants? We’re so busy trying to get programming started that we’ve not been very

good at building in an evaluative component. This is our baby – what if someone says it's ugly? How open can we be to feedback?

**Yes** Tony Blair suggests that “the art of leadership is saying no, not saying yes. It is very easy to say yes.” While I get his point, I suggest that our centers need to be places where “yes” is heard more often than “no.” Yes, you can do this, I believe in you. Yes, you can sing and dance. Yes, you can run and fly kites. Yes, you can love Jesus and love your brother and sister. Yes, you can be safe here. Yes, you can dream. Yes, you can hope. Yes, you can reach your capacity. Yes, you can!

**Zoo** During our assignment at the Cleveland Hough Center, definitely a precursor for the Kroc Center concept, a Salvation Army leader joined us on a busy evening at the center and commented: “This is a zoo, and you're the zookeeper.” Ouch! I'm not always good at responding in the moment, but nearly twenty years later, I can tell him that a zoo is the wrong metaphor. We don't have people in cages, and while we may have a lot of activity in the centers, it is not chaos.

It's up to us to choose healthy metaphors for our centers. While we continue to be the Salvation Army, a military metaphor may not be the only one to use in these settings. Might we also see ourselves as a circle, a harbor, a well, or the village green? How we as leaders see our centers will influence what they become.



**Time to be Holy (458)**  
by Lieut. Colonel Richard Munn

**We believe:**

**1.** It is the **privilege** of **all believers** –

**EVERYONE!**



What comes to mind with the word 'privilege?'

- Honour
- Select Few
- Chosen
- Greater Access and Advantages

In other words, this idea is not to be taken lightly, or ignored.



- Does 'privilege' contradict the word 'all?'
  - Everyone
  - No differences
- What modifies the 'all?'
  - '... Believers'
- So, what we are talking about is only available to 'believers'
  - Believers ... in what?
- If the 'privilege' is only available to believers, who *cannot* have access to this privilege?
  - Answer: Non-believers
- You have to be a 'Believer' first. This privilege 'follows,' or is 'second.'

**YOU ARE NOW INVITED TO BECOME A BELIEVER!**

## “All Believers”

- Not just the specialists
- Not just the Gifted and Godly

- Not just the beautiful people
- Not just the full-timers
- Not just the rich and clever
- Not just white
- Not just the old

## But, You! And Me!

- At school
- At work
- At home
- At the Corps

**Scripture Verse** – “Just as he who called you is holy, so be holy in all you do; for it is written: “Be holy, because I am holy.” (1 Peter 1:15-16)



## II. To be wholly

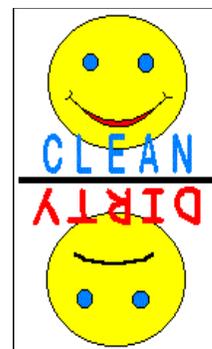
**sanctified – HOLY!**

- ‘SANCTUS’ = HOLY
- ‘SANCTIFY’ = MADE HOLY

### THE BIG IDEAS:

#### 1. CLEANLINESS (Purity)

- Opposite of ‘unclean’
  - Stained
  - Dirty
  - Polluted



## Remember – “In Thought, Word and Deed?”

- What’s inside eventually comes out
- What we say has power
- What we do is the evidence

**Scripture Verse** – “Who may ascend the hill of the LORD? Who may stand in his holy place? Those who have clean hands and a pure heart.” (Psalm 24)

### 2. SEPARATION

#### ➤ From what?

- Sin
- The wrong crowd
- Places where we can compromise



#### ➤ How can this become a negative thing?

- We become isolated
- We lose connection with people
- We begin to develop a superiority complex
- We start only thinking of ourselves and those like us

**SEPARATE FROM SIN WHILE STILL IN THE WORLD! IT CAN BE DONE!**

**Scripture Verse** – “I will have nothing to do with evil.” (Psalm 101:4)

**Scripture Verse** – “My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it.” (John 17:15 – 16)

### 3. POWER

#### ➤ A Holy Spirit Idea

- It’s ‘dynamite!’ - powerful
- It’s ‘pneumatic’ - The Holy Spirit

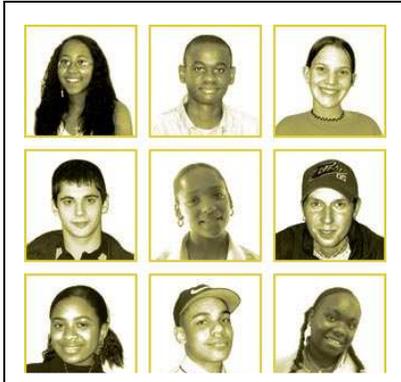
#### ➤ This can also be misunderstood and abused

- We start pushing people about
- We begin to think we are invincible
- We gradually relegate God



**Scripture Verse** – “You will receive *power* when the Holy Spirit comes on you; and you will be my witnesses ...” (Acts 1:8)

# III. That their **whole** spirit and soul and body –



## EVERY PART!

- People are complex and mysterious – full of intriguing and inter-connected dynamics.
- Unlike a computer or machine, we cannot be compartmentalized!
- Some people reduce this too simply:
  - Flesh is bad!
  - Spirit is good!

- The Salvation Army is renown for serving the ‘whole’ person
  - Soup, Soap and Salvation
  - ‘Holistic Ministry’
- We’re used to it now, but once it was a radical idea – Christians serving meals to hungry people and housing them.
- In other words there is a real ‘holiness’ to your body as well as your spirit and your ‘soul.’



- What does this **stop** us from thinking?
  - Holiness is only a ‘spiritual’ thing
  - What we do mid-week is unspiritual and unimportant
- What does this mean we can **start** thinking?
  - All of me – mind, body and spirit – is given over to God
  - Everything I do can *sync* with God

**- Worship**

- God present in the ordinary moments and tasks
- We see every person made in God's image
- God ipresent in quite surprising places and in quite surprising people and in quite surprising ways
- Work and ministry become fused into one
- Mission to the outcast

**- Work****- Play**

**Scripture Verse** – 'Love the Lord your God with all your *heart* and with all your *soul* and with all your *mind* and with all your *strength*.' [...] 'Love your neighbour as yourself.' There is no commandment greater than these." (Mark 12:30-31)

**Scripture Verse** – 'Blessed are the pure in heart, for they will see God.' (Matt. 5:8)

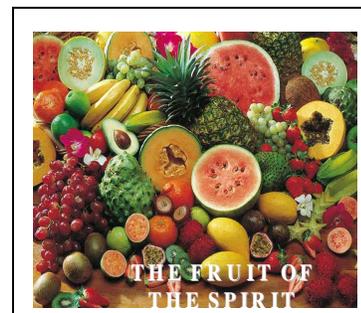
**IV.** May be ***preserved blameless*** unto the coming of our Lord

Jesus Christ – **EVERY DAY!**

**PERSONAL INVENTORY – Fruit of the Spirit**

**Scripture Verse** - 'The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.' (Galatians 5:22 – 23)

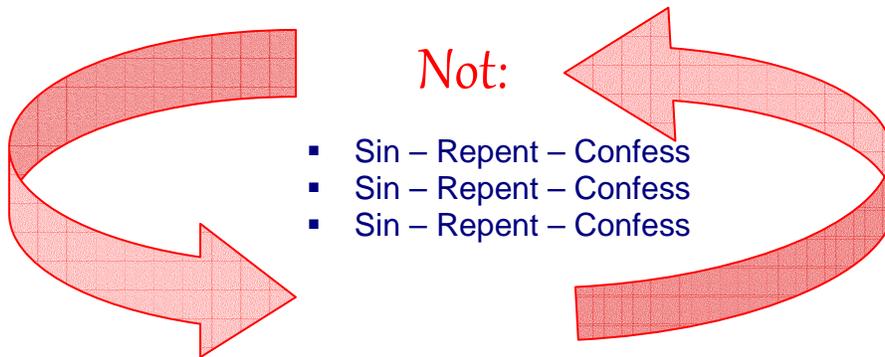
- **Love** – do I love people?
- **Joy** – am I joyful regardless of circumstances?
- **Peace** - do people see my inward peace?
- **Patience** – am I patient with people?
- **Kindness** - am I Kind toward everyone I meet?
- **Goodness** - do I want the best for others?
- **Faithfulness** - have I kept my commitments to Christ?
- **Gentleness** - is my strength under control?
- **Self-control** – do I keep my appetites under control?



- The 'Fruit Test' is non-negotiable!
- We can't just delete the 2 or 3 we struggle with
- It's all 9!

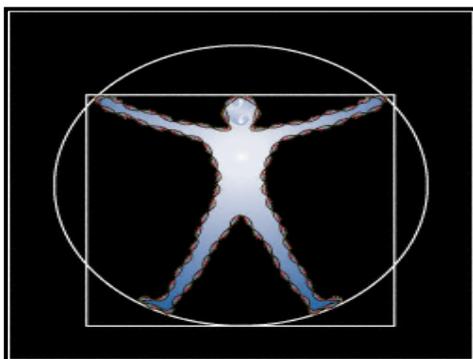
Here's where it gets really wild! We believe that a believer can be holy

- right now
- here on earth
- every day
- all the time
- *before* they go to heaven!



Not:

- Try here and do as well as we can
- Accept compromise as part of the deal
- We can only be perfect in heaven



**Scripture Verse** – ‘May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.’ (1 Thessalonians 5:23)

Here's what The Holy Spirit helps us avoid:

- Up/Down journey of faith
- Hot/Cold towards the Lord
- On/Off commitment

Here's what Holiness is not:

- A List of Rules – No movies, make up, tattoos or dancing!
- A Dress Code – Long skirts. Shirt and tie please!
- Safe Forever – No Get Into Heaven Free card
- Exemption from life's challenges
- A joyless experience – Nice people in a really grumpy mood



## Instead we can be:

- Integrated – It all syncs
- Focused – The single eye
- Resolved – My mind is made up!
- Holy – Everyone! Every Part! Every Day!

**Scripture Verse** – “Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!” (Luke 11:11 – 13)

**Scripture Verse** – ‘He will baptize you with the Holy Spirit and with fire.’ (Matt. 3:11)

## **A Higher Up Religion** by General William Booth

Originally printed in, *The War Cry*, No. 3.- Jan. 10, 1880.

Reprinted in, *Holiness Readings. A selection of Papers on the Doctrine, Experience, and Practice of Holiness*, Salvation Army Book Depot, London, 1883.

---

A lady in one of our large cities, who takes a great interest in the doctrine of holiness, and who had sought me out because she had heard I love the same blessed truth, gave me a rather curious account of the way in which the Lord had led her into the possession of this pearl of greatest price. She said, "I was a member of a Presbyterian Church, and had been converted for some years, but for a long time had been living in a poor half-hearted condition, my special difficulty being a hot and ready temper. I became convinced, and hardly knew how, that there must be a religious experience far beyond mine, but knew nothing about it. I talked to the Elders of my church, and sought counsel and guidance from my Minister, but they could tell me of nothing better. I prayed and searched my Bible, but got little forwarder, saving getting more deeply convicted that God had more of power and peace and joy for me than I had ever enjoyed.

One day while walking in the city I saw on the other side the way a lady whom I knew by report to be more than ordinarily zealous in religion, and it occurred to me that she might be able to answer the problem that was perplexing and agitating my heart. At once I crossed the street, and, stopping her, said, 'Miss \_\_\_\_\_, can you tell me anything about "*a higher up religion?*" I knew no manner by which to describe the experience that the Holy Ghost had set me hungering after, and so in the first words that came to my lips, that seemed best to indicate what I wanted, I called it 'a higher up religion.' She smiled, and said she did not exactly know what I meant, but some friend had lent her a book entitled 'Holiness by Faith.' She did not know what it contained, for she had shown it to her Minister, and he had pronounced it a very dangerous book, and charged her not to read a word in it, but to return it at once to the owner. I said, 'holiness,' that is what I want, and I suppose it must be had by faith. So I borrowed the book, read it, received the truth it taught, and more than this, according to its teaching I knelt down and trusted Jesus Christ to save me from my evil heart and from my bad temper, and he saved me there and then, and though many months have passed away He saves me to-day."

Not it seems to me that there are a good many people who have some inkling, some very strong suspicion that there must be a religion higher up than that which they enjoy; that for them there must be some joy and assurance and power in religion that is far above and beyond anything they experience and know. Something nearer in word and victory and glory to the plan and pattern and practice of the Prophets and Apostles and Martyrs; nearer the plan and pattern and practice of Jesus Christ, who is not only our

Great Teacher and Redeemer, but our Example-something nearer than all-perfect principles and practice of the Great God Himself.

For my part, I hardly see how the religion of many of the professed followers of Jesus Christ could very well be *much lower down*, for is it not down, down, until nearly into the world itself, and lost sight of there. It dresses, and dances, and goes to theatres and concerts. It grubs after money, and idolizes, and toadies and fawns on rank and position whatever the morals and godlessness of the said rank and station may be.

Low enough. It is consequently all uncertainty and weakness. Sure of nothing. It doubts the forgiveness of sins, doubts inspiration and hell, Calvary and immortality, and angels and devils, and God Himself so far as any active interference with the things of this present every day world is concerned; in short, all else that it cannot see and hear and in general apprehend and handle with its five bodily senses.

And what follows? Why the religion of to-day, this fashionable religion, even the very choicest of it sins and repents, and then sins again; the things that it would do those it does not, and the things that it would not do those it does. And, then to descend to a still lower depth, it argues from the very Scriptures, and proves to its own satisfaction, and the easement of its own benumbed conscience, that this is the very condition of the soul that God desired and has planned His people to enjoy.

Yes; there is something higher up than this. But how much higher? In our dissatisfaction with this state of things we must not rebound too far and make the standard of a possible ascent too high. How much higher up? Can a question be more interesting? Can a question be more important than that which asks how much of holiness, and power, and victory, and God, can be possessed down here in this very present world. Oh, what books have been written, what sermons have been preached, what hymns have been sung to describe and make plain to us the possible attainments of the heavenly state. Every hour of every day multitudes are carried away with ecstatic expectation of what they are going to see and hear, and feel, and be, on the other side of Jordan. But are there not wonderful visions, and revelations, and signs, and feelings, and capacities, on this side of Jordan, that are worth inquiring about. In the kingdom of glory, above the stars, no doubt it will be grand beyond conception; but, short of that, down here in this lightly appreciated kingdom of grace there is a great deal that is well worth possessing, a very "kingdom of heaven" that is worth acquiring though it do require some force to take it.

You may have to wait a few years before you are summoned to the fourth heaven; meanwhile, perhaps the first, or the second, or the third heaven may have some charms for you. Anyway many of our readers will readily confess that there are conditions, and experiences, and enjoyments, and revelations, and baptisms, far exceeding in height, and length, and depth, and breadth, anything they at present know and feel and possess. Let us inquire concerning them. Don't be afraid, dear reader, we are not going off into any intricate and puzzling theological disquisition; we simply propose to

present a few particulars of this higher up religion, and to point out the shortest and easiest, nay, the only method of getting up into it.

We will begin with cautions. Perhaps we ought to do, although we are not quite sure about it. We used to think we ought always carefully to guard ourselves from being misunderstood, when we came to talk about how much grace can be had down here, in order to prevent people believing *too much* and aiming *too high*. But really when we find almost everybody who talks or writes about gracious gifts, and powers, and privileges, warning everybody else that they are not to expect too much, that God cannot save from this evil or bring them into that good, we are led to doubt whether we ought not to throw caution and prudence overboard, and go in for the things as God does, for there is very little caution and prudence (so called) in God's book and plan. However, we will give a caution or two in the proper orthodox manner.

AND HERE LET ME SAY THAT THERE IS NO PLACE IN CHRISTIAN EXPERIENCE SO HIGH UP AS TO BE BEYOND THE SIGHT AND REACH AND TEMPTING POWER OF THE DEVIL. You cannot get out of the sound of his voice, nor from within the range of his strong bow, and of his poisoned-barbed arrows. Though you do go to live in Hallelujah Terrace, on that right-hand side of Thy-will-be-done Street, which is a goodly street of very pleasant situation that runs along the brow of Full Salvation Hill, leading straight up to the pearly gates that open on to the Golden City. Though you should be enabled by divine grace thus to fix your abode on high, satan will find you out, write down the number of your dwelling in his memorandum-book, and will come and go thither far more frequently and with far more determination than he does now you reside in that dark, damp, and doleful Grumbling Alley which runs directly out of Doubting Street, in the parish of Self Indulgence. Get higher up, a very long way higher up, by all means; God and angels, your own peace, and every possibility of usefulness urge you to get higher up; but remember that the devil will follow and harass you there even more than he does in the low lands, where now, perchance, you dwell.

Get higher up, and you will not only present a better mark for the enemy, but be, in his estimation, better worth while shooting at, nay, he will find a new necessity for shooting at you. Satan pays little heed to those who, while professing godliness, are all the time destitute of its power. He has no need to trouble himself with and about such, seeing they could not very well serve his purpose better. Any next to these are those who, having a measure of grace, and still only partially renewed, who, along with undeniable evidence a work of grace, manifest, in words, temper, and habits equally undeniable evidence of the continued existence of much remaining evil in the soul. These live in a very mixed life, and consequently a life of both good and evil influences. Alas, the evil is often greater than the good; but only let such come up to this higher platform, let them wash their robes and make them *white*, let them get emptied of self and sin, be made pure in heart, and come to know the love of Christ which passeth knowledge, and be filled with all the fullness of God, and then their lives will be so striking a testimony for God, and their power with God and man will be such that the devil will feel called upon, nay, compelled, in the interests of his kingdom and glory, to attach them with all his

might, which he will most assuredly do, either as a roaring lion or an angel of light, as he may judge most likely to succeed. But attack them he will.

But, thank God! There is provision made for victory. No weapon formed against faithful, obedient, believing souls shall prosper. There are three sources of temptation, and only three, namely, *the world, the flesh, and the devil*. Provision is made in the scheme of redemption for our overcoming each of these three great enemies.

First source of temptation, The World, of which the Holy Spirit says, "This is the victory that overcometh the world, even your faith."

Secondly, The Flesh, of which the Holy Ghost says, "If ye walk in the spirit, ye shall not fulfil the lusts of the flesh."

Thirdly, The Devil, of which also the Holy Ghost says, "The shield of faith shall quench all the fiery darts of the wicked one."

It must be so. Although God allows the attack, he has made arrangement for its defeat. Victory is not only a possibility, but a probability, and may, thank God! Be made a dead certainty. Fight on! Then, my comrades; and as you fight you may sing-

What though a thousand hosts engage  
A thousand worlds my soul to shake?  
I have a shield shall quell their rage,  
And drive the alien armies back.  
Pourtrayed, it bears a bleeding Lamb.  
I dare believe in Jesu's name.

## How to Teach Holiness

by Commissioner George Scott Railton

*Originally appeared in The War Cry, No. 36, August 28. 1880.*

*Reprinted in the book 'Holiness Readings', 1883.*

1. "In order to make the meaning of sanctification clear to the mind it is necessary first of all to go to the very root of sin's disease, and let people see how it is that sin so plagues and distresses those who are born again of the Holy Ghost. Those who are only taught to look at that which is outward and manifest are not to be wondered at if they fail to see properly what they need, and what God can do for them, and therefore only seek after and get deliverance from the outward signs and manifestations of sin".
2. "Take the greatest pains to show by Scripture and by all sorts of illustrations, how man's nature has become, through the fall, so corrupted as to be inclined towards evil, so that even when men are saved and become fully devoted to the service of God, their nature still leans in the direction of all that is opposed to His will, so that between the spirit and the flesh there is constant strife, each struggling at every turn for mastery, and the world, assisted by the flesh. Describe this battle particularly, showing just what passes within at certain moments".
3. "Point out the evidences of this depraved nature in the little child, and show how the very same selfish and other evil tendencies which as exhibited by the little ones are those which cause the inconsistencies and inward conflicts of the saved man. Get all to see that it is no use trying to make the fruit of the tree good by care and pruning whilst there is a mixture in the nature of the tree, causing it to produce fruits of the two opposite kinds, but that the only sensible plan is to get the tree itself made altogether such as you wish its fruit to be".
4. "Contrast the fruits of the flesh and those of the Spirit, making all understand that God just as absolutely requires that the fruits of the flesh should cease to grow and that those of the Spirit should be abundantly produces as if it were not natural to men to bring forth the one and not to bring forth the other. From the conflict which all are conscious of upon this subject, and from the shame that is felt when the fruits of the flesh are made manifest, you can convince them that only the one sort of fruit should exist, and that they can never have a truly peaceful and happy life till this is the case".
5. "The facts of their heart experience must greatly weigh with them all. All men desire to live at peace within; but the struggle, whilst the heart is divided, is so violent and produces so great discomfort that everyone longs for ease. It is then that the prescription of any spiritual quack who offers a false peace is valued. It is for you to show how a real enduring peace can alone be had, by abolishing the force which was against the Lord altogether, and thus leaving the heart free to enjoy and to follow Him fully. Those who have been led into the enjoyment of a mere superficial peace by means of what is called a "moment by moment" faith, or "power over sin", cannot in many cases be shown how they have been misled until the breakdown of their system

or their peace open their eyes. Yet there are cases in which such persons become so painfully conscious of the effort to keep believing that they can be awakened to the face that the peace they have is not the perfect peace of those whose minds are stayed not upon their own faith, but upon Him who bears up the world".

6. "Explain, in general and in all particulars, the Righteousness of God. That it is ceaseless, certain, willing, conformity in everything with His Will, which makes perfect service and perfect freedom, pressing, especially, the grand principle that the Will of God is to be done by me here, just as I shall do it in Heaven, and that my will is to be as fully united with Him therein now as hereafter".

7. "Make everyone see that such a state of things can only be brought about and continues anywhere by His being enthroned as the actual, absolute and undisputed King. That His Will was not done in Heaven fully whilst Satan was there, and that which hinders its perfect fulfilment in any heart is the fact that the devil has some authority therein".

8. "This will bring fresh assurance of God's will and power to cast out the producing cause of evil within, and so to take full, absolute and perfect possession of our whole being for Himself. The depraved condition of the heart is one of the works of the devil, which Jesus came on purpose to destroy forever".

9. "Point out the fact that godliness, the being like God, is all through the Bible continually regarded as a possible state for men, and that whatever is not of God is classed together as ungodliness, whether it be murder or one evil thought. That everyone who is not godly is so far ungodly as they are unlike God, and that God can only have perfect fellowship with those who are living on His level of pure light and love. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin". - 1 John 1:7."

"This fact will show with what eagerness He must desire to make all men godly. Indeed, every consideration of Him, His character, position, power, authority, and glory, must convince anyone who will look at it, that God cannot be willing for His children to be kept in a state of partial division from, and opposition to, Himself".

10. "Upon the other hand, dwell upon the purposes, powers, and acts of the devil, and show how the existence of evil anywhere favours his plans, and its destruction defeats him. Describe his triumph whenever any one of God's children is disgraced, or brought into difficulty or sorrow through sin, and show that those who do not receive all God intends for them aid Satan's cause".

11. "In all our descriptions of holiness, be careful always to keep to the front the fact that what is meant is the separation for a person from everything including themselves and their all to God, so that they come as fully into His own possession as if they were in Heaven. It is, of course, one consequence of this that the holy person receives Heaven into himself".

"But it is very necessary always to keep in mind that the benefit to the man is a consequence and a secondary matter, not the thing to be desired and sought after. The commonly received, selfish theory of holiness is, that it is the getting of Heaven or of God into your heart and life, and the disastrous result of this sort of teaching is, that men take advantage of that boundless generosity with which God does pour peace and blessing into their seeking souls, and yet make no suitable return".

"Now, whatever those do who make holiness their speciality, who occupy all their speaking time and strength with it, and will scarcely stoop to what they call the lower work of saving men from hell, remember that our business is not firstly to seek men's happiness, but firstly to seek the kingdom of God, which will bring everything also. Therefore be ceaselessly on your guard against the subtle attempt of the great enemy to put man first, even at this critical point, and do your utmost to make all see that they are to seek for holiness not that they may be benefitted, but that God may have them entirely in His hands, to do His pleasure. Tell how for ages He has longed for a people who should be peculiarly His own, as utterly separated from sinners as Jesus was, and as perfectly in union with Himself in every way. Tell of all His weary waiting and disappointments, and of His longsuffering, patient love, and long that He may have the joy at last of seeing some such people".

12. "Never lower the price of holiness. Point continually to the Cross, and show how real devotion to God must bring everyone into just such a position-suffering the loss of all things-a separation both from Heaven and earth; from Heaven, because they must lose much of even the quiet and spiritual enjoyment they might have amongst saints to plunge down amongst the lost; from earth, because they must be utterly hated "of all men;" and upon all this, instead of brightness and success, clouds and tempests and shame and apparent defeat. Bring people to that and you will get some real saints that God will delight in".

13. "Impress continually upon those who love God the reality of the Judgement Day, as far as their own treatment is concerned. Amidst the general idea of being upon the right side, men lose sight of the more special descriptions of that day, which all point to the most careful and precise examination of each one as to what they have done and the exact distribution of reward and punishment according to men's deeds".

"It is, alas! only too needful to remind the Lord's people that He is not mocked, but that what a man sows that shall he reap. He that sows sparingly, we are expressly told, shall reap sparingly. Those who have largely sown to the flesh shall just to that extent reap corruption-shall see their works burned up with the King's indignation, and their names branded with irrecoverable shame for having so carelessly and unfaithfully served Him. God is no respecter of persons, and if He has marked out for ever the sins of Noah, of Abraham, of Moses, of David, and of Peter, let those who are so infinitely below all these in the general tenor of their lives expect a far more damaging exposure of all their impurities and faults before all mankind. It is evident that every saint is as surely preparing his own everlasting standing and destiny as every sinner. There will be many

of God's ransomed ones who will meet Him not with joy but with grief. Press everyone as to how they would like to be suddenly brought into God's presence out of their present position-at home-at work-in the Army".

## Man's Chief Good

by Catherine Booth

*Notes from an Address by Catherine Booth at Manchester, 20th January 1882.  
As found in The War Cry No. 114, February 23 1882,  
and reprinted in 'Holiness Readings', 1883.*

As I look round this morning, the question presents itself to me: "Is there no way of showing people-and especially young people, before the terrible, trying, and harrowing experience of a lifetime, which it seems to take most people to learn it-is there no way of teaching people the great truth, the one end which God has in view in human life, yea, in allowing the race to continue, and in His dealings with the race all the way through, the one great lesson which we must learn if ever we get to Heaven, namely, THAT GOD IS THE GREAT GOOD, the one satisfying portion for the human soul?" Then I said, "O Lord, do thou teach it to them. Reveal to them by Thy Spirit that Thou art the end for which they were created".

Satan has deluded the race by getting them to imagine that other ends, and things, and beings are the great good for which they were made. One young man sets his eyes on a beautiful young woman, loves her, and thinks that she will be his great good. She will be a great good, if she is a godly girl, but not THE great good for which he was made, and therefore if he stops shot there, he will miss the mark, and God will perhaps have to take her away from him, to show him his mistake, and to lead him to seek his happiness in God.

Others think that getting on in the world, getting fame, reputation, or wealth will be their great good; they toil, and labour, and take a great deal more pains for it than will do them good, or satisfy them if they attain it. Oh! how many of these disappointed men I have talked to! Men whose life was almost gone, as their silver locks and tottering limbs testifies, and, as they have looked back on their life, they have admitted, directly or indirectly, as I heard a man say a few days ago, "Yes, my life has been a mistake!" Such people try to satisfy their souls with that which can never satisfy them. Happy if, at last, like the prodigal, they find out their mistake, and turn to God before ALL IS LOST FOREVER!

Others make their family their great good. They say, "I will make that boy this, and that girl the other;" but there is hardly a parent on earth can do with his children what he desires, and he finds that even his children are not his great good. I hear there are some of you that say "Amen" to that; but you will have bitterer things yet. God is bound to disappoint you, if He would save you, while you place your affections and ambitions on anything short of Himself. He made you FOR HIMSELF, and He will have you for Himself, or He will have to shut you up with the devil and his angles. The universe will only be divided into tow parts at last,-those who will be for God, and those against Him. If you do not take Him for your great good now, you will be reckoned amongst those who are against Him then. Those beings that have affinities for each other gather together. If there were no God, and souls continue what they are, if after death your

inclinations and dispositions are evil, you will go with the evil. The good will all go to the right hand, because right is right; and the bad will all go to the left, because wrong is wrong.

I have had rather a sharp tussle with the enemy this morning. As I was coming along in the bath chair I was taking myself to task, for I like to come to the foundation of things, and see where I am. It is fearfully possible for anyone to get wrong, for the devil has a new trap for each day. I was pulling myself up before some questions which satan had been thrusting before me. As I was reading in private this morning, this line struck me very forcibly-"Because thou hast trusted in thy way, and hast not trusted in the Lord," etc.

I said, "Oh, Lord! am I trusting in my way in anything?" Then I examined myself thus: - I said, "Supposing this were to happen so, and that were to happen so, all contrary to my way-to my poor judgement of what is the best. What would I do then?" and my heart said, "I would still trust in Thee, O Lord! Nay, if Thou should strip my of everything, and leave me naked and desolate, I would still trust in Thee, and still seek Thy kingdom; and if there were a possibility for me to be sent to hell, I would set UP FOR THEE THERE!" That was enough for the devil; he went off, and has not troubles me since; and as we were singing- "Jesus has satisfied,"

I said, "Yes he does!" I have had many a hard battle, and been worsted many a time in learning this lesson of life-that God is THE GOOD OF HIS CREATURES. God is a jealous God. You know how you husbands would feel if you thought you had a rival in your wife's heart; or you wives, in your husband's; or you parents, in your children's. God is a jealous God, and He will be the first and last, and All and in All to the soul. He will have all creatures subordinate to Him, and used for, and in Him, and if you will do that, He will give you a happy time of it; but, if not, you will have a rough time of it. He cannot save you till you are brought to it, and if you won't make up your mind to it, you will be stripped and whipped again and again till you do, and if you will not, after all, you will be cast into hell. Now make your choice. I have made mine, and I will go through with it, and see how it ends. It has begun very nicely. I thought as I heard my third boy speak, "Yes! I would rather have him there than sitting on an emperor's throne, and swaying a sceptre over an empire".

Now, this is what God wants of every one of you. He says, "If you will choose Me, I will choose you. My eyes run to and fro over the whole earth, to show Myself strong on the behalf of those who will thus choose Me. If your heart is perfect towards Me in this sense, I will put my great, long arm down, and I will hold you up and confound your enemies, vindicate your character, and bring out your righteousness as the sun. Trust Me, and I will look after you. I will choose your wife, or your husband, if you are to have one, guide you and provide for you, be near you when sick, and with you when dying. Whether I allow your head to be cut off like John the Baptist's, or let you be martyred like Peter, never mind, I WILL BE WITH YOU, and you shall be WITH ME FOREVER. Now, will you thus choose Me? Will you, will you?" The Lord help you, now and for ever. Amen.

## **Start Living Young**

by Commissioner Wesley Harris

IT must be a shock to come to dying only to discover that one has never really lived! I am now way beyond three score years and ten and determined to live until I die, but I am glad that I really started living when I was young. I could easily have wasted my years on material pursuits and finished up with nothing to show but money and what it could buy. As it was, when I was still in my teens I decided to 'lay up treasure in Heaven' and have found spiritual treasures on earth as well.

Of course, I am far from perfect but I have long been forgiven and now I have no serious regrets about the years which have passed – which is more than some of my wealthy friends could say, for all their bulging bank balances! It is as we learn to give that we learn to live and we are never too young to learn that.

As a teenager I fancied a career in journalism then in a youth council session a very simple question hit me like a bolt from the blue. When an appeal for candidates was made some one asked, "That about you, Wesley?" and I realized that a vocation is more than a job. For me, this meant becoming a Salvation Army officer. It was no short-lived spasm of youthful enthusiasm. Very quickly I became a candidate helper running a small corps while still doing part-time studies along the way - and sixty five years later I still relish opportunities for ministry.

In Ecclesiasties 12.1 it says "Remember your Creator in the days of your youth". I am so glad I did just that, and would ask some reader, "What about you?"

## **The River**

by Major David Laeger

“Deep calls unto deep”  
ever increasing the distance  
between Thy heart and mine.

Yet the deeper we go,  
the closer we become,  
even as one,  
as if my small tributary  
passes into Thy great waters.

What stones and earth  
had marked my undulating path  
now joins the force of Thy might -  
a rippling, rushing river  
wearing down the stones,  
overflowing the earthy banks,  
onward, downward  
into the fathomless eternal sea  
of Thy love  
where all of me is lost in Thee.

Thy Presence  
deepens my essence,  
and will do so  
over and again –  
until the vapors lifting from Thy sea  
precipitate afresh upon my soul;  
until the stream at last  
flows sweetly, smoothly, deeply  
like rivers of water  
from my inner being -  
O Lord,  
I thirst....

DL (6/18/2010)

## Dreams and Visions

by Captain Andrew Bale

*"This article was written while my soul was still very much being melted and moulded by the fires of conversion. It expresses a simplistic approach motivated by a naive optimism which cares nothing for the complex issues that are supposed to surround the ongoing survival of the Salvation Army and its mission. 13 years on, whilst I wouldn't want to change it, I would like to clarify its perspective. The article is not suggesting that smartness, uniformity and professionalism are sins but that 'God opposes the proud but gives grace to the humble.'*

The word humble in a Christian context has very positive connotations unlike the word humiliate or humiliated which have very negative associations. If the Salvation Army refuses to humble itself then God will humiliate it because his 'strength is made perfect in weakness'. If the only soldiers that God can find who are prepared to be totally dependent upon him are those with gravity down their ties who wear brown shoes with their uniform and sing out of tune then those are the soldiers he will use to win the world. One of the greatest enemies of the Salvation Army has always been (and remain) a self-sufficient professionalism that has no need for God." Andrew.

*In 1997 the UKT Church Growth and Planned Giving Department launched an essay competition titled "Do you see what I see?" Salvationists were asked to visualise what the Army would be like when 20/20 Vision is effectively accomplished. My entry came second and is published here as it first appeared in the UK Salvationist on 13 December 1997.*

### Dreams and visions

"The optimist is right. The pessimist is right ... Each is right from his own particular view, and this point of view is the determining factor in the life of each. It determines whether it is a life of power or of impotence, of peace or of pain, of success or of failure," said R.W. Trine. He was stating the eternal truth that what we believe today has a significant bearing on tomorrow.

Spiritual health has always been associated with 'dreams and visions'. At Pentecost Peter quoted Joel, who clearly predicted that the hallmark of God's ultimate blessing would be young visionaries and old dreamers.

Spiritual death, on the other hand, has always been associated with a lack of vision. The Book of Proverbs declares that 'where there is no vision the people perish' (29:18 *Authorised Version*).

What The Salvation Army will be like in 2020 is dependent on where we see ourselves now. Today's priorities are the building-blocks of tomorrow. The fruit harvested in 2020 will be the result of seeds sown in 1997. As General George Carpenter said, we will always be what all our yesterdays have made us.

Accepting the foregoing as fact we are faced with thousands of possible permutations. The Salvation Army is made up of territories made up of divisions made up of corps made up of soldiers. Every cog within the machine is unique and therefore the collective elements (or corps) within that machine will also be unique.

For the sake of brevity I am going to focus on only two of many potential scenarios.

My comments are generic and not targeted at specific corps or individuals. These visions are not portraits lovingly painted but ugly caricatures, harshly drawn in the hope that they will provoke debate. Individuals who see themselves or their corps portrayed in this essay have no need to defend themselves to anyone other than God. If the cap doesn't fit then please don't try to wear it!

As a Salvationist I see the development of two separate movements within our organisation.

The first was accurately predicted by Samuel Logan Brengle and is primarily secular. Its priorities are intellectual achievement, social acceptance, attention to detail and musical expertise - all of which are commendable in their own right.

This Army, as Brengle says, will never fail for want of resources. It will feed from within, nurturing recruits in its own nurseries and rescuing the wounded from other corps.

The high feasts of this Army will be large musical celebrations, justified on the grounds of building bridges into the community. The music presented will be, on the whole, exclusive and require the possession of certain qualifications if it is to be fully appreciated.

The unsaved targeted by such an Army will develop positive relationships with the Movement but will remain onlookers. Admiring and respecting the old lady from a safe distance, they may even lend financial support but they will never become converts or disciples.

Recognising its inability to integrate fully with its audience, this army will experiment with compromise. Total abstinence will be up for discussion on the basis that man-made morality should always come second to what on closer inspection might prove to be biblical pragmatism.

Uniforms, titles, flags will be fanatically protected yet this Army will be neither evangelistic nor militant. It will be insular and incestuous - its parochial attitude marked by pride and blind loyalty.

It will be an Army that meets once on a Sunday with no literature evangelism and no open-air work, the majority of soldiers funding a minority workers who continue to maintain in-house community service programmes.

There will be no Bible study or prayer other than the liturgical remnant still recited on a Sunday.

The social services of this Army will be isolated from the corps programme and rely heavily on funding from outside agencies. The restrictions placed on them by funding will sound the death knell of any remaining evangelistic enterprise.

It will be a justifiably proud institution, self-sufficient, respected and accepted at the highest level of society but, as Brengle warns, it 'will no longer be shepherds of the lost sheep' and 'God will no longer be with it'.

The second vision I would like to resent will be born in the unsuspecting manger of poor corps.

Such corps, as a result of economic reality, will lose their additional financial subsidies and find themselves threatened with closure. Like the prodigal they will discover that lack of funds and impending death has wonderful way of bringing you to your senses. Even so, some will curl up and die.

Others will rediscover the truth their forebears prospered on and this truth, when applied to their circumstances, will set them free. The truth is that 'God's work done God's way will never lack God's provision'.

Such corps have never been hampered by the chains of musical expertise, the bondage of ceremonial uniforms or the doubting which so often accompanies educated liberalism.

Over the years they have become the homes of the disenfranchised within our Movement - misfits who tried every corps within the division until they settled here. They felt at home here and they stayed.

Here it doesn't matter whether you sing in or out of tune. As far as the band is concerned the only qualification is to 'make a joyful noise' (it doesn't even have to be 'unto the Lord').

Here you can wear brown shoes with uniform. Here you feel not only accepted but used. The decision to stay is not spiritual but practical.

Physical, emotional, intellectual and spiritual poverty combined with a naive hunger for something better has often proved to be the breeding ground for revival.

At first this Salvation Army will take God at his word because it doesn't possess the capacity to entertain any other possibility. God will bless its inherent humility and soon its members will believe not by default but through experience.

This Army will grow for two reasons. One, The Salvation Army was raised up to reach such people. Two, because they share a culture with those around them.

Contrary to popular opinion, the artistic highlight of many secular social occasions is still a drunken rendition of 'The Birdie Song'. Ultimately this Salvation Army will speak to all sections of society just as it did once before. It will be both militant and evangelistic. It will learn (painfully at first) from the pitfalls of previous revivals and insist on making disciples as well as converts.

In moral terms there is little to choose between these two Armies. The first Army is smart, organised, polished and respectable; its troops unquestionably sincere and committed. The second Army merely confirms the principle that God's glory is better served when the material he works with is (in worldly terms) inferior.

One man's dream is another man's nightmare and you may choose to dismiss both of the above scenarios as unlikely. But if we want a Salvation Army in 2020 then we must 'make the future in the present'.

Already corps once threatened with closure are seeing spiritual rebirth and growth. This is the Lord's doing and only he can take the credit.

However, corps which dispensed with the praise meeting because the band played to the songsters and the songsters sang to the band are now looking to do away with the salvation meeting on the same grounds. Literature evangelism is disappearing and open-air evangelism is on the decline. In contrast our music festivals become grander and greater by the minute.

Look and you can see two brothers struggling like Jacob and Esau for their father's blessing. One bullish and blind, the other weak and wily.

One sees that blessing as his by right. He is strong and disciplined and has earned it. The other has always looked to his mother (in this case the bottomless purse of THQ) to protect and further his ambitions.

Who will win this struggle? I believe it will be the weaker. Why? Because if you reminded him that Christ came to call the unrighteous he would find comfort in the thought. If you said the same to his brother he would take offence.

The first Army is the Army of the optimist. He thinks his position is unassailable and he's right. The second Army is the Army of the pessimist. He thinks he will fail and he has.

Ultimately the Army of 2020 will be the Army that God calls. God is not bound by tradition but the Bible does prove him to be consistent.

When it comes to armies he prefers to start with the bare minimum. The soldiers he calls are amateurish, unskilled and usually led by a coward. If you don't believe me, ask Gideon.

## **“Shut Up Woman and Make Me a Bacon Sandwich”**

by Peter Lennox

Interpreting 1 Corinthians 14:33b-36,  
in light of ‘ὁ νομος’

Dedicated to:  
Major Katerina Lennox

*“She speaks with wisdom,  
and faithful instruction is on her tongue.  
She watches over the affairs of the household,  
And does not eat the bread of idleness,  
Her children call her blessed;  
Her husband also, and he praises her;  
Many women do noble things,  
But you surpass them all.”  
Prov. 31:26-29*

I also want to thank everyone who has been part of helping me finish this paper, thanks to everyone who has read through it, and corrected my mistakes.

And to my wonderful housemates, who have made university amazing.

Contents Page

Preface	44
1. Introduction	45
1.1. Textual Context	46
1.1.1. The Epistles to the Corinthians	46
1.1.2. Other New Testament Texts	46
1.2. Scholarly Solutions	47
1.3. Interpolation	49
1.4. Law	50
2. Women in the Hebrew Scriptures	
2.1. Genesis: Creation and Order	52
2.1.1. Genesis 1: The Creation Poem	52
2.1.2. Genesis 2: The Creation Narrative	53
2.1.3. Genesis 3: The Fall	54
2.2. Mosaic Law: Women and Worship	56
2.2.1. Leviticus 12 and 15: Purity after Bleeding	56
2.2.2. Deuteronomy 12 and 16: Festivals	58
2.2.3. Numbers 30: Vows	59
2.3. Righteous Women	60
2.3.1. Deborah: The Female Judge	60
2.3.2. Hannah: The Silent Prayer	62
2.3.3. The Wise Woman of Abel Beth Ma'acah: Adviser	63
2.3.4. Conclusion of Righteous Women	64
2.4. Other women of the Biblical text.	64
2.4.1. Michal: Silenced Wife	65
2.4.2. Judith: Sexual Warrior	67
3. Talmud and Midrashim: Jewish Oral Law	69
4. Pauline Irony	72
5. Conclusion	74
Bibliography	75

## Preface

Anyone who knows me, knows I'm not a champion of women's rights. On the contrary, feminists dislike me, mainly because I say things in order to provoke and cause controversy. Even the very apolitically correct title of this paper is purposefully selected in order to get people's attention. The full meaning of which should reveal itself as one reads through this paper.

Nevertheless, I am the son of Salvation Army officers, Majors David and Katerina Lennox. My Mum was ordained in 1985, a year after my Dad, and has now done 25 years of ministry as a Salvation Army Officer. She has the same roles and responsibilities as any male minister, being equal in all matters. Thus she has as much opportunity to preach and teach in church services as my Dad. However, my Mum is only one of the thousands of women, who are and have active in Salvation Army ministry all around the world. The Salvation Army has always accepted female ministers since it was first founded in 1865, and has found the wealth and richness that women bring to church ministry and ordination.

Thus I took on my current research into 1 Corinthians 14:33b-36, firstly because The Salvation Army claims to be biblically based, and yet this verse would seem to counter that claim. Secondly, Pauline theology would seem to advocate an egalitarian view in one verse and a misogynistic view in another. Everything that I had read on the subject before undertaking this research was unconvincing, and in many places disappointing, and so I sort to find out more, to really challenge these verses and put the current scholarship surrounding these verse to the test.

## 1. Introduction

Paul states clearly in his letter to the Corinthians, “as in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.”<sup>1</sup> These verses have been quoted time and time again, by those who wish to show that Paul did not allow women to preach and teach in church, not to mention, hold positions of leadership.

In this paper I will be considering what Paul meant when he stated that women were not allowed to speak in church; in particular looking at his use of the term ‘Law’ and what light it can shed on these verses. I will start by looking at the context of these verses in 1 Corinthians and other New Testament text and, by comparing them to scholarly work, consider the issues in the text. Then I will look at the term ‘law’ and what Paul was alluding to when he spoke of ‘the law’, and what his hearers would have understood him to be referring to. The main body of this paper will be an investigation into different ‘laws’ found in ancient Israel, and contemplating Paul’s interpretation of these laws, and thus what role he allows for women in his communities.

“The Law”, the key term for this paper, is used here as an authority in an interesting amalgamation which sought to prohibit women from speaking in church, starting with other churches examples, then moving onto the law, and finally climaxes with God, “for did the word of God originate with you.” This triple certification for a prohibition on women speaking in church makes it hard for anyone in Corinth to get out of this command. Nevertheless is there more going on in these verses than first meets the eye?

---

<sup>1</sup> 1 Corinthians 14:33b-35

## 1.1 Textual Context

1 Corinthians 14:33b-36 cannot be seen as an individual passage in a sea of nothingness, and so I want to consider the context of this passage and the view of women that it purports to, both within 1 Corinthians and the rest of the New Testament.

### 1.1.1 The Epistles to the Corinthians

In 1 Corinthians, Paul answers a few questions that the Christians in Corinth have sent to him, setting them straight on a few of their practices and theologies. In Chapters 11-14, Paul gives advice on three topics that formed part of ancient services, prayer and prophecy, the Lord's Supper, and Spiritual Gifts. In Chapter 11 Paul stated that women could pray and prophecy, the only requirement placed upon them is that they cover their head, (nevertheless this is for the Church to decide.)<sup>2</sup> However when we reach the end of Chapter 14 Paul pronounces an outright ban on women speaking in Church. Therefore, what do we do with these verses?

### 1.1.2 Other New Testament Text

In the New Testament we come across a number of women that play key roles within the church assemblies, and this counteracts any suggestion that women remained silent in the early church.<sup>3</sup> In Acts we come across John Mark's mother<sup>4</sup> and Lydia the merchant both hosted house churches.<sup>5</sup> Also Paul mentions a number of women who host their own house churches or are involved in ministry, Nympha,<sup>6</sup> Phoebe,<sup>7</sup> and Euodia and Syntyche.<sup>8</sup> The New Testament also gives examples of women who were recognised as teachers in these house churches. "Priscilla along with her husband, Aquila, instructed Apollos (...) The Author of Revelation acknowledges the effectiveness of the teaching of a woman prophet at Thyatire..."<sup>9</sup> Therefore we have clear evidence that women played a key role in the worship and teaching within the house churches. Thus the statement "in all the churches of the saints", which Paul uses to start his prohibition of women speaking in church, raises serious questions about my key passage.

---

2 1 Corinthians 11:13

3 Ute E. Eisen, *Women Officeholders in the Early Christianity: Epigraphical and Literary Studies*, (Translated by Linda M. Maloney; Collegeville, Minnesota: The Liturgical Press, 2000)

4 Acts 12:12-17

5 Acts 16:14-15, 40

6 Colossians 4:15

7 Romans 16:1-2

8 Philippians 4:2-3

9 Carolyn Osiek, and Margaret Y. MacDonald, *A Women's Place: House Churches in earliest Christianity*, (Minneapolis: Fortress Press, 2006), p. 162

## 1.2 Scholarly Solutions

Scholars have tried throughout the centuries to come up with a solution to this seeming contradiction. Origen came up with the hypothesis that Paul was talking of different situations that women could pray and prophesy, except in church; using Deborah, Philip's four daughters<sup>10</sup> and Anna as examples of prophetesses who although they spoke divine words, never did so to an assembly.<sup>11</sup> This theory is supported by a range of scholars who have stated that for women to speak in public would have "discredited Christianity"<sup>12</sup>, for "both the Jews and Greeks adopted the same rule"<sup>13</sup> that women must be silent in public, or at least in a gatherings where men are present.<sup>14</sup>

However, there is evidence of women participating in community worship within the Hellenistic world, becoming priestesses and prophetesses, with different ranks and responsibilities according to the deity they were dedicated to. "There were temples to Dionysius, Isis, Serapis, and others in which women took important roles and were free to speak."<sup>15</sup> In particular, "Isis is said to have a special affinity for women,"<sup>16</sup> with a prayer which stated, "You have made the power of women equal to that of men."<sup>17</sup>

Lenski<sup>18</sup> notes, that the text does not

...denote a place where these activities are exercised. So we on our part should not introduce one (...) By omitting reference to a place Paul says this: 'Wherever

---

10 Acts 21:9

11 Origen, Fragments on 1 Corinthians: 74, JTS, 10, pp. 41-42 cited by Roger Gryson, *The Ministry of Women in the Early Church* (Collegeville, Minn.: Liturgical Press, 1976), p. 28.

12 Quotation of William Barclay by Leon Morris, *1 Corinthians: An Introduction and Commentary* (Tyndale New Testament Commentaries, 7; Intervarsity Press, 2007), p. 201.

13 Charles Hodge, *An Exposition of the First Epistle to the Corinthians* (New York: Robert Carter, 1857), pp. 304-305.

14 A number of scholars have agreed with this theory: John Calvin, *The First Epistle of Paul the Apostle to the Corinthians*, Calvin's Commentaries (translated by John W. Fraser, Grand Rapids: Eerdmans, 1960), p. 231.; Benjamin B. Warfield, "Paul on Women Speaking in Church" *The Presbyterian*, (1919); R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg Press, 1963), pp. 436-7.; John MacArthur Jr., *1 Corinthians* (MacArthur New Testament Commentary; Chicago: Moody Press, 1984), pp. 256-7.; Harold R. Holmyard III, "Does 1 Corinthians 11:2-16 Refer to Women Praying and Prophesying in Church?" *Bibliotheca Sacra*, 154 (1997), 461-72.; J. Carl Laney, "Gender Based Boundaries for Gathered Congregations: An Interpretive History of 1 Corinthians 14:34-35" *Journal For Biblical Manhood and Womanhood*, 7 (2002), pp. 4-13.

15 Ben Witherington, *Women and the Genesis of Christianity*, (ed. Ann Witherington; Cambridge: Cambridge University Press, 1990), p. 174.

16 Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, (London: Yale University Press, 1983), p. 25.

17 POxy. 1380, lines 214-16, cited by Meeks, *The First Urban Christians*, p. 25.

18 Who is actually in support of the different location theory

and whenever it is proper and right for a man or for a woman to pray or to prophesy, the difference of sex should be marked as indicated.' Whether men are present or absent when a woman prays or prophesises makes no difference.<sup>19</sup>

Thus, due to Paul not specifying a location in 1 Corinthians 11, he here was advocating his egalitarian view<sup>20</sup> that a woman could pray or prophesy wherever, both in public as well as private.

Secondly, some have surmised that Paul's silencing women in public worship was only in reference to chatter or uninspired utterances, and not women led by the spirit to speak.<sup>21</sup> However this view, based upon a modern generalisation that women talk more than men, does not accurately reflect the situation in the ancient world, where men were often considered to be more chatty.<sup>22</sup> Thus why would Paul not simply ban all chatter during church.

Other scholars have theorised that Paul was speaking only to married women,<sup>23</sup> Fiorenza, suggests that only women untouched by a man, are 'holy' enough to speak in church,<sup>24</sup> which is totally out of context with Paul's thoughts on salvation and atonement. Klauck, states, "This direction is only for married women, whose husbands are prophets, who should not be judged in public, because of their wives, which might disrupt marital status."<sup>25</sup> However, as already stated, Paul already recognised Priscilla as a teacher. Also the word λαλεω (to speak), refers to all forms of speaking and not just prophetic speaking.

Lias suggested, 1 Corinthians 11 only refers to women covering their heads whilst praying, and Paul reserves the prohibition against prophesying until 1 Corinthians

---

19 Lenski, First and Second Epistles to the Corinthians, p. 436.

20 Galatians 3:28

21 Scholars who back up this theory include: John Samuel Ruef, Paul's first letter to Corinth, (Westminster Pelican commentaries; Indiana University: Westminster Press, 1977); Maffatt quoted by Morris, 1 Corinthians, p. 201; F. Godet, Commentary on St. Paul's First Epistle to the Corinthians, (trans. Alexander Cusin; Edinburgh: T. & T. Clark, 1889).

22 Robert W. Allison, 'Let Women be Silent in the Churches (1 Corinthians 14:33b-36): What did Paul really say, and What did it mean?', Journal for the Study of the New Testament, 10 (1988) pp. 27-60 (36).

23 Hans Conzelmann, 1 Corinthians : a commentary on the First Epistle to the Corinthians, (translated by James W. Leitch; edited by George W. MacRae; Hermeneia; Philadelphia: Fortress Press, 1975), p. 246; Hans-Josef Klauck, 1. Korintherbrief, (Die Neue Echter Bible. Neues Testament; Würzburg; Echter, 1984), p. 104-105; Elizabeth Flonszer, 'Women in the Pre-Pauline and Pauline Churches', Union Seminary Quarterly Review, 33 (1978) pp. 153-166.

24 Fiorenza, 'Women', p 161; In memory of her: a feminist theological reconstruction of early Christian beginnings, (New York: Crossroad, 1983.), p. 321.

25 "Die Anweisung gelte nur für Frauen, deren Ehemänner selbst als Propheten auftraten. Sie sollten von ihren Gattinnen nicht in aller Öffentlichkeit beurteilt werden, das könnte den ehelichen Frieden nachhaltig stören." Klauck, 1 Korintherbrief, p. 104-105

14, stating that Philip's daughters probably only prophesied in same sex assemblies.<sup>26</sup> However 1 Corinthians 11 clearly mentions both praying and prophesying, also (as mentioned above,) λαλεω indicates all forms of speaking not just prophecy.

Calvin states, "when he [Paul] reproves them for prophesying with their heads uncovered, he at the same time does not give them permission to prophesy in some other way, but rather delays his condemnation of that vice to another passage, namely 1 Corinthians 14."<sup>27</sup> Does Paul have to be explicit in everything he says? He does not explicitly state that men can prophecy with their heads uncovered, however Calvin does not call into question their right. In 1 Corinthians 11, a woman's ability and right to prophesy is taken for granted. In defence of Calvin, Godet makes reference to both Paul's prohibition of lawsuits in 1 Corinthians 6:1-11, and food sacrificed to idols in 1 Corinthians 8 and 10:14-22<sup>28</sup>, suggesting that Paul first urges against something before banning it outright. However when considering lawsuits, Paul does it directly, "If any of you have a dispute, dare he take it to the ungodly to judge?"<sup>29</sup> This is a rhetorical sarcastic comment by Paul, which as he states later, is "to shame them."<sup>30</sup> On the other hand when Paul considered eating food sacrificed to idols, he does it as part of an extended section on the matter, which leads to the conclusion that one can eat food sacrificed to idols, however if possible should avoid it; he does not change his mind or contradict himself.

Therefore, Paul's seeming contradiction of women speaking in 1 Corinthians 11 and 14 cannot be explained away by just suggesting the passages assume different locations (Public or Private), different levels of speaking (Conversation or Prophecy and Prayer), Paul's rhetorical style of prohibition, or that this direction is given to married women only. However some scholars have suggested that these verses are not originally Pauline, which deserves serious consideration, if these verses are a later redactor's addition, for this could account for the contradictions in the text.

### 1.3 Interpolation

[Interpolation] is gaining increasing support today among liberal and liberationist exegetes mostly because it sits easily with contemporary liberationist views and fits well with Paul's eschatological egalitarianism, and because it is therefore easy to be confident of a Paulinist exegesis in spite of the unsatisfactory scholarship behind it.<sup>31</sup>

---

26 J.J. Lias, *The First Epistle to the Corinthians* (Cambridge Bible series. Cambridge: Cambridge University Press, 1892), p. 107.

27 Calvin, *Corinthians*, p. 231.

28 Frédéric Louis Godet, *Commentary on St. Paul's First epistle to the Corinthians*, (2; Clark's foreign theological library; Columbia University: T. & T. Clark, 1893), p. 116.

29 1 Corinthians 6:1

30 1 Corinthians 6:5

31 Allison, 'Let Women be Silent in the Churches' p. 44

Those who favour the interpolation theory use a number of reasons to back up their point of view. Firstly, this passage seems to be out of place. However any later redactor would have surely placed this prohibition closer to 1 Corinthians 11. These verses also appear in two locations in early manuscripts,<sup>32</sup> which support this theory. Nevertheless, in all the early manuscripts of this text, these verses are always present, and thus this theory has no manuscript evidence of omission, which should give caution to any scholar.

Secondly, some have suggested this passage uses certain terms<sup>33</sup> in an “unPauline”<sup>34</sup> way. The reference to ‘law’ here lacks any specific scriptural quotation, with some suggesting a later redactor inserted these verses with 1 Timothy 2:11-15<sup>35</sup> in mind, however why was this later addition thus not more explicit as to which particular law is in mind (such as Genesis 2, or Genesis 3:16). Also Gordon Fee has suggested “the appeal here to shame as a ‘general culture matter’ is atypical of Paul.”<sup>36</sup> Nevertheless, Jervis has pointed out that these language issues should not automatically render the passage interpolated.<sup>37</sup> Whilst the interpolation theory as an explanation of these text contradictions is very tempting, it still has many unanswered questions and faults, thus I wish to spend the rest of this paper constructing a new interpretation with fewer limitations.

#### 1.4 Law

Paul’s mention of the ‘law’<sup>38</sup> could offer us a way of truly understanding what Paul meant, since he uses scripture in a number of ways throughout all of his letters, however quotation of scripture by Paul raises a few questions, since the majority of Paul’s audience are not of Jewish origin, with a low literacy level, very few of those in these congregations would have even read scripture. Thus Gentile converts were fully reliant upon the Jews in their congregations to teach them the Hebrew Scriptures. So why would Paul use biblical quotations?

---

32 These verses appear after verse 40 in Manuscripts D G 88 and Ambst.

33 Law, Shame and Permit

34 L. Ann Jervis, ‘1 Corinthians 14:34-35: A Reconsideration of Paul’s Limitation of the Free Speech of some Corinthian Women’, *Journal for the Study of the New Testament*, 17 (1995) pp. 51-74 (56)

35 I will not be considering 1 Timothy 2:12 in any depth in this paper, this verse requires a totally different translation technique, and without going into any depth I would class 1 Timothy as a Pauline pseudepigraphal writing, and some of the problems of the pastoral epistles are misinterpretation or misrepresentation of Paul’s teaching by later writers, who wished to give their understand and theories more authority, through the use of Paul’s name.

36 Gordon D. Fee, *God’s empowering presence: the Holy Spirit in the letters of Paul* (Michigan; Hendrickson Publishers, 1994), p. 279; cited by Jervis, 1 Corinthians 14:34-35, p. 57

37 L. Ann Jervis, 1 Corinthians 14:34-35, p. 56.

38 “As the law says ...”

Chris Stanley put forward three suggestions for Paul's use of biblical quotations, to which I have added a fourth suggestion. 1) Scriptural Authority, since he taught extensively from the Hebrew Scriptures, he expected his converts to understand the authority of scripture, and in most cases he signals his intended interpretation.<sup>39</sup> 2) He aimed particular points to the more literate believers. 3) Sometimes he unconsciously reverts to his Pharisaic background<sup>40</sup> Furnish recognises the influence of the Hebrew Scriptures and Paul's heritage upon Paul's theology even when no scriptural text is cited.<sup>41</sup> 4) Countering an argument made by an opponent who themselves have utilised scriptural authority, for example the reinterpretation of 'Abraham and his seed' to counter claims that only 'the circumcised' will be saved.<sup>42</sup>

Nevertheless, "In the study of 'Paul and the Law' we have before us a lot of unquestionably authentic statements by Paul on the subject; and, further, we know what law Paul was talking about. With a few exceptions, he meant the *Tanak*, the Jewish Torah."<sup>43</sup> However, (as mentioned) 1 Corinthians 14:34 lacks any specific scriptural reference. Thus, in order to fully understand what Paul meant in these verses, I will consider what the Hebrew Scripture and the apocrypha have to say about women, their roles and particularly their voices in the Church.

---

39 Christopher D. Stanley, *Arguing with Scripture* (London: T & T Clark international, 2004) pp. 2 & 60

40 Stanley, *Arguing with Scripture*, p 60-61

41 Victor P. Furnish, *The theology of the first letter to the Corinthians*, (New Testament Theology Series; Cambridge: Cambridge University Press, 1999) p. 19

42 Galatians 3:15-25

43 E.P. Sanders, *Paul, the Law and the Jewish People*, (Philadelphia: Fortress Press, 1983), p. 3.

## 2. Women in the Hebrew Scriptures

### 2.1 Pentateuch: Creation and Order

“In the Beginning”<sup>44</sup>, what better place to start our study into what ‘the Law’ has to say about women and their role in the Jewish worship and sacrificial system. We cannot say with any authority that the Pentateuch gives us a clear view of what society was like in the time of its author, however texts give us either the author’s view of the world including their ideologies, or they give us the author’s perfect worldview. Therefore the texts in the Pentateuch are either a realistic representation, or they are the author’s ideal worldview. With this in mind I wish to set out the Hebrew Bible’s general view of women and their place in worship and sacrifice, before moving on to some more specific examples elsewhere in the text.

#### 2.1.1 Genesis 1: The Creation Poem

In Genesis 1 we come across ‘The Creation Poem’, this masterpiece is where the Bible begins, with a lot more going on than first meets the eye, and more importantly this could hold the clue to biblical views of women. Genesis 1:26-28, God decides to make ‘Adam’ (אָדָם) in his, or more literally ‘their’ image and likeness, and Adam will have dominion over all the creatures of the earth.

However what does this have to do with women? “So God created humankind in his image, in the image of God he created them; male and female he created them.”<sup>45</sup> In the ‘Creation Poem’, God creates men and women together, in one act. He made them to the specifications of himself, his image and likeness. Now the first question to ask is what does it mean to be created in the image and likeness of God? Scholars have theorised a multitude of possible meanings, from ‘creator’ and ‘ruler’, to God’s personality, from human spirituality, to physically being made in the image of God. Wenham even quotes Clines suggesting that man was not made in the image of God, but to be the image of God.<sup>46</sup> However, what the ‘Creation Poem’ does tell us is that humans are ‘Godlike’, just as a son is ‘Father-like’.<sup>47</sup> A son has characteristics both physically and in his personality, which allow people to recognise his heritage, thus people say ‘you’re just like your dad’, or ‘those are your dad’s eyes’. I want to suggest two possibilities for our ‘Godlike’ image and what it could mean. 1) “By having the one “Adam” represent the two “male and female”, the writer has emphasised the essential unity and diversity of Adam and Eve. Their relationship is fundamental.”<sup>48</sup> And considering God’s statement, “Let us make...” I want to suggest that being made in the

---

44 Genesis 1:1

45 Genesis 1:27

46 Gordon J. Wenham, Genesis 1-15, (The Word Biblical Commentary, 1; Word Books, 1987), pp. 29-32.

47 Graeme Auld, ‘imago dei in Genesis: Speaking in the Image of God’, The Expository Times, vol 116 (2005) pp. 259-262 (260).

48 Aida B. Spencer, Beyond the Curse; (Nashville: Thomas Nelson Publishers, 1985), p. 21.

image of God is about relationships and unity. 2) “God is a God who speaks, and who acts by speaking. It stands to reason then, that human beings are created by, and made very like such a God would be pre-eminently speakers.”<sup>49</sup> Thus being made in the image of God is not only about unity, but also about speaking, two things which if we accept 1 Corinthians 14:34-36 at face value we miss out on.

Nevertheless, even if they were created at the same time, and in the image and likeness of God, was it Adam who was given the command to rule and have dominion?

God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’<sup>50</sup>

In this verse, God gives five commands, three are to do with procreation, and the last two are to do with power. If these commands are for the man only, we have some problems, because I am not aware of a man who, without a woman, can be fruitful and bear children. Thus we must accept that God not only commands both men and women to be fruitful but also to subdue the earth, together.

### 2.1.2 Genesis 2: The Creation Narrative

If we read on we come across ‘The Creation Narrative’, which considers the creation story from a different angle. The Rabbi’s saw Genesis 1-2 as a continual narrative, which has led to some interesting and humorous interpretations.

“R. Jeremiah ben Leazer said: ‘When the Holy One, blessed be He, created the first Adam, He made it an hermaphrodite (...)’ R. Shmuel bar Nachman said, ‘When the Holy One, created the first Adam, He created him with two faces, then split him and made him two backs – a back for each side.’”<sup>51</sup>

After God creates Adam he places him in the Garden of Eden and commands him ‘not to eat of the fruit from the tree of knowledge,’<sup>52</sup> notice the lack of a command to be fruitful and multiply, and most importantly to subdue all the earth. Therefore one cannot read into this story a command for the man to rule over his wife. Verse five informs the audience that God intends for man to work the earth, and when creating woman, her role as helper is also in working the earth.

God after surveying Adam concludes that it is not good for him to be alone, and so he creates Eve, as a helper (fit for him), from Adam’s rib. Surely, this passage puts women as subordinate to men? To interpret the word helper as subordinate is to miss the full context of the word. “To help someone does not imply that the helper is stronger

---

49 Auld, ‘Speaking in the Image of God’, p. 261

50 Genesis 1:28

51 Genesis Rabbah 8:1

52 Genesis 2:16-17

than the helped; simply that the latter's strength is inadequate by itself."<sup>53</sup> 'ezer (helper) is used for Yahweh thirteen times in the Hebrew Bible, therefore one cannot automatically assume a helper is subordinate, thus when this term is used of Eve, we cannot automatically assume her place is under the authority of Adam.

Secondly the word helper is connected to the Hebrew word *kenegdo*.

The prefix *k* signifies comparison, similarity, or proportion. The suffix *wo* is a pronoun signifying "him" (...) The helper is *neged* to him. What does *neged* mean? The basic root literally describes physical relationships. It refers to "the front" or "the visible".<sup>54</sup>

Therefore the literal translation of this verse is "I will make for him a helper in front of him." This verse sets up not a subordinate relationship, but a partnership. Matthew Henry's commentary comes closer to the spirit of the text. "Not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."<sup>55</sup>

### 2.1.3 Genesis 3: The Fall

Therefore from the creation of the world, man and woman were made equals, both in the image and likeness of the divine creator and both are equal partners in the commands and duties of God. And so we can suggest that the author(s) of Genesis 1-2 have tried to set up an image of what humanity was supposed to be like, nevertheless, humankind does not stay in this state of innocence. Genesis 3, 'The Fall Narrative', tells us that Adam and Eve disobey God, and therefore they receive curses, and their lives change. Adam and Eve are given one command, 'Do not eat of the Tree of knowledge, located in the centre of the Garden of Eden.'<sup>56</sup> However, one day whilst in the Garden, Adam and Eve meet the serpent, who tempts them into eating of the fruit from the 'Tree of Knowledge'.

Eve we are told ate the fruit for she saw the fruit was good and she desired to gain wisdom; Eve was tempted by the serpent's suggestion that she would become like God, knowing good and evil.

"Some contemporary writers perceived Eve's conversation with the serpent as indicative of her theological acumen. She is 'intelligent, informed, and perceptive. Theologian, ethicist, hermeneut, rabbi, she speaks with clarity and authority.' On the other hand, Adam 'does not theologise; he does not contemplate;' (...)

---

53 Wenham, Genesis 1-15, p. 68.

54 Spencer, Beyond the Curse, p. 23.

55 Matthew Henry, A Commentary on the Whole Bible, (London: Marshall, Morgan and Scott, 1960), p. 7.

56 Genesis 2:17

Instead, his one act is belly-oriented (...) the man is passive, brutish, and inept."<sup>57</sup>

Adam in this narrative is very passive, he did not speak to God, he did not help create the woman, and here he is being passive whilst Eve is tempted, he does not utter a word.

Once Adam and Eve had eaten the fruit, we are told that their eyes were opened and that they realised they were naked. They make garments from leaves and hide in the bushes, nevertheless when God finds out he assigns punishments corresponding to them. The serpent is cursed to crawl on its belly and there will be enmity between its decedents and eve's. The man is cursed to toil over the ground and struggle with nature in order to gain a little harvest. However it is Eve's punishment I want to take a closer look at here.

To Eve, God says, "yet your desire shall be for your husband, and he shall rule over you."<sup>58</sup> Scholars have suggested three ideas of what 'desire' could refer to. 1) Sexual, the woman will lust after her husband, and yearn for him to be near. 2) Possession and control, linking it with the next phrase, the woman will desire to be head, and therefore will seek to manipulate the men in her life.<sup>59</sup> 3) Closeness, that a woman will not want her husband to leave her; she will yearn for his presence and actively seek and pursuing him. "The curses that the woman has to endure, like the serpent's curses, may each be compared to her pre-fall condition, and her punishments are comparable to her sins."<sup>60</sup> After Adam declared 'This is bone of my bone and flesh of my flesh,'<sup>61</sup> the author says that 'for this reason a man will leave his father and mother and be united to his wife.'<sup>62</sup> Thus giving the audience the view that a man will pursue and desire his wife. If this relationship is inverted, then woman is now to pursue a husband who will be too busy toiling the ground and moaning about her.

The second part of Eve's curse is that her husband will rule over her. A number of observations need to be made about this. Firstly, this is a curse; God's original intention was not for his creation to be ordered this way. Secondly, 'To rule', does not mean abuse or mistreat, Paul clearly does not believe in abusive and domineering husbands, when he declares 'Husbands, love your wives'<sup>63</sup>, and fulfil your marital obligations<sup>64</sup>, which included providing for their wives, physically and spiritually.

---

57 Sharon Gritz, Paul, Women Teachers, and Mother Goddess at Ephesus: A Study of 1 Timothy 2:9-15 in Light of the Religious and Cultural Milieu of the First Century, (Lenham, University Press of America, 1991), p. 57.

58 Genesis 3:16, the first half of this curse is interesting, however is not worth anything in my study here.

59 Spencer, Beyond the Curse, p.37.

60 Spencer, Beyond the Curse, p. 36.

61 Genesis 2:23

62 Genesis 2:24

63 Ephesians 5:25

64 1 Corinthians 7:3

Man asserts his power and authority over the woman in Gen. 3:20 when he names her using the technical naming-formula. He reduces her status to that of the animals he previously named. Yet, the name Adam gives Eve is honorific, the mother of all the living.<sup>65</sup>

In both creation stories, we see that God has created them equal, in their roles to be fruitful and to have dominion over all of creation. However due to both man and woman's disobedience to the words of God, God curses the characters corresponding to their roles and place in creation. Thus not only is the relationship between man and God broken, with God putting them out of the Garden of Eden. However Adam and Eve must also struggle with a broken relationship, they must struggle to be fruitful and subdue the earth, and ultimately they must struggle with loneliness.

Nevertheless, what do these verses tell us about how the First Century Rabbi turned follower of Jesus interpreted and viewed women speaking in church? The creation stories and narratives create a social ideal as well as helping us to understand current social imperfections. From these narratives we get a sense of equality of men and women in their image of the creator, which includes their voice; as the creator speaks, so they too speak, as the creator names, so they too name. Ultimately these narratives support Paul's egalitarian theology of equality, within social contexts of restrictions and limitations. Thus 1 Corinthians 14 cannot be seen as referring to the creation narratives, although reading 1 Timothy 2:11-15 would suggest this, these stories can only be seen as a backing for restrictions placed on women speaking in church as found in 1 Corinthians 11, and not a full ban, as 1 Corinthians 14:33b-36 suggests.

## 2.2 Mosaic Law: Women and Worship

Other than the creation stories, women play an interesting role in the Mosaic Law. In this next section I wish to quickly consider some of the laws found in Leviticus, Numbers, and Deuteronomy and how they refer to women, and in particular their place in the temple worship.

### 2.2.1 Leviticus 12 and 15: Purity after Bleeding

Leviticus 11-15 is Leviticus' purity and purification laws, including laws on clean and unclean foods, purification after birth, skin diseases, discharges and general hygiene. Leviticus 12 and 15, inform us of purification laws after a discharge, the first being purification after birth, which obviously relates only to women. The second being purification after other discharges which include both male and female discharges.

---

65 Gritz, Paul, Women Teachers, and Mother Goddess at Ephesus, p59

One may ask why birth should make someone unclean in the first place? Keil suggests that blood reminded the Israelites of sin and death, linked with the presumably high death rate during labour at that time. Douglas on the other hand suggested that a bleeding body is an unwholesome and thus imperfect body and therefore just like those with disabilities, are unclean.<sup>66</sup> Nevertheless, Whitekettle suggests that it has nothing to do with death, due to the lack of similar restrictions for those bleeding from a normal wound or haemorrhage, and these verses are actually solely linked to male and female genitalia, suggesting it was about their ability to reproduce, since a man cannot impregnate a woman directly after a discharge, and a woman cannot get pregnant during her time of menstruation and for a period after.<sup>67</sup>

However, why was the particular duration of impurity chosen? It could be that the ancients thought a woman's reproductive system dysfunctional for seven, forty or even eighty days after a discharge, respective to the situation of the discharge. More likely it is their symbolic connections to wholeness, and the Israelite view that the womb becomes whole during this time. However, why is the time required for purity after giving birth to a girl twice as long as a boy, if we conclude that these laws are related to wholeness and a woman's fertility? "No convincing explanation has been offered why the birth of a girl makes the mother unclean for twice as long as the birth of a boy"<sup>68</sup> Macht did try to offer a scientific proof that this view is justified,<sup>69</sup> however his research is unconvincing and doubtful. Thus whilst the restrictions against both men and women after a discharge are not intentionally sexist against women, in that they are restrictions about God's command to be fruitful, there is still an apparent sexism in their view that having a girl makes a woman unclean for twice as long as having a boy for no other reason than the sex of the child.

However, Leviticus 12 has an interesting sentence, which should not be quickly overlooked. "She must not touch anything sacred or go into the sanctuary until the days of her purification are over."<sup>70</sup>

[The] uncleanness of [Leviticus 12:4]... suggests strongly that a place is given [to women] in the cultic community, especially since there is the implication that when clean she would normally touch holy things and enter the sanctuary (...) Of special significance is the fact that woman functions here in a completely autonomous and independent manner. We may assume that the husband was

---

66 Gordon J. Wenham, "Uncleanness and its Treatment (11:1-16:34)" in *The book of Leviticus*, (The new international commentary on the Hebrew Bible, 3; Grand Rapids: Wm. B. Eerdmans Publishing, 1979) pp. 161-238 (188).

67 Richard Whitekettle, "Levitical Thought and the Female Reproductive Cycle: Wombs, Wellsprings, and the Primeval world", *Vetus Testamentum*, 46 (1996) pp. 376-391 (380-381).

68 Wenham, "Uncleanness and its Treatment", p. 188

69 David I. Macht, *A Scientific Appreciation of Leviticus 12:1-5*, *Journal of Biblical Literature*, 52, (1933), pp. 253-260

70 Leviticus 12:4

her head, but this (...) was not of such a nature that woman was prevented from participating in this individual act of worship.<sup>71</sup>

Both Leviticus 12 and 15 also show clear indications that women took their own offerings and sacrifices to YHWH, and that they played a role in the liturgical rituals of the Israelite cult. Placing this alongside a comparison of Leviticus 15:1-18 with Leviticus 15:25-30, which shows clearly that women brought precisely the same sacrifice as men did, and that subsequent chapters begin to distinguish between male and female participation in the regulations laid out. We must assume that the author expected women to take full part in the regulations that precede chapter 11, which include all the sacrificial regulations, which although prohibited by later rabbinical texts<sup>72</sup> is quiet clearly a later social interpretation and restriction which was not part of the original text. Women had an active role in the temple worship of the Hebrew Bible, and more importantly as I will continue to show in the next section, they were enabled and empowered to use their voices in worship.

### 2.2.2 Deuteronomy 12 and 16: Festivals

“Rejoice before YHWH, you, your sons and daughters, man-servants and maidservants.”<sup>73</sup> Although these verses do not specifically mention women’s involvement in sacrifice and worship during these specific festivals, it does mention the inclusiveness of Hebrew Bible worship. Although wives are not exclusively mentioned, “the wife undoubtedly was included with her husband in the “you (masc.) shall rejoice...” and on a par with her husband, with this qualification: the wives (and daughters) were not obligated to attend the feasts with the same rigidity as the men (1 Sam 1:22 – Hannah)”<sup>74</sup>

*Samach*, the Hebrew term translated as rejoice, unlike the natural translation of rejoice in modern church to mean sing, the Hebrew is an active term for being glad and showing gladness, through loud expressions of joy as those who get merry on wine, also allowing for in certain circumstances the physical expression of joy, through leaping and jumping.<sup>75</sup> Thus this term whilst it includes singing, which encapsulates such worship as seen in Miriam,<sup>76</sup> Hannah<sup>77</sup> and Deborah,<sup>78</sup> it also includes all forms of verbal and physical worship used in the Early Israelite Cult. Meyers has suggested that whilst in the Hebrew Bible, women had full roles and rights in the cultic worship, later

---

71 Clarence J. Vos, *Woman in Hebrew Bible worship: academisch proefschrift*, (Delft: Judels & Brinkman, 1968) pp.72-73

72 The Mishnah, “Manahoth” 9:8 forbids the woman to lay her hands upon the head of the sacrificial victim, however this prohibition is not found in the Hebrew Bible.

73 Exodus 12:12; 16:11,14

74 Vos, *Woman in Old Testament worship*, p. 119.

75 *Genesis Lexicon*

76 Exodus 15:20-21

77 1 Samuel 2:1-10

78 Judges 5:1-31

interpreters changed these to restrict women and keep them out of the sanctuary.<sup>79</sup> Thus women were allowed to sing, shout and dance in the worship of YHWH, without fear of reproach or restrictions.

### 2.2.3 Numbers 30: Vows

“When a man makes a vow to the Lord or takes an oath to bind himself by a pledge, he must not break his word but must do everything he said.”<sup>80</sup> Simple enough, however the next thirteen verses go on to talk about the value of the vow made by a woman. When a woman makes a vow to the Lord, if the father/husband hears of this and does not mention anything, then the vow she bound herself to will stand, however if they forbid it, then she is free from the vow.<sup>81</sup>

That women could make a vow for themselves is a positive, since it showed they had a position in the Israelite cult, as seen with Hannah.<sup>82</sup> However, their vows were made within the context of their social status and family situation, being subject to their father or husband, the male in their life responsible for their well being.<sup>83</sup> Thus, women in the Mosaic Law do have their own rights within the religion of YHWH, but it has boundaries and restrictions within the patriarchal society.

“It seems clear that the law was not designated to deprive women from the blessings of the cult. She was to share in the Sabbath Rest (Ex 20:8; Dt. 5:11) and to benefit from the reading of the law (Dt. 31:9-13) and to rejoice before Yahweh with the men (Dt. 12:12,18 ect...)”<sup>84</sup>

As already stated, the Pentateuch sets out the universal ideal that humans were made equal and in unity, and that God made them male and female with the same commands, to subdue the earth and be fruitful. Thus women played a large role in the worship and sacrificial system, they had roles and responsibilities in the YHWH cult and Mosaic Laws, taking part in sacrificial liturgy, singing and worshipping in festivals, as well as having the power and responsibility of taking on vows.

Nevertheless, the Hebrew Bible does place restrictions upon women; they must be submissive to the men of their lives. Remembering that certain laws were exclusive

---

79 Carol Meyers, *The Roots of Restriction: Women in Early Israel*, *The Biblical Archaeologist*, Vol. 41 (1978), pp. 91-103

80 Numbers 30:2

81 Numbers 30:3-5,6-8,10-15. Widows and divorcees were exempt from this male approval on all their vows, however this should not be seen as a positive for widows and divorcees to have a higher control over their lives and vows, but an exemption based upon their very specific social position.

82 1 Samuel 1:11

83 Interestingly, the approval of the man is shown through silence and not through speech.

84 Vos, *Woman in Old Testament worship*, p. 131

to men, not for the empowerment of men over women, but to free women from the restraints which would be harder for them to hold to, thus empowering them.

When considering 1 Corinthians 14:33b-36 in light of the Pentateuch one might lean towards the restrictions of women which are clear in the text, that a women must live in submission to their respective men, however these passages are just as much about the freedom of women, and their roles and responsibilities within the Israelite cult. These passages are more closely linked to chapter 11 than 14, in their allowance of women's open participation in the worshipping community of the church, however still placing submissive restrictions upon them, which were there to empower and free women.

### 2.3 Righteous Women

The authors of the Biblical Narrative uses a number of 'Righteous' women in God's plan to redeem Israel and bring her back to him. These women also help to fill in a gap, for although we have countless stories of righteous men, prophets, kings, judges, and priests, women in these roles are very rare. By considering how these woman have been portrayed in these various texts, (specifically at Deborah, Hannah (Samuel's mother), and the wise woman of Abel,) and how God has used their voices, I will contemplate how they affect any interpretation of 1 Corinthians 14:33b-36.

In the biblical narrative YHWH uses a multitude of unique characters in order to govern and free his people, 'the Israelites', from their enslavement of moral sins and idolatry, as well as physical oppression and enslavement. God in the book of Judges uses characters such as, Ehud: who was left-handed, Gideon: who was a coward, Jephthah: who was the son of a prostitute, and Deborah: a woman. Thus, right from the beginning of Judges, the author tries to put across a new idea of God and his relationship with his people. Firstly, that he is a God of forgiveness, who continually rescues his people, when they disobey him. Secondly, that God uses the weak and the unlikely to fulfil his purposes.

#### 2.3.1 Deborah: The Female Judge

Deborah, we are told, takes on the role of Judge during the twenty-year cruel reign of King Jabin. We find Deborah judging and guiding the Israelites from under a palm tree, between Ramah and Bethel.

The book of Judges indicated clearly that Deborah had greater control over the land and its people than any other judge before or after. Unlike the male judges,

Deborah seems to have avoided committing sinful actions of the sort fallen into by Gideon, Jephthat, and Samson.<sup>85</sup>

Therefore Deborah, the only women to have such authority in the Biblical text, is setup without flaws or failings. She is neither a coward, nor a man-eater; she does not question God or go against his will.

Nevertheless, before we claim this passage as a trophy for all women everywhere, we must remember,

Deborah is an anomaly. She is notably distinctive in the wide range and nature of her narrative roles: she is a judge and a prophet: a woman who sits in judgement of men and speaks as an oracle of YHWH. It would seem that Deborah is truly a woman in a position of power in the world of men, but we will see the narrative binds her with constraints on all sides.<sup>86</sup>

These constraints are revealed in Deborah's own words, when she states, a woman will kill Sisera.<sup>87</sup> God will shame Barak by allowing his enemy not to fall by his hand, but by the hand of a woman, thus revealing an interesting social ideal, that women were weak. Therefore both Deborah and Jael still function in a world controlled by men.

"Deborah, a prophetess, and wife of Lippodoth,"<sup>88</sup> and "Jael, wife of Heber,"<sup>89</sup> like majority of women in the biblical text, both Deborah and Jael are introduced in connection with a husband.

Many commentators have interpreted the phrase ["women of *Lappidot*"] as meaning that she was married to a man named *Lappidot*. More recently interpretations tend to claim that *lappidot* is not a proper name, but rather a common noun meaning 'flames' or 'torches' and that the phrase should be understood literally as 'woman of flames'<sup>90</sup>

Either way we come across an interesting portrayal of a woman, nevertheless due to the connection of women to men in the rest of the book, I would lean towards an interpretation that Deborah was married, and that this did not restrict her, but shows that women could and would function as leaders separately from their husbands.

In Deborah we come across a woman of wisdom, who leads Israel, by her words. Although this story does not have any mention<sup>90</sup> of worship, sacrifice or sacred spaces, it

---

85 Leila Leah Bronner, "Valorized or Vilified? The Women of Judges in Midrashic Sources" in *A Feminist Companion to Judges*, (ed. Athalya Brenner, *The Feminist Companion to the Bible*, vol. 4, Sheffield, Sheffield Academic Press, 1993) pp.72-95 (79).

86 Lillian R. Klein, *From Deborah to Esther: Sexual Politics in the Hebrew Bible*, (Minneapolis: Fortress Press, 2003), p. 33.

87 Judges 4:9

88 Judges 4:4

89 Judges 4:17

90 Bronner, "Valorized or Vilified?", p. 78.

does portray a woman who is allowed to control and direct in a patriarchal society. “And Deborah said to Barak, ‘Go!...’ So Barak went ...”<sup>91</sup>

“Deborah as spokesperson in parts of the book of judges, was “Mouth”; as one experiencing charismatic vocation as well, she was also prophet or *nabi*, having been chosen to bear God’s words vertically, from heaven downward and from earth upward. As noted by Buber, “The mission of the *nabi* is to let dialogue between God and man be accomplished in his speaking.”<sup>92</sup>

### 2.3.2 Hannah: The Silent Prayer

“There once was a man from Ramathaim, whose name was Elkanah.”<sup>93</sup> This story starts out like a lot of other Hebrew narratives; we start with a man, who has a family. In our case, Hannah and Peninnah, Peninnah has children, (we are not told how many, or what sex,) but Hannah has none. Then Hebrew narratives develop, they provide a problem that needs a solution, in Hannah’s case, Peninnah constantly picks on Hannah for her barrenness. This is another common theme for the biblical narrative, ‘Barrenness’. God continually opens the womb of the barren, in order to use this ‘miracle child’ for his purpose, Sarah has Isaac, Rebekah has Jacob and Esau, Rachel has Joseph, (to name a few). Hannah is no different; God has closed her womb, however he will give her Samuel, who will become a great prophet and the last judge of Israel.

However I want to quickly look at Hannah’s prayer, which gives us some interesting insight into the place of women in temple worship during the writing of 1 Samuel. Peninnah, who continually torments Hannah due to her bareness, drives Hannah (after another sacrificial meal at the temple,) to tears. At which point she rises and goes into the temple, and silently pours out her soul to YHWH, which brings some interesting insight into prayer and worship in the Hebrew Bible. Eli rebukes Hannah drunkenness, simply because her mouth is moving, but she is not speaking. Thus, we can assume two things, that prayer was supposed to be said out loud and that both men and women can openly pray in the sanctuary.

When more correctly informed, [Eli] seems to place his approval upon her prayer and gives his benediction upon it (...) We should [also] note that after Eli has rebuked her it does not seem improper that she, a woman, defend herself; and her defence is immediately accepted.<sup>94</sup>

---

91 Judges 4:14

92 Bettina L. Knapp, *Women in Myth*, (New York, State University of New York Press, 1997), p. 58.

93 1 Samuel 1:1

94 Vos, *Woman in Hebrew Bible worship*, p.153-154.

There are two other significant points to take from Hannah's story. Firstly, I would like to point out that Hannah names Samuel.<sup>95</sup> "A statistical summary indicates that in the 45 cases in which the naming of children is recorded in the Hebrew Bible, in 26 it is ascribed to women, in 14 to men, and in 5 to God."<sup>96</sup> Remembering back to the creation story and how Adam names Eve after the fall as a mark of his authority over her, and her subordination to him, here we have women naming male children, which shows a level of authority supporting 1 Corinthians 11:11-12, that men and women are not independent, for they came from each other.

Secondly, that she acts and makes decisions independently of her husband, she prays, vows, names the child and dedicates him back to God, all without interacting with her husband, who is a passive and insignificant character for majority of the narrative. Nevertheless, we must keep in mind the value of a vow made by women which was still subject to her father or husband's approval,<sup>97</sup> and thus by not saying anything, Hannah's husband was silently and passively giving permission. Therefore, reinforcing the theory that women could decide and act; however were always bound by restrictions and limitations of their patriarchal society.

### 2.3.3 The Wise Woman of Abel Beth Ma'acah: Adviser

Although I could spend much time and space talking about named and recognisable women in the Hebrew Bible, I just want to quickly consider an unnamed woman and her social status and what it can tell us about how the Hebrew Bible views women. This woman is the wise woman of Abel Beth Ma'acah.<sup>98</sup> Sheba son of Bicri has been causing trouble in Israel, and he has convinced some of the Israelites to desert David and join himself; so David sends men to go and kill Sheba. When they reach Abel, where Sheba is hiding, they set about sieging the city; however a wise woman comes to speak to the siegers. Joab gives her the option that if they hand over Sheba, they will be saved. So she goes away, advises the city and convinces them to kill Sheba and throw his head over the city walls.

So what does this passage tell us about the role of women? Bach has put forward a hypothesis that both the wise woman of Abel and the wise women of Tekoa,<sup>99</sup> hold civic positions that were widely used in pre-Davidic Israel, however were slowly phased out after his reign.<sup>100</sup> Stating, "in the early years of Israel, with its egalitarian principles and desperate need for able minds as well as bodies, such qualities might

---

95 1 Samuel 1:20

96 Vos, *Woman in Hebrew Bible worship*, p. 161.

97 Look at 2.1.4.3; Numbers 30: Vows, p. 22-23.

98 2 Samuel 20

99 2 Samuel 14

100 Claudi V. Camp, "The Wise Women of 2 Samuel: A Role Model for Women in Early Israel?" in *Women in the Hebrew Bible: A Reader*, (ed. Alice Bach; London: Routledge, 1999), pp. 195-207.

have placed women not uncommonly in positions of authority in the village-tribal settings."<sup>101</sup>

Other than Joab, there is no explicit mention of any other men in this tale. The city of Abel, which has walls (showing it has status), had a woman represent them. Thus confirming that this woman was important and potentially more powerful than any man in this city. Therefore, we have here a mighty woman within her own social context. The wise woman of Abel, is never given a name by the author, showing, unlike Deborah she is a minor character in the biblical text; nevertheless she is not introduced by a male counterpart either. Thus we can assume that she is free from the restrictions of a patriarchal system. However, what is certain is that she held authority and could command action.

### 2.3.4 Conclusion of Righteous Women

Thus in these Righteous women, both those named and unnamed, we find women acting in their own right; with women who have the power to command entire armies and cities with their words of authority and wisdom. Women in the biblical text, were given the authority to enter the holy sanctuary and petition YHWH, with just as much authority as men, they could come and go, sacrifice and bless within the early Israelite cult. Women had the power to name, another sign of authority.<sup>102</sup> Thus when thinking of women in his congregations, Paul would have been aware of these amazing and powerful women, and how YHWH used them to implement his will, even within the constraints of a male dominated society.

Therefore, not only does the reference to 'the Law' in 1 Corinthians 14:33b-36 not refer to the Pentateuch, but also it does not refer to any interpretation including these mighty and wise women. Therefore if we are to conclude that Paul was considering the Hebrew Bible when referring to 'the Law', we must also conclude that Paul is unaware of the allowance that the Hebrew Scriptures has for women in the Israelite worship.

### 2.4 Other women of the Biblical text.

Although we do have some wise and mighty women in the Hebrew text, however there are still two other areas that I wish to look at before making a full conclusion of the Hebrew Bible and its effect upon our interpretation of 1 Corinthians 14:33b-36. Firstly, 'wicked women' of the Hebrew Bible, such as Delilah and Jezebel. However I will only be considering one 'wicked' woman, Michal.<sup>103</sup> She has an interesting place within the

---

101 Camp, *Wise Women of 2 Samuel*, p. 202.

102 Look at 2.1.3; Genesis 3: The Fall, p. 15-18 (17).

103 The reason I will only be considering Michal, is that I do not want to consider any foreigners in this paper, because, representations of foreign women and their roles and abilities, distort the

text, in particular her conflict with David.<sup>104</sup> Secondly, women in the Jewish Apocryphal literature, namely Judith, who gives us an insight into women and their place in society, a little closer to the time of Paul, than the rest of the Hebrew Scriptures.

#### 2.4.1 Michal: Silenced Wife

Michal and David probably have one of the most interesting relationships in the biblical text. One could not claim that she is a major character in the biblical text, however when she does appear she fulfils an interesting role, not only in action, but also in how she is represented. Saul gives Michal to David as a reward for his bringing Saul a gift of 100 foreskins.<sup>105</sup> However, everything then starts to go wrong for David, and in a plot by Saul to kill David, Michal helps him escape through a window.<sup>106</sup> During many years, when David is absent Michal is married off to Palti;<sup>107</sup> However on David's return, he reclaims Michal in order to take the throne.<sup>108</sup> This whole narrative raises an interesting question, of how David viewed Michal, as loving wife or as political leverage. The romantics out there may point out that David did risk life and limb to secure 200 foreskins as a gift in order to win Michal, double what was requested. Nevertheless, I would suggest this was driven more by his thirst for power and the throne, for he required Michal in order to be crowned king of Israel.<sup>109</sup> Although David has many encounters with Jonathan in his years of exile, he does not ensure he keeps in contact with Michal. "We were told twice she loved him whilst all that could be safely inferred from his attitude towards her was that the marriage was politically useful."<sup>110</sup>

Michal has an interesting relationship with both her father Saul and her husband David, in that she finds herself in the middle of their feuds. She is either introduced in connection with her father, Saul or her husband, David. It becomes clear that in connecting Michal with either Saul or David, the author is trying to give us a clear indication of whose side she falls on, for even after her marriage to David she still appears as Saul's daughter.<sup>111</sup> Thus, Michal's connection to her male counterpart in a particular passage or situation, affects the readers opinion of her and her actions.

---

biblical view of women, for they are sometimes purposefully rebellious according to biblical standards.

104 2 Samuel 6:16,20-23

105 1 Samuel 18:20-29

106 1 Samuel 19:11-17

107 1 Samuel 25:44

108 2 Samuel 3:6-21

109 As we learn from 2 Samuel 3:6-21, Abner would not make a contract with David to make him king of Israel without Michal. Another interesting point is that David's heart desired being ruler over all of Israel, v. 21.

110 Robert Alter, "Characterization and the Art of Reticence", in *The Art of Biblical Narrative*, (London: George Allen & Unwin, 1981), pp. 114-125 (120)

111 2 Samuel 6:16

In 2 Samuel 6:16, 20-23, David comes into conflict with Michal over his way of worshipping Yahweh on the returning of the ark of God to the city of David. On entering the City, Michal sees David leaping and jumping, and from what we learn later flashes his maidservants. On returning to the household, Michal comes out to greet the king as was customary for the Queen to do. However Michal instead of greeting the king, rebukes him for his actions, and moment of exhibitionism. "Michal speaks with authority, with an assumed voice of strength. Her speech concerns 'honour' (glory), 'the maids', and 'uncovering shamelessly'. Her words drip with sarcasm and anger (...) Michal believes David has forfeited the respect he must have to be a ruler."<sup>112</sup>

Notice, that David does not rebuke Michal, by stating she has no right to speak to him, but he "uses Michal's words to dismiss her. Michal has no future, no claim on Israel, no prospect for life."<sup>113</sup> Michal states, "How the king of Israel honoured himself today, (...) before the eyes of his servants' maids (...) shamelessly uncovers himself!"<sup>114</sup> Comparatively David rebukes Michal stating,

It was before the LORD, who chose me above your father, and above all his house, to appoint me as prince over Israel, (...) I will make myself yet more contemptible than this (...) but by the maids of whom you have spoken, by them I shall be held in honour.<sup>115</sup>

Michal as the "daughter of Saul" is setup to fail, and it is this position as "daughter" in which she remains barren. Here she does not speak as or with the authority of Michal, but with all the authority of the house of Saul. "Michal and David engage in a battle of words in which David has the last word because he holds the power. These are the only words he ever speaks to her, words of rebuke, and they have the effect of critically wounding their victim."<sup>116</sup> The power of words (including those of women,) comes across powerfully in this section. Therefore, in the ancient world we can see the fear of allowing people to speak and destroy with their words. God created the universe with the Divine words, he gave his creation voice, allowing them to create and destroy through naming and interacting. Also in the worship and sacrificial centre, words play a powerful role, and one must be careful with what they say. However, when considering Michal's words, we must also note that David uses her own words against her, and thus silences her, but not through asserting his authority over her, as husband. Finally Michal dies barren, not as wife of David, but as daughter of Saul.

---

112 Walter Brueggemann, "2 Samuel 6", in *First and Second Samuel*, (Interpretation: A Bible Commentary for Teaching and Preaching; Louisville: John Knox, 1990), pp. 251-253 (251-252)

113 Brueggemann, "2 Samuel 6", p. 252

114 2 Samuel 6:20

115 2 Samuel 6:21-22

116 Exum, J. Cheryl, "Murder They Wrote: Ideology and the Manipulation of Female Presence in Biblical Narrative", in *The Pleasure of her text: Feminist Reading of Biblical and Historical Texts*, (ed. Alice Bach; Philadelphia: Trinity Press International, 1990), pp. 45-68 (55).

### 2.4.2 Judith: Sexual Warrior

This book has a very strong correlation to the Deborah/Jael story from Judges 4-5. Here we come across the story of a widow, who hears the distress of her people, and that the leaders of the city have already decided to surrender to their enemies. So she goes to the city elders and convinces them to let her go to Holofernes, who is the commander of Nebuchadnezzar's army. When she meets Holofernes, she convinces him, that she has left the city, for she knew he would win and wanted to help him overthrow the city quicker. Whilst there, each evening, she leaves the camp to ritually wash and to pray to YHWH; thus after she eventually cuts off Holofernes' head, the guards do not suspect her as she leaves, in order to return to the city and inform the people of her victory. When she shows the head of Holofernes to the occupants of the city, and commands them to attack the camp, they are encouraged and win. Finally they celebrate with Judith leading them in a song of victory. Judith in this way is a combination of Deborah and Jael. She not only has Deborah's power to advise and command, but also Jael's power to seduce and destroy her enemy.

Judith, is portrayed as the descendent of some great ancestors, if not directly, but through name recognition, such as Joseph, Salamiel, Sarasadai and most importantly Israel. Judith being the only named female in the text thus represents a very important exemption to the rule. She is a widow, and a very pious Jewess (which coincidentally, the name "Judith" means Jewess). "Judith's widowhood conforms to the traditional representation of Israel as a woman in mourning."<sup>117</sup> This rewriting of the Deborah story to be obviously fictitious, allows the Jews to rethink the position of Deborah as allegorical, placing themselves into the role of a woman.

Nevertheless whilst many have used the Bible to reiterate male domination over subordinate women, it can also be used to free women from a male dominated and controlled world.

It is possible to exploit Judith's story as a consciously feminist argument for women's high spiritual potential and the special favour in the eyes of God. This was particularly useful as a counterargument to the traditional view that women were spiritually weak and therefore rightly subordinated to men's governance.<sup>118</sup>

Judith, like Deborah as already mentioned has the power to advise the elders of the city and command their armies into battle against the attackers. "Listen to me... for your words are wrong... stop provoking YHWH, your God, making him angry." Judith does not mince her words, but confronts the elders of the city. "Judith does not act on the advice of men, but takes the initiative in an independent manner... Judith invites

---

117 Amy-Jill Levine, "Sacrifice and Salvation: Otherness and Domestication in the Book of Judith", in *A Feminist Companion to Esther, Judith, and Susanna*, (ed. Athalya Brenner; *The Feminist Companion to the Bible*, 7; Sheffield, Sheffield Academic Press, 1995), pp. 208-223 (212).

118 Margarita Stocker, *Judith: Sexual Warrior, Women and Power in Western Culture*, (London: Yale University Press, 1998), p. 49.

them into the shelter on the roof of her house and teaches them a lesson."<sup>119</sup> In Judith we have a competent leader of men, who acts and commands in her own right.

We are told that Judith was extremely beautiful, and that she uses this beauty to seduce Holofernes. She dresses herself up in all her finery and goes into to eat and drink with Holofernes. We are informed, "the heart of Holofernes was delighted to ecstasy at her, and his soul reeled, and he was exceedingly eager to lie with her; and had been biding his time to deceive her."<sup>120</sup> Firstly note that Holofernes had wanted to deceive Judith, however the audience already knows that it is Judith who is playing Holofernes. Secondly, Judith uses her feminine wiles to get him drunk, and only after her maidservant and his eunuch have left, does she take the opportunity to take off his head. Thus, here we find a leader represented not only by her ability to lead and command but also her sexuality, and ability to get the attention of men. Raising an interesting view of women, that in a world of men, women will always be seen as one of two things, mother or whore.<sup>121</sup>

Nevertheless, Judith is a woman with the ability to lead in a patriarchal world. She is allowed the authority to call men to her, and to command and advise them on the path to victory.<sup>122</sup> What is by societies designation a male dominated area of life, war. However, within this strong female character, we have a woman that all Jews can connect with, thus we have a woman who must not only be able to function in the domestic world, but also have authority over the society. Therefore, we see that the society at this time was willing to see women as having the power to control men, and to function in war.

Thus, in my investigations into women and their roles in the Hebrew Bible, I have failed to identify any scripture which could be linked to Paul's thoughts in 1 Corinthians 14:33b-36, neither the original laws, which allows for women to be active participants in the cultic worship. Nor does the Hebrew portrayal of righteous women suggest that these women were or should have been silent. Although they show signs of subordination to the men in their lives, they still have an active role in the societies and religious environments they find themselves in.

---

119 Jan Willem van Henten, "Judith as Alternative Leader: A Rereading of Judith 7-13", in *A Feminist Companion to Esther, Judith, and Susanna*, (ed. Athalya Brenner; The Feminist Companion to the Bible, 7; Sheffield, Sheffield Academic Press, 1995), pp. 224-252 (250).

120 Judith 12:16

121 By the term whore, I do not mean to be derogatory, but I to suggest that women will be seen as someone who is sexual in nature, able to use their sexual form to get what they want, and being able to deceive and manipulate the men in her life.

122 Noting that although Judith advises and leads them into battle, in most cultures war is classes as a purely male sector.

### 3. Talmud and Midrashim: Jewish Oral Law

1 Corinthians 14:33b-36 is one of the only instances in the Pauline letters where Paul makes reference to an unknown source.<sup>123</sup> Nevertheless, this prohibition offers us clues, which might explain its origins. "It is not permitted..." is a "common rabbinic formula for applying biblical law to contemporary life situations"<sup>124</sup> There is evidence in the gospels that this formula is used in Judaism at the time of Jesus; in Mark 2:24, "why do they do what is not lawful on the Sabbath." Although in the Greek there is not uniform term or formula for prohibitions, Josephus confirms that all these different terms reflect a clear Semitic expression used by the Jewish Scribes.<sup>125</sup> It becomes clear that Josephus' use of the term 'law' in prohibitions is generally expected to be associated with the written torah. Nevertheless, "In some places the phrase 'the law does not permit' prefaces minor regulations which have no obvious basis in the text of the Old Testament."<sup>126</sup> Therefore, although there are clear links between the term 'law' and the Hebrew Bible, it is also clear that Josephus employed the multi-levelled Jewish understanding of this term, which referred also to the Sanhedrin's authority to interpret and expand upon the Torah.<sup>127</sup> Thus, there is cause to look into the 'Jewish Oral Law', by considering what the Talmudic and Midrashim taught on female participation in temple worship and sacrifice,<sup>128</sup> and how this relates to Paul's use of this quote in 1 Corinthians 14:33b-36.

Jewish literature reveals some interesting teaching on women and their roles both in society and in religious spheres. Josephus states,

The scripture says, 'A woman is inferior to her husband in all things.' Let her, therefore, be obedient to him; not so, that he should abuse her but that she may acknowledge her duty to her husband; for God has given the authority to the husband.<sup>129</sup>

---

123 Another example of this is 1 Corinthians 4:6, however, 1 Corinthians 14:34, is the only time this happens in connection with the 'law', namely the Torah.

124 Allison, 'Let Women be Silent in the Churches' p. 45

125 S. Aalen, "A Rabbinic Formula in 1 Corinthians 14:34", *Studia Evangelica*, 2, (Ed. F.L. Cross; Berlin: Akademie-Verlag, 1964), pp. 513-525, (514-515).

126 Aalen, *Rabbinic Formula*, p. 517.

127 Aalen, *Rabbinic Formula*, p. 520.

128 I feel it important to put a disclaimer upon claiming that Paul was referring to the Talmud and Midrashim, since these laws, were in Paul's time explicitly Oral, they only became written down after the Diaspora of the Jews and the destruction of the temple, in 70AD. Therefore, although in this next section I will be quoting many verses from the Talmud and Midrashim that we currently hold, it must be understood that Paul and thus the original audience of this verses did not understand the Talmud in the same strict sense, and when referring to Talmud and Midrashim in these texts, I will be referring to this fluidic law, taught orally to Jewish children, from father to son.

129 *Against Apion*, Book 2, v.25

Also Seder Zera'im informs us "a hundred women are no better than two men."<sup>130</sup> Thus there is a definite cultural thought that women are not only subordinate to men, but are inferior to them.

Judith Hauptmann, has suggested that not all rabbinical authorities were agreed on the exclusion of women from communal worship and prayer, suggesting that there are some minority groups with stood in support of women's intelligence and spiritual abilities.<sup>131</sup> Tomson states,

...the evidence of literary and archaeology sources is that female attendance in synagogue was regular practise. Women used to pray along with men in the main room (...) Combined evidence also suggests that women played prominent roles (...) [as] 'leaders', 'elders' and 'mother of the synagogue'.<sup>132</sup>

Nevertheless, even though there were minority groups that did support the involvement of women in worship, there is also much evidence that synagogues did ban women from speaking. In the *Talmud Babylonia Megillah* 23a, we find that the sages ban women from even reading Torah in public worship, and the Tannaic traditions stated a woman could not officiate a meeting.<sup>133</sup> The Essenes went one step further and did not even allow women in worship.<sup>134</sup> Thus we can claim that there is definitely at least a branch of Judaism during the time of Jesus and Paul, which did not allow women to speak in worship. There are three reasons found in the Talmudic tradition, which explain this prohibition against women speaking in synagogue. 1) They talk too much; The Seder Zera'im suggests, "women are fond of talking."<sup>135</sup>, whilst the Seder Nashim put it, "Ten Measures of Gossip descended to the World: nine were taken by women."<sup>136</sup> 2) They are not sufficiently educated; Rabbi Eleazer ben Azariah expected men to come and learn Torah, but women came only to hear, not study.<sup>137</sup> "Consequently, women were often treated as persons who had little education."<sup>138</sup> 3) They were too sexy; "The Rabbis Taught: Rahab inspired lust in her name; Jael in her voice..."<sup>139</sup> Thus as "Samuel said: A women's voice is a sexual incitement, as it says, for sweet is thy voice and thy countenance is comely."<sup>140</sup> Therefore, whilst there was no general prohibition of

---

130 Berachoth 45b

131 Judith Baskin, *Midrashic Women: Formation of the Feminine in Rabbinic Literature*, (London, Bandeis University Press, 2002), pp. 83-84.

132 Peter J. Tomson, *Paul and the Jewish law: halakha in the Letters of the Apostle to the Gentiles*, (Compendia rerum Iudaicarum ad Novum Testamentum, Jewish Traditions in Early Christian Literature, vol 1, Assen, Netherlands, Uitgeverij Van Gorcum, 1990), p.134.

133 Tomson, *Paul and Halakah*, p. 137.

134 The Temple Scroll, XXXIX, states that women may not enter the inner court; The community rules, VI, does not mention women even being present during community assemblies.

135 Berachoth 48b

136 Kiddushin 49b

137 Hagigah 3a

138 Spenser, *Beyond the Curse*, pp. 56-57.

139 Seder Mo'ed, *Talmud Babylonia, Megillah* 15a

140 Seder Zera'im, *Talmud Babylonia, Berachoth* 24a

women speaking in Jewish worship during the time of Paul, we can see that there were certain circles in which these thoughts abounded, and which were recorded in the Talmud at a later date.

#### 4. Pauline Irony

Thus we come to two possibilities that, Paul knowingly quotes from a rabbinical source, either, in support of his prohibition against women speaking in church, or, as an ironic statement used to argue for the allowance of women speaking in church. Let me first establish a definition of irony upon which we can build to test this theory out. A dissimulative ironic form, seeks to make an argument through misdirection by either over- or underemphasising a point, in order to convince the audience that the argument of the author or speaker is correct, thus saying one thing whilst alluding to another, not necessarily its polar opposite.<sup>141</sup> Nevertheless,

Irony is both difficult and a risky form of argumentation, more prone than most to misunderstanding by one's intended audience. Because Irony makes its point only indirectly, (...) there is always the chance that the rhetor's irony will be misunderstood, and that he will fail to communicate the message he intends.<sup>142</sup>

Quintilian suggested one must correspond the nature of the topic, the character of the speaker and the delivery of the statement with the words of a given statement, and if you can discover any discrepancy between these two, that is an ironic statement.<sup>143</sup> Thus in 1 Corinthians 1:25, when Paul states, "God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength." The idea that God is weak and foolish reverses the standards of heaven and earth, thus this ironic statement argues for a reinterpretation of priorities and values. Another example of Irony can be found in Galatians 5:12, where Paul uses an interesting play on words to state that those who were teaching that all believers should be circumcised (περιτομή), should castrate (ἀποκοπτῶ) themselves. For if cutting a bit of your penis off is essential to faith and salvation, why not cut the whole penis off.

We know that many of the churches Paul wrote to, he had also visited, with Rome being the only exception, thus we can assume that Paul's audience understood and knew him, and due to the sheer volume of ironic statements found in his epistles that his readers expected his use of ironic statements, especially when correcting misinformed theologies and practises. Also "Once the presence of irony has been realized, it creates a heightened sensitivity on the part of the recipient to detecting other such manoeuvres on the part of the author/speaker."<sup>144</sup> Thus when Paul begins his letter with the ironic statement,<sup>145</sup> his audience would have been more sensitive to any further discrepancies.

---

141 Mark D. Nanos, *The Irony of Galatians: Paul's letter in First-Century Context*, (Minneapolis: Fortress Press, 2002), p. 34; and Glenn Holland, "Paul's use of Irony as a Rhetorical Technique", in *The Rhetorical Analysis of Scripture: Essays from the 1995 London Conference*, (ed. Stanley E. Porter, and Thomas H. Olbricht; Journal for the Study of the New Testament Supplement Series, 146; Sheffield: Sheffield Press, 1997), pp. 234-248 (234-5)

142 Holland, *Paul's use of Irony*, p. 234.

143 Inst. 8.6.54 cited in Nanos, *Irony in Galatians*, p. 36.

144 Nanos, *Irony in Galatians*, p. 36.

145 1 Corinthians 1:18-25, already discussed above.

Nevertheless, why read 1 Corinthians 14:33b-36 as forming part of an ironic statement in support of women speaking in church? I believe there are a number of clues hidden in the text which support this theory. Firstly, this passage falls into the stereotypical dissimulative form, with an over exaggeration of key points within the verse. The reference to “all the churches of all the saints” which has already been discussed does not reflect the actual situation at the time of writing. Then the use of the terms *prohibit*, *shame* and *law* form an iron clad forbidding formula, which has the official rabbinical prohibition, linked with the authority of the law, and just for good measure, a reference to shame and guilt just to top it off. Nothing about this passage is small, everything is happening on a large scale with massive backing.

Second thing to note is the delivery, in verse 36 Paul says, “Did the word of God originate with you? Or are you the only people it has reached?” The first part of this verse obviously refers to the Torah or scripture. These obvious rhetorical questions, which were meant to cause the audience to consider their position of women speaking in church. Some in the past have suggested that these questions are meant to suggest that the Christians in Corinth were advocating women speaking church, which Paul was against. However I want to put across that these rhetorical questions back up an ironic theory of these verses, for they fall into the obvious category of ironic statement. Paul here is actually drawing attention to the lack of any quotation in the Hebrew Bible to support this stance.

Finally, these verses are contrary to Paul’s own character and view, which we can see from a number of other sources is quiet clearly egalitarian. 1 Corinthians 11, Paul clearly puts across an egalitarian agenda, even if there is not full integration, with women being asked to cover their hair, nevertheless, for a Jewish man in a strict patriarchal society, this is quiet a large step for him to take, and one which should have been used to support a more egalitarian church, a lot earlier on in history. Nevertheless, we also discover his egalitarian view through other verses such as Galatians 3:28, which states “There is neither Jew nor Greek (...) male or female, for you who are all one in Christ Jesus.”

## 5. Conclusion

In this paper I have tried to show what Paul was referring to when he was talking about 'the Law' in 1 Corinthians 14:33b-36. I first looked at the Hebrew Bible, considering the Pentateuch, and other female characters we come in contact with, in both the Hebrew Bible and the Apocrypha. I discovered that Paul's allusion to the 'law' in this verse was not in reference to the Hebrew Bible or Apocrypha. This interpretation has caused misinterpretation of Paul and his view of women in the church. However there is a strong connection between this verse and Jewish Oral Law, thus, suggesting that Paul here is quoting Jewish teaching, which was being taught in Corinth. Therefore, using these findings, how would I interpret this passage?

I would suggest that we have here a prime example of Pauline ironic rhetoric, in an attempt to try and counter some opponents' in Corinth, who were teaching that women should be silent in church.

This group, as we have seen, consisted of persons who were opposed to participation by women in the services, and who attempted to silence them by fiat (...) It seems likely that the group in question was male. Secondly, the Jewish characteristics of the decree of silence which we noted above lead to the conclusion that the men whom Paul was opposing were getting their ideas from some kind of exposure to Judaism and the synagogue-whether as recent proselytes or Gentile converts or as men of Jewish background themselves is unclear.<sup>146</sup>

As in many of his churches, Jewish converts were teaching Jewish practises and theologies which Paul disagreed with, and thus did not want teaching to new converts, such as circumcision, food laws and festival observances. Paul is well known for using the arguments of his opponents against them, and here is no different, where he uses their Rabbinical Formula, to counter their argument and convince his audience that he is correct.

Thus, the next time that someone challenges you with 1 Corinthians 14:33b-35, suggesting that it means that women cannot speak openly within church. You can now, challenge them with Paul's own words. "Did the word of God originate with you? Or are you the only one it has reached?"<sup>147</sup>

---

146 Allison, 'Let Women be Silent in the Churches', p. 49.

147 1 Corinthians 14:36

## Bibliography

### Primary Sources:

- The New Revised Standard Version of the Bible: with Apocrypha (Anglicized ed., Oxford, Oxford University Press, 2005).
- The Babylonian Talmud, (translated by Rabbi Dr. I. Epstein; London: Soncino Press, 1948)
- The Dead Sea Scrolls, (translated by Geza Vermes; London: The Folio Society, 2000).
- The Works of Flavius Josephus, (translated by William Whiston; London: Milner and Company, 1864).
- The Greek New Testament, (ed. Kurt Aland; London: British & Foreign Bible Society, 1966).
- Biblia Hebraica Stuttgartensia, (ed. Karl Elliger, 5th ed.; Deutsche Bibelgesellschaft, 1990).
- The Septuagint with Apocrypha: Greek and English, (ed. Sir Lancelot C.L. Brenton; Hendrickson Publishers, 7th ed.; 1998)

### Secondary Sources:

- Aalen, S., "A Rabbinic Formula in 1 Corinthians 14:34", *Studia Evangelica*, 2, (Ed. F.L. Cross; Berlin: Akademie-Verlag, 1964), pp. 513-525.
- Ackerman, Susan, *Warrior, Dancer, Seductress, Queen: Women in Judges and Biblical Israel*, (London: Doubleday, 1998)
- Allison, Robert W., 'Let Women be Silent in the Churches (1 Corinthians 14:33b-36): What did Paul really say, and What did it mean?', *Journal for the Study of the New Testament*, 10 (1988), pp. 27-60.
- Alter, Robert, "Characterization and the Art of Reticence", in *The Art of Biblical Narrative*, (London: George Allen & Unwin, 1981), pp. 114-125.
- Archer, "The Role of Jewish Women in the Religion", in *Images of Women in Antiquities*, (ed. Averil Cameron, Amelie Kuhrt; Revised Edition; London: Routledge, 1993).
- Aschkenasy, Nehama, *Eve's Journey: Feminine Images in Hebraic Literary Traditions*, (Philadelphia: University of Pennsylvania Press, 1986)
- Auld, Graeme, 'imago dei in Genesis: Speaking in the Image of God', *The Expository Times*, 116 (2005), pp. 259-262.
- Austin, J.L., *How to Do Things with Words*, (2nd Ed.; Cambridge: Harvard University Press, 1962)
- Bacon, F.D., *Women in the Church*, (London: Lutterworth Press, 1946)
- Bakhos, Carol, *Recent Trends in the Study of Midrash and Rabbinic Narrative*, *Currents in Biblical Research*, 7 (2009), pp. 272-293
- Bal, Mieke, *Murder and Difference: Gender, Genre, and Scholarship on Sisera's Death*, (trans. Matthew Gumpert; Indiana Studies in Biblical; Bloomington and Indianapolis: Indiana University Press, 1988)
- "Head Hunting: 'Judith' on the cutting edge of Knowledge," in *A Feminist Companion to Esther, Judith, and Susanna*, (ed. Athalya Brenner; The Feminist Companion to the Bible, 7; Sheffield: Sheffield Academic Press, 1995), pp. 253-285.
- Baskin, Judith R., *Jewish Women in Historical Perspective*, (2nd ed.; Detroit: Wayne State University Press, 1998)
- *Midrashic Women: Formation of the Feminine in Rabbinic Literature*, (London: Brandeis University Press, 2002)
- "Rabbinic Judaism and the Creation of Woman", in *Judaism Since Gender*, (ed. Miriam Peskowitz and Laura Levitt; New York: Routledge, 1997), pp. 125-130.
- "Rabbinic Reflections on the Barren Wife", *The Harvard Theological Review*, 82, (1989), pp. 101-114.

- “The Separation of Women in Rabbinic Judaism”, in *Women, Religion, and Social Change*, (ed. Yvonne Yazbek Haddad and Ellison Banks Findly; Albany: State University of New York Press, 1985), pp. 3-18.
- Blaikie, W.G., “Michael in the Books of Samuel”, in *The Second Book of Samuel*, (The expositor’s Bible; London: Hodder & Stoughton, 1989), pp. 95-96.
- Bird, Phyllis A., “Male and Female He Created Them”: Gen 1:27b in the Context of the Priestly Account of Creation’, *The Harvard Theological Review*, 74, (1981), pp. 129-159.
- Booth, Catherine, *Female Ministry*, (London: The Salvation Army Supplies, Printing and Publishing Department, 1975)
- Borresen, K.E., *The Image of God: Gender Models in Judaeo-Christian Tradition*, (Minneapolis: Fortress Press, 1995)
- Bowman, Richard G., “The Fortune of King David/ The Fate of Queen Michal: A Literary Critical Analysis of 2 Samuel 1-8”, in *Telling Queen Michal’s Story: An Experiment in Comparative Interpretation*, (ed. David J.A. Clines, Philip R. Davis; Journal for the Study of the Old Testament Supplement Series, 119; Sheffield: JSOT Press, 1991), pp. 97-121.
- Boyarin, Daniel, “Reading Androcentrism against the Grain: Women, Sex, and Torah-Study”, *Poetics Today*, 12, (1991), pp. 29-53.
- Brenner, Athalya, *Judges: A Feminist Companion to the Bible*, (The Feminist Companion to the Bible, The Second Series, 4; Sheffield: Sheffield Academic Press, 1999).
- “A Triangle and a Rhombus in the Narrative Structure: A Proposed Integrative Reading of Judges 4 and 5” in *A Feminist Companion to Judges*, (ed. Athalya Brenner; The Feminist Companion to the Bible, vol. 4; Sheffield: Sheffield Academic Press, 1993), pp. 98-109.
- Bronner, Leila Leah, *From Eve to Esther: Rabbinic Reconstructions of Biblical Women*, (Louisville, Kentucky: Westminster John Knox Press, 1994).
- “Valorized or Vilified? The Women of Judges in Midrashic Sources” in *A Feminist Companion to Judges*, (ed. Athalya Brenner; The Feminist Companion to the Bible, vol. 4; Sheffield: Sheffield Academic Press, 1993), pp.72-95.
- Brooke, George J., *Women in the Biblical Tradition*, (Studies in Women and Religion, 31; Lewiston: The Edwin Mellen Press, 1992).
- Brotten, Bernadette J., Paul’s Views on the Nature of Women and Female Homoeroticism, in *Immaculate and Powerful: the Female in Sacred Image and Social Reality*, (ed. C.W Atkinson, C.H. Buchanan, and M.R. Miles; Boston: Beacon Press, 1985), pp. 61-87.
- *Women Leaders in the Ancient Synagogue*, (Chico, California: Scholars Press, 1982).
- Brown, Cheryl Anne, *No Longer Be Silent: First Century Jewish Portrait of Biblical Women*, (Westminster: John Knox press, 1992).
- Brueggemann, Walter, “2 Samuel 6”, in *First and Second Samuel*, (Interpretation: A Bible Commentary for Teaching and Preaching; Louisville: John Knox, 1990), pp. 251-253.
- Buchanan, George Wesley, The Use of Rabbinic Literature For New Testament Research, *Biblical Theology Bulletin: A Journal of Bible and Theology*, 7, (1977), pp. 110 - 122.
- Butler, Judith, *Gender Trouble: Feminism and the Subversion of Identity*, (Thinking Gender; New York: Routledge, 1990)
- Calvin, John, *The First Epistle of Paul the Apostle to the Corinthians*, Calvin’s Commentaries (trans John W. Fraser; Grand Rapids: Eerdmans, 1960).
- Camp, Claudi V., “The Wise Women of 2 Samuel: A Role Model for Women in Early Israel?” in *Women in the Hebrew Bible: A Reader*, (ed. Alice Bach; London: Routledge, 1999), pp. 195-207.
- Carmichael, Calum, *Women, law, and the Genesis traditions*, (Edinburgh: Edinburgh University Press, 1979).
- Carmody, Denise Lardner, *Biblical Women: Contemplatory reflections on Scriptural Texts*, (New York: Crossroad, 1988).

- Carson, D.A., ‘ “Silence in the Church”: On the Role of Women in 1 Corinthians 14:33b-36’, in *Rediscovering Biblical Manhood and Womenhood: A Response to Evangelical Feminism*; (ed. John Piper and Wayne Grudem; Wheaton, Illinois: Croosway Books, 1991), pp. 133-147.
- Castelli, Elizabeth A., “Paul on Women and Gender”, in *Women and Christian Origins*, (ed. Ross Shepard Kreamer, Mary Rose D’Angelo; Oxford: Oxford University Press, 1999), pp. 221-235.
- Clines, David J.A., “Michal Observed: An introduction to Reading Her Story”, *Telling Queen Michal’s Story: An Experiment in Comparative Interpretation*, (ed. David J.A. Clines, Philip R. Davis; *Journal for the Study of the Old Testament Supplement Series*, 119; Sheffield: JSOT Press, 1991), pp. 24-63.
- “The Story of Michal, Wife of David, In its Sequential Unfolding”, *Telling Queen Michal’s Story: An Experiment in Comparative Interpretation*, (ed. David J.A. Clines, Philip R. Davis; *Journal for the Study of the Old Testament Supplement Series*, 119; Sheffield: JSOT Press, 1991), pp. 129-140.
- Cohn-Sherbok, Dan, *The Jewish Heritage*, (Oxford: Basil Blackwell, 1988).
- Conzelmann, Hans, *1 Corinthians : a commentary on the First Epistle to the Corinthians*, (translated by James W. Leitch; edited by George W. MacRae; Hermeneia; Philadelphia: Fortress Press, 1975).
- Cook, Joan E., *Hannah’s Desire, God’s Design: Early Interpretations of the Story of Hannah*, (*Journal for the Study of the Old Testament Supplement Series*, 282; Sheffield: Sheffield Academic Press, 1999)
- Corley, Kathleen, “Feminist Myths of Christian Origins”, in *Reimagining Christian Origins: A Colloquium Honouring Burton L. Mack*, (ed. E.A Castelli and H. Taussig; Valley Forge: Trinity Press International, 1996), pp. 51-67.
- Crüsemann, Marlene, “Irredeemably Hostile to Women: Anti-Jewish Elements in the Exegesis of the Dispute About Women’s Right To Speak (1 Cor. 14.34-35)” *Journal for the Study of the New Testament*, 23 (2001), pp. 19-36.
- Cundall, Arthur Ernest., *Judges*, (*The Tyndale Old Testament commentaries*; London: Tyndale Press, 1968), pp. 15-215.
- Deen, Edith, “King Saul’s Daughter – David’s First Wife” in *All the Women of the Bible*, (New York: Harper & Bros, 1955), pp. 96-100.
- Dijk-Hemmes, Fokkeli van, “Mothers and a Mediator in the Song of Deborah” in *A Feminist Companion to Judges*, (ed. Athalya Brenner; *The Feminist Companion to the Bible*, vol. 4; Sheffield: Sheffield Academic Press, 1993), pp.110-114.
- Dunning, Benjamin H., ‘What Sort of Thing Is This Luminous Woman? Thinking Sexual Difference in “On the Origin of the World”’, *Journal of Early Christian Studies*, 17, (2009), pp. 55-84.
- Eisen, Ute E., *Women Officeholders in the Early Christianity: Epigraphical and Literary Studies*, (Translated by Linda M. Maloney; Collegeville, Minnesota: The Liturgical Press, 2000).
- Ellis, E. Earle, *Paul’s use of the Old Testament*, (Edinburgh: Oliver and Boyd, 1957).
- “The Silenced Wives of Corinth” in *New Testament Textual Criticism, Its significance for Exegesis: Essays in honour of Bruce M. Metzger*, (ed. Eldon J. Epp and Gordon D. Fee; Oxford: Clarendon Press, 1981), pp. 213-220.
- Enslin, Morton S., *The Book of Judith*, (ed. Solomon Zeitlin; *Jewish Apocryphal Literature*, 7; Lieden, Netherlands: E. J. Brill, 1972).
- Evans, Craig, “The Rhetoric of Quotations: An essay on method,” *Early Christian Interpretation of the Scriptures of Israel*: (ed. Craig Evans, and James Sanders; Sheffield: Sheffield Press, 1997) pp 44-58
- Exum, J. Cheryl, *Fragmented Women: Feminist (Sub)versions of Biblical Narratives*, (*Journal for the Study of the Old Testament Supplement Series*, 163; Sheffield: Sheffield Academic Press, 1993).

- “Murder They Wrote: Ideology and the Manipulation of Female Presence in Biblical Narrative”, in *The Pleasure of her text: Feminist Reading of Biblical and Historical Texts*, (ed. Alice Bach; Philadelphia: Trinity Press International, 1990), pp. 45-68.
- Fatum, Lone, *Women, Symbolic Universe and Structures of Silence: Challenging and Possibilities in Andocentric Texts*, *Studia Theologica*, 43 (1988), pp. 61-80.
- Fiorenza, Elisabeth Schüssler, *But She Said: Feminist Practices of Biblical Interpretation*, (Boston: Beacon Press, 1992).
- In memory of her: a feminist theological reconstruction of early Christian beginnings, (New York: Crossroad, 1983).
- ‘Women in the Pre-Pauline and Pauline Churches’, *Union Seminary Quarterly Review*, 33 (1978), pp. 153-166.
- Fishbane, Simcha, *Deviancy in early rabbinic literature: a collection of socio-anthropological essays* (The Brill reference library of Judaism, 27; Indiana: Brill, 2007).
- Flusser, David, *Jewish Sources in early Christianity*, (Tel-Aviv: n.pl., 1980).
- *Judaism and the Origins of Christianity*, (Jerusalem: Magnes P., 1988).
- *Judaism of the Second Temple period*, (Cambridge: William B. Eerdmans Pub. Co., 2007).
- France, R.T., *Women in the Church’s Ministry: A Test Case for Biblical Interpretation*, (Grand Rapids, Michigan; William B. Eerdmans Publication).
- Furnish, Victor P., *The theology of the first letter to the Corinthians*, (New Testament Theology Series; Cambridge: Cambridge University Press, 1999).
- Gerstenberger, Erhard, “Purity and Purification Laws: Leviticus 11-15” in *Leviticus*, (Old Testament Library; Westminster: John Knox Press, 1996), pp. 128-210.
- Godet, Frédéric Louis, *Commentary on St. Paul’s First epistle to the Corinthians*, (2; Clark’s foreign theological library; Columbia University: T. & T. Clark, 1893).
- Gritz, Sharon, *Paul, Women Teachers, and Mother Goddess at Ephesus: A Study of 1 Timothy 2:9-15 in Light of the Religious and Cultural Milieu of the First Century*, (Lenham: University Press of America, 1991).
- Grossman, Susan and Haut, Rivka, *Daughters of the King: Women and the Synagogue*, (Philadelphia: Jewish Publication Society, 1992).
- Gryson, Roger, *The Ministry of Women in the Early Church* (Collegeville, Minn.: Liturgical Press, 1976),
- Hamlin, E. John, “Deborah, The Woman Judge: Judges 4:1-5:31” in *Judges: At Risk in the Promised Land* (International Theological Commentary; Grand Rapids: William B. Eerdmans Publishing Co., 1990), pp. 81-89.
- Harrison, Nonna Verna, ‘Women, Human Identity, and the Image of God: Antiochene Interpretations’, *Journal of Early Christian Studies*, vol 9, (2001) pp. 205-249
- Hauptmann, Judith, ‘Women’s Liberation in the Talmudic Period: An Assessment’, *Conservative Judaism*, 26 (1972), pp. 22-28.
- *Rereading the Rabbis: A Woman’s Voice*, (Boulder, Colo.: Westview Press, 1998)
- Hays, Richard, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).
- *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture*, (Cambridge: William B. Eerdmans Publishing Company, 2005)
- Henry, Matthew, *A Commentary on the Whole Bible*, (London: Marshall, Morgan and Scott, 1960).
- Henten, Jan Willem van, “Judith as Alternative Leader: A Rereading of Judith 7-13”, in *A Feminist Companion to Esther, Judith, and Susanna*, (ed. Athalya Brenner; *The Feminist Companion to the Bible*, 7; Sheffield, Sheffield Academic Press, 1995), pp. 224-252.
- Hodge, Charles, *An Exposition of the First Epistle to the Corinthians* (New York: Robert Carter, Eerdmans reprint, 1857)

- Hoftijzer, J., David and the Tekoite Woman, *Vetus Testamentum*, Vol. 20, (1970), pp. 419-444.
- Holland, Glenn, "Paul's use of Irony as a Rhetorical Technique", in *The Rhetorical Analysis of Scripture: Essays from the 1995 London Conference*, (ed. Stanley E. Porter, and Thomas H. Olbricht; *Journal for the Study of the New Testament Supplement Series*, 146; Sheffield: Sheffield Press, 1997), pp. 234-248.
- Holmyard, Harold R., III, "Does 1 Corinthians 11:2-16 Refer to Women Praying and Prophecy in Church?" *Bibliotheca Sacra*, 154, (1997), 461-72.
- Horowitz, Maryanne Cline, 'The Image of God in Man: Is Woman Included?', *The Harvard Theological Review*, 72, (1979), pp. 175-206.
- Hoshen, Dalia, *Beruria the tannait: a theological reading of a female Mishnaic scholar*, (University Press of America, 2007).
- Hurwitz, Cecil, *Women of strength in the Old Testament: Their Lives and Times*, (Pauline Publications, 1997).
- Ilan, Tal, *Integrating Women into the Second Temple History*, (Peabody, Massachusetts: Hendrickson Publishers, 2001)
- Irigaray, Luce, "Equal to Whom?" in *Postmodern God*, (ed. G. Ward; Oxford: Blackwell, 1997), pp. 198-213.
- Jaffee, Martin S., 'Rabbinic Ontology of the Written and Spoken Word: On Discipleship, Transformative Knowledge, and the Living Texts of Oral Torah', *Journal of the American Academy of Religion*, 65, (1997), pp. 525-549.
- Jervis, L. Ann, '1 Corinthians 14:34-35: A Reconsideration of Paul's Limitation of the Free Speech of some Corinthian Women', *Journal for the Study of the New Testament*, 17 (1995), pp. 51-74.
- Jönsson, Jakob, *Humour and Irony in the New Testament*, (Leiden: E.J. Brill, 1985)
- Kapelovitz, Abbey Poze, "Michal: A Vessel for the Desires of Others", in *Telling Queen Michal's Story: An Experiment in Comparative Interpretation*, (ed. David J.A. Clines, Philip R. Davis; *Journal for the Study of the Old Testament Supplement Series*, 119; Sheffield: JSOT Press, 1991) pp. 207-223.
- Keener, Craig, *Paul, Women & Wives: Marriage and Women's Ministry in the Letters of Paul*, (Peabody, Mass.: Hendrickson, 1992)
- Klauck, Hans-Josef, *1. Korintherbrief*, (Die Neue Echter Bible. Neues Testament; Würzburg: Echter, 1984)
- Klein, Lillian R., *From Deborah to Esther: Sexual Politics in the Hebrew Bible*, (Minneapolis: Fortress Press, 2003)
- Knapp, Bettina L., *Women in Myth*, (New York: State University of New York Press, 1997)
- Kraemer, Ross Shepard, and D'Angelo, Mary Rose, *Women and Christian Origins*, (New York: Oxford University Press, 1999)
- Koltun, Elizabeth, *The Jewish Woman*, (New York, Schocken, 1984) pp. 114-128
- Lapsley, Jacqueline E., *Whispering the Word: Hearing Women's stories in the Old Testament*, (Westminster: John Knox Press, 2005)
- Laney, J. Carl, "Gender Based Boundaries for Gathered Congregations: An Interpretive History of 1 Corinthians 14:34-35" *Journal For Biblical Manhood and Womanhood*, 7, (2002), pp. 4-13.
- Lenski, R. C. H., *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg Press, 1963), pp. 436-7.
- Levine, Amy-Jill, "Sacrifice and Salvation: Otherness and Domestication in the Book of Judith", in *A Feminist Companion to Esther, Judith, and Susanna*, (ed. Athalya Brenner; *The Feminist Companion to the Bible*, 7; Sheffield: Sheffield Academic Press, 1995), pp. 208-223.
- Lias, J.J., *The First Epistle to the Corinthians* (Cambridge Bible series; Cambridge: Cambridge University Press, 1892).
- Lim, Timothy H., *Holy Scripture in the Qumran Commentaries and Pauline Letters*, (Oxford: Clarendon Press, 1997)

- Lindars, Barnabas., *Judges 1-5 : a new translation and commentary* (ed. A.D.H. Mayes; Edinburgh: T&T Clark, 1995), pp. 264-296.
- Ljung, Inger, *Silence or Suppression Attitudes toward Women in the Old Testament* (Almqvist & Wiksell International; Stockholm: Sweden, 1989).
- Lockyer, Herbert H., "Michal, The Woman who tricked her Father", *The Women of the Bible*, (London: Pickering & Inglis, 1967), pp. 109-111.
- Lyke, Larry L., *King David with the Wise Women of Tekoa: The Resonance of Tradition in the Parabolic Narrative*, (*Journal for the Study of the Old Testament Supplement Series*, 255; Sheffield: Sheffield Academic Press, 1997).
- MacArthur, John, Jr., *1 Corinthians*, *MacArthur New Testament Commentary* (Chicago: Moody Press, 1984).
- McCarter, Jr., P. Kyle, "The Apology of David", *Journal of Biblical Literature*, 99, (1980), pp. 489-504.
- MacDonald, Margaret Y., "Reading Real Women Through the Undisputed Letter of Paul", in *Women and Christian Origins*, (ed. Ross Shepard Kreamer, Mary Rose D'Angelo; Oxford: Oxford University Press, 1999), pp. 199-220.
- MacDonald, Nathan, 'The Imago Dei and Election: Reading Genesis 1:26-28 and Old Testament Scholarship with Karl Barth', *International Journal of Systematic Theology*, 10, (2008), pp. 303-327.
- Macht, David I., *A Scientific Appreciation of Leviticus 12:1-5*, *Journal of Biblical Literature*, 52, (1933), pp. 253-260.
- Macy, Gary, *The Hidden History of Women's Ordination: Female Clergy in the Medieval West*, (Oxford: Oxford University Press, 2008)
- McLaughlin, E. and Ruether, R., *Women of Spirit: Female Leadership in the Jewish and Christian Traditions*, (New York: Simon and Schuster, 1979)
- Meeks, Wayne A., *The First Urban Christians: The Social World of the Apostle Paul*, (London: Yale University Press, 1983)
- Meier, Samuel A., *Women and Communication in the Ancient Near East*, *Journal of the American Oriental Society*, 111, (1991), pp. 540- 547.
- Meyers, Carol, *The Roots of Restriction: Women in Early Israel*, *The Biblical Archaeologist*, 41, (1978), pp. 91-103
- Miscall, Peter D., "Michal and her Sisters", in *Telling Queen Michal's Story: An Experiment in Comparative Interpretation*, (ed. David J.A. Clines, Philip R. Davis; *Journal for the Study of the Old Testament Supplement Series*, 119; Sheffield: JSOT Press, 1991) pp. 246-260.
- Moore, Carey A., *Judith*, (The Anchor Bible; New York: Doubleday & company inc, 1985)
- Morris, Leon, *1 Corinthians: An Introduction and Commentary* (Vol. 7; Tyndale New Testament Commentaries; Intervarsity Press, 2007)
- Munro, Winsome, *Women, Text and the Canon: the Strange Case of 1 Corinthians 14:33-35*, *Biblical Theology Bulletin: A Journal of Bible and Theology*, 18, (1988) pp. 26-31.
- Murrey, Donald F., "David Different with Yahweh: 2 Samuel 6," in *Divine Prerogative and Royal Pretension: Pragmatics, Poetics and Polemics in a narrative Sequence about David* (2 Samuel 5:17-7:29), (*Journal for the Study of the Old Testament Supplement Series*, 264; Sheffield: Sheffield Academic Press, 1998) pp. 112-159
- Nanos, Mark D., *The Irony of Galatians: Paul's letter in First-Century Context*, (Minneapolis: Fortress Press, 2002).
- Neusner, Jacob, *How the Rabbis Liberated Women*, (Atlanta: Scholars Press, 1998)
- *Judaism when Christianity began: A survey of belief and practise*, (London: Westminster John Know Press, 2002).
- "The Idea of Purity in Ancient Judaism", *Journal of the American Academy of Religion*, 43, (1975), pp. 15-26.

- Nelson, P.G., *Paul's Teaching on the Ministry of Women*, (2nd ed; Bristol: Whittles publishing services, 1996)
- Niccum, Curt, *The Voice of the Manuscripts on the Silence of Women: The External Evidence for 1 Cor. 14:34-5*, *New Testament Studies*, 43, (1997), pp. 242-255.
- Økland, Jorunn, *Women in Their Place: Paul and the Corinthians Discourse of Gender and Sanctuary Space*, (London: T&T Clark International, 2004)
- Olyan, Saul M., "Honor, Shame, and Covenant Relations in Ancient Israel and Its Environment", *Journal of Biblical Literature*, 115, (1996), pp. 201-218.
- Osburn, Carroll D., "The Interpretation of 1 Cor. 14:34-35", in *Essays on Women in Early Christianity*, (ed. C.D. Osburn; Joplin: Joplin College, 1993), pp. 219-242.
- Osiek, Carolyn, and MacDonald, Margaret Y., *A Women's Place: House Churches in earliest Christianity*, (Minneapolis: Fortress Press, 2006).
- Pagels, Elaine H., 'Paul and Women: A Response to Recent Discussion', *Journal of the American Academy of Religion*, 42, (1974), pp. 538-549.
- Plank, Karl A, *Paul and the Irony of Affliction*, (Atlanta, Georgia: Scholars Press, 1987).
- Polzin, Robert, "A Multivoiced look at the Michal Narratives", in *Telling Queen Michal's Story: An Experiment in Comparative Interpretation*, (ed. David J.A. Clines, Philip R. Davis; *Journal for the Study of the Old Testament Supplement Series*, 119; Sheffield: JSOT Press, 1991) pp. 261-269.
- Ranson, Stewart; Bryman, Alan; Hinings, Bob, *Clergy, Ministers and Priests*, (London: Routledge & Kegan Paul Ltd., 1977)
- Ruef, John Samuel, *Paul's first letter to Corinth*, (Westminster Pelican commentaries; Indiana University: Westminster Press, 1977)
- Ruether, R., *Religion and Sexism: Images of Women in the Jewish and Christian Traditions*, (New York: Simon and Schuster, 1974)
- Samuel, Maurice, "Three Wives", in *Certain People of the Book*, (New York: Union of American Hebrew Congregations, 1955), pp. 191-206.
- Sanders, E.P., *Paul, the Law and the Jewish People*, (Philadelphia: Fortress Press, 1983)
- Soggin, J. Alberto, *Judges : a commentary*, (trans. John Bowden; *Old Testament Library*, 2nd Ed.; London: SCM, 1981)
- Spencer, Aida B., *Beyond the Curse*; (Nashville: Thomas Nelson Publishers, 1985)
- Stanley, Christopher D., *Arguing with Scripture* (London: T & T Clark international, 2004)
- Paul and Homer: Greco-Roman Citation Practice in the First Century CE", *Novum Testamentum*, 32, (1990), pp. 48-78.
- Paul and the Language of Scripture: Citation techniques in the Pauline Epistles and contemporary literature, (Cambridge: Cambridge University Press, 1992).
- Pearls Before Swine: Did Paul's Audience understand biblical quotations? *Novum Testamentum*, 41, (1999), pp. 124-144.
- Stanton, Elizabeth Cad, *The woman's Bible: the original feminist attack on the Bible*, (Abridged ed.; Edinburgh: Polygon, 1985)
- Steinsaltz, Adin, "The Princess and the Shepherd", in *Biblical Images: Men and Women of the Book*, (New York: Basic Books, 1984), pp. 141-151.
- Stocker, Margarita, *Judith: Sexual Warrior, Women and Power in Western Culture*, (London: Yale University Press, 1998).
- Story, Alfred T., *Women in the Talmud: a Sketch of the Position held by Women in the Old Jewish Days* (London: 1880)
- Tomson, Peter J., *Paul and the Jewish law: halakha in the Letters of the Apostle to the Gentiles*, (*Compendia rerum Iudaicarum ad Novum Testamentum*, *Jewish Traditions in Early Christian Literature*, 1; Assen, Netherlands: Uitgeverij Van Gorcum, 1990)
- Toews, John, "Women in Church Leadership: 1 Timothy 2:11-15, A Reconsideration", in *Bible and the Church: Essays in Honour of Dr. David Ewert*, (ed. A.J. Dueck, H.J. Giesbrecht, and V.G. Shillington; Hillboro: Kans, Kindred, 1983) pp. 84-90.

- Valler, Shulamit, *Women and Womanhood in the Talmud*, (Trans. Betty Sigler Rozen; Brown Judaic studies, 321; Atlanta: Scholar Press, 1999).
- Warfield, Benjamin B., "Paul on Women Speaking in Church" *The Presbyterian*, (1919).
- Wegner, Judith Romney, *Chattel or Person: The Status of Women in the Mishnah* (Oxford: Oxford University Press, 1988).
- "Philo's portrayal of women – Hebraic or Hellenistic?" in *Women like this, New perspectives of Jewish Women in Greco-Roman World* (ed. Amy Jill Levine)
- "Public men, private women: The sexuality factor and the personal status of women in Mishnaic law", *Jewish last associated studies*, 4, (1990)
- *Voices of the Matriachs: Listening to the Prayers of Early Modern Women*, (Boston: Beacon Press, 1998)
- Wenham, Gordon J., *Genesis 1-15*, (The Word Biblical Commentary, 1; Word Books, 1987)
- "Uncleanness and its Treatment (11:1-16:34)" in *The book of Leviticus*, (The new international commentary on the Old Testament, vol. 3; Grand Rapids: Wm. B. Eerdmans Publishing, 1979) pp. 161-238
- White, Eugene, *The context of Human Discourse: A Configurational Criticism of Rhetoric* (Columbia: University of South Carolina Press, 1992)
- White, N.J.D, "Michal", in *Encyclopaedia Biblica*, (London: A.&C. Black, 1902), p. 363.
- Whitekettle, Richard, "Levitical Thought and the Female Reproductive Cycle: Wombs, Wellsprings, and the Primeval world", *Vetus Testamentum*, 46 (1996), pp. 376-391 .
- Whyte, Alexander, "Michal, Saul's Daughter", in *Bible Characters: Gideon to Absalom*, (London: Oliphants, 1898), pp. 171-181.
- Witherington, Ben, *Women and the Genesis of Christianity*, (ed. Ann Witherington; Cambridge: Cambridge University Press, 1990).
- Wright, David P., "Music and Dance in 2 Samuel 6," *Journal of Biblical Literature*, 121, (2002), pp. 201-225.
- Vos, Clarence J., *Woman in Old Testament worship: academisch proefschrift*, (Delft, Judels & Brinkman, 1968)