



Are Women as Important as Men?

1 Timothy 2:11: (NASB) *A woman must quietly receive instruction with entire submissiveness.*



We live in an age and a country of great enlightenment, in which we are all very aware of the need to recognize the rights of all men and women alike. We have laws that specifically forbid discrimination against anyone based on race or gender. We know that it is right (though unfortunately not always practiced) to give a man and a woman equal pay for equal work. All of this enlightenment and yet, when we look at the Bible, it seems to undermine these principles. Well, does the Bible teach that women are equal to and as important as men?

We'll have a recurring theme throughout: **WWJD?**

What Would Jesus Do? Or, more properly stated: **WDJD?**

What Did Jesus Do? We believe Jesus laid a template out for how women should be treated.

How was the relationship between men and women altered as a result of sin?

Genesis 3:4-6: (NASB) ⁴The serpent said to the woman, You surely will not die! ⁵For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil. ⁶When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

So, everyone is found guilty in some way and God responds with penalties for each (we will skip over the penalty for Satan). But notice that all of the rules for living were now changed. Adam and Eve were now to live under severe restrictions. They no longer enjoyed the freedoms of the garden.

 **Islam is the great liberator, Women's rights and roles in Islam, *The Great Debate*, www.youtube.com**

- *Islam is my chosen path, and I get really frustrated when I read about how women are paradoxically on the front lines of a movement that represses them. Islam in no way represses anyone. Islam is in fact the ultimate liberator. The women's liberation movement of this country would have benefited enormously from the guidance in the Koran. But then if we had been following the Koran, the women's liberation movement wouldn't have been necessary!*

Eve was deceived but Adam made a choice. Let's review their penalties.

Genesis 3:16: (NASB) *To the woman He said, I will greatly multiply your pain in childbirth, in pain you will bring forth children; Yet your desire will be for your husband, and he will rule over you.*

Genesis 3:17-19: (NASB) ¹⁷Then to Adam He said, Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, You shall not eat from it; Cursed is the ground because of you; In toil you will eat of it all the days of your life. ¹⁸Both thorns and thistles it shall grow for you; and you will eat the plants of the



field; ¹⁹By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.

Curse on the man: Hard work required to provide. What naturally would bring forth good would now bring forth thorns and thistles.

Curse on the woman: Bearing children in pain *and* that her husband will rule (have dominion) over her. That wasn't part of the original design!

As a Christian, we want to be a part of God's plan. These are God's rules. So if we want to be a part of it, we have to follow those rules. We have a choice over our feelings about it and can choose to be happy in our respective roles.

WDJD? JESUS TAUGHT WOMEN:

This text shows how he encouraged their learning!

Luke 10:38-42: (NRSV) ³⁸Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. ³⁹She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. ⁴⁰But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." ⁴¹But the Lord answered her, Martha, Martha, you are worried and distracted by many things; ⁴²there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.

How could being "submissive" to one's husband be a sign of respect towards women?

 **Resolution for Gender Equality, United Nations, July 2, 2010**



The United Nations' *Entity for Gender Equality and the Empowerment of Women*, also known as *UN Women*, is an entity working for the empowerment of women and girls.

- *You have adopted a landmark resolution. We have decided to establish UN Women. Now it is time that that the United Nations lead this campaign so we can make a world better for all, where men and women can walk together.*

That is an important effort, but there are many scriptures that give women a status subservient to men:

Colossians 3:18-19: (KJV) ¹⁸Wives, **submit <5293>** yourselves unto your own husbands, as it is fit in the Lord. ¹⁹Husbands, love (agape) your wives, and be not bitter against them.

Submit: Strongs #5293 hupotasso; to subordinate; reflexively, to obey

Can equality and submissiveness work together?

This idea of "being in submission" is not just for the husband /wife relationship:

Ephesians 5:21-24: (ASV) ²¹...*subjecting* yourselves one to another in the fear of Christ. ²²Wives, be in *subjection* unto your own husbands, as unto the Lord. ²³For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. ²⁴But as the church is *subject* to Christ, so let the wives also be to their husbands in everything.

Jesus was a perfect example of submission to his Father. Our submissiveness should look like his, which is the opposite of Satan's attitude.



The Women's Suffrage Movement, Alice Stokes Paul

- *Alice Stokes Paul dedicated her life to the notion of what she called, "ordinary equality." She came to the cause of women's suffrage when she saw Christoval Pankhurst heckled and forced off stage during a speech for women's right to vote. The Pankhurst's motto, "Deeds, not words," meant everything from speaking on street corners, participating in suffrage parades, to throwing rocks and ultimately even to being arrested. The deeds were extreme but insured that the suffrage message was heard. Alice was sent to English prisons three times for her participation in the movement. While in prison she went on a hunger strike and endured painful forced feedings.*



Hilary Swank, in the HBO movie (2004) *Iron Jawed Angels*, portrayed Paul during her struggle for passage of the 19th Amendment. For more on Alice Stokes Paul, see the [CQ Rewind Full Edition Bonus Material!](#)

WDJD – JESUS SPOKE TO FOREIGN WOMEN: (This was unheard of!)

John 4:7-10: (NRSV) ⁷A Samaritan woman came to draw water, and Jesus said to her, Give me a drink. ⁸...⁹The Samaritan woman said to him, How is it that you, a Jew, ask a drink of me, a woman of Samaria? ¹⁰Jesus answered her, If you knew the gift of God, and who it is that is saying to you, Give me a drink, you would have asked him, and he would have given you living water.

Jesus overrode the social norm and showed absolute respect for this woman. Did he undermine the thought of women being submissive? Not at all. He valued her as a person in a greater standard than the traditions of the day.

So far, we can see that submitting is not a demeaning act. We are all to submit to one another in Christ. Is there a specific kind of honor that comes with this submission from a wife?

1 Peter 3:7: (KJV) *Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the **weaker <772>** vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*

"Honour," meaning value; by analogy, esteem (especially of the highest degree), or the dignity itself:

Weaker: Strongs #772 strengthless (in various applications, literal, figurative and moral)

Being a submissive wife is an offering of free will because of the wife's love for God. It is the wife's choice to honor God by submitting to her husband.

2 Corinthians 9:7: *God loves a cheerful giver.*

But we don't believe it is God's intention in any relationship for one person to dominate over the other. Women today take on a lot of responsibility outside the home, so it is a balance. Christian submission is *not* being empty-headed and dominated by another. One partner is not "better than" the other.



Husbands should treat their wives as something of great esteem, as one would treat something that is of great value, yet fragile. How did Jesus treat us? He gave his life for us.

1 Corinthians 12:21-23: (ASV) ²¹And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. ²²Nay, much rather, those members of the body which seem to be **more feeble <772>** are necessary: ²³and those parts of the body, which we think to be less honorable, upon these we bestow more abundant **honor <5092>**; and our uncomely parts have more abundant comeliness;

This principle is exhibited in the above text - it does *not* mention men and women, but does use the same two words to explain relationships within the body of Christ.

The above comparisons speak volumes: eyes to hands - both have obvious value, yet the eye directs the hand. Head to feet - both have obvious value, yet the head directs the feet.

Romans 16:1-2: (NASB) ¹I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrœa; ²that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

What a testimony of respect for this sister in Christ! Was Phoebe a *deacon* in the church? For some thoughts on that, see **CQRewind Full Edition Bonus Material!**

 **The Women's Suffrage Movement, Alice Stokes Paul**

- *She traveled to Washington D.C. to work on an amendment to the Constitution to give women the right to vote. Her counterpart in this work was Lucy Burns, a feisty young American lawyer whom she met in an English police station.*
- *In less than three months, the two organized a procession of over 8,000 men and women to march in Washington D.C. in support of the women's vote. The procession attracted a huge crowd. As the marchers turned onto Pennsylvania Avenue, onlookers crowded the streets, preventing the parade from advancing.*
- *Hecklers tore up the marchers' banners, and shouted at them to go home. Police did little to control the mounting chaos. The next morning, the parade, the riot and more importantly, women's suffrage, were front page news across the country.*





What is the role of a true Christian woman?

Woman's roles: Participate in the spreading of the Gospel, assist the brotherhood, and hold positions of responsibility.

WDJD? JESUS HAD WOMEN FOLLOW HIM:

Luke 8:1-3: (NRSV) ¹Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, ²as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, ³and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.

Jesus loved and respected women. He wanted to bring all back to his Father, male and female.



Women's roles: Be equally-esteemed followers of Jesus and provide for the needs of others.

James 3:13: *Who is a wise man and endowed with knowledge among you? Let him shew out of a good conversation (meaning conduct or behavior) his works with meekness of wisdom.*

Husbands are not to be a domineering overlords but instead are to use the meekness of God's wisdom in their lives.



Women's rights and roles in Islam, *The Great Debate*, www.youtube.com

- *The Islamic dress of the woman...now to many Western-educated people, this is a sign of our oppression. This isn't so with a Muslim woman who has an understanding of Islam. This to us is our badge of honor. This is my right. This is my human right to be able to wear this. This identifies me as being a Muslim. In this country, I do not have the freedom to dress the way I would like to. In this country, if I go out with the face veil, we take a lot of problems. When I used to cover my face, I walked into a bank once to cash a check. I walked into the bank and the guard hit the gun at his hips.*

Unfortunately we live in a country where radical Muslim extremists have created suspicion and this side is all most of us are shown.

God's created relationship between men and women

Genesis 2:20-25: (NASB) ²⁰The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, **but for Adam there was not found a helper suitable for him.** ²¹So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. ²²The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. ²³The man said, This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man. ²⁴For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. ²⁵And the man and his wife were both naked and were not ashamed.

God knew ahead of time that no helper would be found, so He created man and women in this context to accentuate the interconnected relationship that was to be between man and women.





So Eve was created as a “helper” for Adam. What does that really mean?

- A helper as in one less experienced? An apprentice, maybe?
- A helper as in one with less authority?
- A helper as in one who is inferior?

Helpmate: Strongs #5828 ezer (ay'-zer); help, succour, one who helps

Look how this exact same word is used:

Psalms 121:1,2: *¹I will lift up mine eyes unto the hills, from whence cometh my help <5828>. ²My help <5828> cometh from the LORD, which made heaven and earth.*

So who is the helper? The Lord. This is a “helper” with the greatest honor and respect possible. It puts a whole different light on the actual created equality of men and women. They were created absolutely equal in God’s sight.

God’s original intent for his created man and woman had no indications of a relationship built around dominance of one over the other, but rather it was to be based on equality, mutual respect and was, in fact, complimentary.



A caller suggested: Not everyone can be the captain of a ship. There is a hierarchy. We struggle to acknowledge each other’s roles within the context of God’s intentions.



WDJD? JESUS TREATED WOMEN AS RESPECTFULLY AS MEN:

Luke 13:10-16: (NRSV) ¹⁰Now he was teaching in one of the synagogues on the Sabbath. ¹¹And just then there appeared a woman with a spirit that had crippled her for eighteen years. ¹²When Jesus saw her, he called her over and said, Woman, you are set free from your ailment. (Then the Pharisees get all bent out of shape!) ¹⁵But the Lord answered him and said, You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to give it water? ¹⁶And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?

Did you know that the phrase *daughter of Abraham* is not found anywhere else in the Scriptures? This was a name of respect from Jesus. The Pharisees consistently called themselves *sons of Abraham*. Jesus was making a proclamation as to how important women were in the Jewish culture. She was not “less than” them. She had a right to be healed on the Sabbath the same way anyone who needed to be rescued on the Sabbath had the right.

But let’s consider something - is Jesus going against the punishment of the curse by doing all of this?

What are women not supposed to do according to the New Testament?



1918 Wilson’s support, The Women’s Suffrage Movement, Alice Stokes Paul

- *In January of 1918, President Wilson publicly announced his support of women’s suffrage and, the House of Representatives immediately endorsed the Women’s Suffrage Amendment. It took several more months of open air meetings, demonstrations and forceful lobbying by the NWP (National Women’s Party) to convince the Senate to pass the amendment. The 19th Amendment became law on August 26, 1920.*



- *"I never doubted that 'equal rights' was the right direction. Most reforms and most problems are complicated. But to me, there is nothing complicated about ordinary equality."*



Let's look at the context of our theme scripture:

1 Timothy 2:11-15: (NASB) ¹¹A woman must quietly receive instruction with entire submissiveness. ¹²But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. ¹³For it was Adam who was first created, and then Eve. ¹⁴And it was not Adam who was deceived, but the woman being deceived, fell into transgression. ¹⁵But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

Her sense of value can be found not in teaching the church but in teaching children.

The Apostle Paul is making very bold statements! In the Christian community today, there are a lot of women in the positions of teaching. Was this a cultural thing or something we should still abide by in this age of equality?

1 Timothy 3:1-2: (NASB) ¹It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ²An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach...

This is discussed in strictly male terms. Was this just cultural? Why wouldn't women be in a position to teach? Didn't they know enough? Weren't they trustworthy?

Before answering, let's look in on Jesus' example...

WDJD? WOMEN CONTINUED WITH JESUS THROUGH THE WHOLE CRUCIFIXION EXPERIENCE:

Luke 23:27-28: (NASB) ²⁷And following him was a large crowd of the people, and of women who were mourning and lamenting him. ²⁸But Jesus turning to them said, Daughters of Jerusalem, stop weeping for me, but weep for yourselves and for your children.

Matthew 27:55-56: (NASB) ⁵⁵Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to him. ⁵⁶Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

It is interesting how Jesus continually acknowledged the women, even here near the end and in the midst of his great trial and pain. He loved, acknowledged and appreciated them.



There is a *very specific* reason we must adhere to women not teaching in the church, even though we believe in equal rights:

Ephesians 5:22-28: (ASV) ²²Wives, be in subjection unto your own husbands, as unto the Lord. ²³For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body.

There is a principle set forth in Christianity: The husband is head of the wife, as Christ is head of the church. This gives us a very clear picture to fulfill. This is a deeply spiritual relationship.

²⁴But as the church is subject <5293> to Christ, so let the wives also be to their husbands in everything.

Husbands are subjected to Christ, above and beyond anything they want. God's will is above everything.

²⁵Husbands, love (agape) your wives, even as Christ also loved (agape) the church, and gave himself up for it; ²⁶that he might sanctify it, having cleansed it by the washing of water with the word, ²⁷that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

Agape love is a selfless love that gives without expecting in return. This is how a husband is to love his wife. This is how Jesus loves us - selflessly, willing to give all for our best benefit. With a husband like that, is it hard to submit? When both have the best interests of the other at heart, life is good!

²⁸Even so ought husbands also to love (agape) their own wives as their own bodies. He that loveth his own wife loveth himself:

Our adhering to the scriptural principle of submissiveness of women in the church that includes teaching and in the marriage relationship is actually showing our total devotion to Christ. We are being asked to show our devotion to Christ by acting this way.



A caller suggests: John 4:27: *At that moment, his disciples returned and were amazed he that was talking with a woman.*

1 Peter 3: *You, wives, should be subordinate to your husbands so that even if some disobey the word, they may be won over without a word by their wife's conduct.*

Whatever cultural role is assigned to women at the moment, their mission is that of men - to bear witness to Christ.

Are we picking and choosing which parts of the New Testament to follow?

1 Corinthians 14:31-35: (YLT) ³¹for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted, ³²and the spiritual gift of prophets to prophets are subject, ³³for God is not a God of tumult, but of peace, as in all the assemblies of the saints. ³⁴Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith; ³⁵and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.

Your women/silence/shame for women to speak: We believe that the harshness of this particular text was cultural. Corinth was a Greek society, one of the deepest seats of idolatry and immorality. The treatment of women was different from the Hebrews and the Roman society. The Greek Christian women were incredibly disruptive and did not know how to behave in public.



The Apostle had to help them restart nearly everything, to get them to a level of spiritual behavior where they could grow as a body and have a positive effect on one another, rather than a negative effect. **More on the cultural circumstance in the CQ Rewind Full Edition Bonus Material!**

All other admonitions towards the behavior of women are general:

Colossians 3:18-19: (KJV) *Wives, submit yourselves unto your own husbands.*

WDJD? JESUS APPEARED FIRST TO A WOMAN AFTER HIS RESURRECTION:

John 20:14-16: (NASB) ¹⁴When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. ¹⁵Jesus said to her, Woman, why are you weeping? Whom are you seeking? Supposing him to be the gardener, she said to him, Sir, if you have carried him away, tell me where you have laid him, and I will take him away. ¹⁶Jesus said to her, Mary! She turned and said to him in Hebrew, Rabboni! (which means, Teacher).

Jesus obviously respected women, yet did not call any women to be Apostles... Why? Because Jesus honored women within the context of the curse and punishment of Genesis, that the men would rule over them. The adjustment he makes is that he lifted their status to be as equal to men as possible, supplying them dignity but still honoring the "thus saith the LORD." Women were not appropriate for that role at that time.

Different but equal ...

Philippians 4:1-3: (NRSV) ¹Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. ²I urge Euodia and I urge Syntyche to be of the same mind in the Lord. ³Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

Galatians 3:28-29: (NRSV) ²⁸There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. ²⁹And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

There is one call and one reward. We all have the same opportunity, just in different roles. It is a privilege to be a part of it! Let's take the scriptural principles and privilege and apply them. It requires that we live differently from the people around us.

**Are women as important as men?
For Jonathan and Rick (and Kathy!) and Christian Questions...
Think about it...!**

**And now even more to think about...
only in the Full Edition of CQ Rewind!**





The word for servant is the same word for deacon - so was Phoebe a deaconess?

Romans 16:1-2: (NASB) ¹I commend to you our sister Phoebe, who is a **servant** of the church which is at Cenchrea; ²that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

Servant: Strongs #1249 one who executes the commands of another, esp. of a master, a servant, attendant, minister

Deacons/servants are rarely an appointed title but more often cover a breadth of responsibility:

Colossians 4:7: All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful **minister <1249>** and fellow-servant in the Lord:

Here is another use of this word:

2 Corinthians 11:15: Therefore it is no great thing if his **ministers <1249>** also be transformed as the **ministers <1249>** of righteousness; whose end shall be according to their works.

There are two interpretations of the following verse:

1 Timothy 3:8-11: (NASB) ⁸Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, ⁹but holding to the mystery of the faith with a clear conscience. ¹⁰These men must also first be tested; then let them serve as deacons if they are beyond reproach. ¹¹Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. ¹²Deacons must be husbands of only one wife, and good managers of their children and their own households.

1. The women here are the wives of the deacons who are being discussed.
2. The women here are female deacons.

Explanations of both:

Point 1:

(Source: Biblical Commentary from Alfred Barnes) Verse 11. Even so must their wives be grave. Chrysostom, Theophylact, Grotius, Bloomfield, and many others, suppose that by the word wives, here, *gunaikav*, the apostle means deaconesses. Clarke supposes that it refers to women in general. The reason assigned for supposing that it does not refer to the wives of deacons, as such, is, that nothing is said of the qualifications of the wives of bishops—a matter of as much importance as that of the character of the wife of a deacon; and that it cannot be supposed that the apostle would specify the one, without some allusion to the other. But that the common interpretation, which makes it refer to the wives of deacons, as such, is to be adhered to, seems to me to be clear. For,

- (1.) it is the obvious and natural interpretation.
- (2.) The word here used—wives—is never used of itself to denote deaconesses.
- (3.) If the apostle had meant deaconesses, it would have been easy to express it without ambiguity. Comp. See Barnes "Romans 16:1".
- (4.) What is here mentioned is important, whether the same thing is mentioned of bishops or not.



Point 2:

(Source: Jamieson, Fausset and Brown): 11. Their wives—rather, "the women," that is, the deaconesses. For there is no reason that special rules should be laid down as to the wives of the deacons, and not also as to the wives of the bishops or overseers. Moreover, if the wives of the deacons were meant, there seems no reason for the omission of "their" (not in the Greek). Also the Greek for "even so" (the same as for "likewise," #1Ti 3:8, and "in like manner," #1Ti 2:9), denotes a transition to another class of persons. Further, there were doubtless deaconesses at Ephesus, such as Phoebe was at Cencrea (#Ro 16:1, "servant," Greek, "deaconess"), yet no mention is made of them in this Epistle if not here; whereas, supposing them to be meant here, the third chapter embraces in due proportion all the persons in the service of the Church.

So, which is it?

Perhaps the answer is in verse 12, the last verse quoted above. ¹²Deacons must be husbands of only one wife, and good managers of their children and their own households.

If deacons were to be men *and* women, would the apostle have noted that allowance here?

More on the cultural challenges in the Greek city of Corinth:

(Source: C. Russell, Biblical Commentary) We pass from the citizen women [the wives] of Athens to the other class of free women— the strangers or courtesans. These stranger women could not marry. They might do anything else they liked. The citizen women were confined to the house and did not dine with the men; but the men refused to limit their associations with women to the house. Accordingly they selected these stranger women as their companions; and 'Hetairai,' or companions, was the name by which the whole class was designated. The citizen women had to be mothers and wives, nothing more. The stranger women had to discharge the duties of companions, but to remain outside the pale of the marriageable class. *They were the only educated women in Athens.* From the writings of Professor Becker, of Germany: At this time, and in the very focus of civilization, the women were regarded as a lower order of beings; naturally prone to evil, and fitted only for propagating the species and gratifying the sensual appetites of man. There were no educational institutions for girls, nor any private teachers at home. They were excluded from intercourse, not only with strangers, but also with their own nearest relations, and they saw but little even of their fathers and husbands. The maidens, especially, lived in the greatest seclusion until their marriage, and, so to speak, regularly under lock and key... In Athens it was a thing unheard of for any free woman to make purchases in the market.

From these observations it is clear that when Corinthian men became Christians, and, disregarding the prevailing public sentiment, brought their wives with them to meetings of the Church, the women were very ignorant and lacking in essential decorum and were inclined to disturb the meetings by asking unprofitable questions, which the Apostle instructed them to inquire of at home of their husbands, who could give them the simple instruction which they needed; for it was an improper thing for those women to speak in the Church and to disturb its proper, orderly worship, etc.

Dr. Smith, in his Greek and Roman Antiquities, says: The position of a Roman woman after marriage was very different from that of a Greek woman. The Roman wife presided over the whole household, and shared the honor and respect shown to her husband.

The Corinthian church was a total mess - they were so pagan in their upbringing that the Apostle had to "reboot" their Christianity - he had to help them



restart nearly everything to get them to a level of spiritual behavior where they could grow as a body and have a positive effect on one another, rather than a negative effect.

We can see that women were not the only ones being disruptive...

1 Corinthians 14:27-33: (ASV) ²⁷If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret: ²⁸but if there be no interpreter, let him keep **silence** in the church; and let him speak to himself, and to God. ²⁹And let the prophets speak by two or three, and let the others discern. ³⁰But if a revelation be made to another sitting by, let the first keep **silence**. ³¹For ye all can prophesy one by one, that all may learn, and all may be exhorted; ³²and the spirits of the prophets are subject to the prophets; ³³for God is not a God of confusion, but of peace. As in all the churches of the saints,

The thought of "silence" seems to be listen rather than speak - to give honor rather than take it - to focus outwardly, rather than focus inwardly - again, the idea of **CONTRASTING** one behavior with another is a key.

(Source: Wikipedia)

Alice Stokes Paul (January 11, 1885 - July 9, 1977) was an American suffragist and activist. Along with Lucy Burns and others, she led a successful campaign for women's suffrage that resulted in the passage of the Nineteenth Amendment to the U.S. Constitution in 1920.

Alice Paul received her undergraduate education from Swarthmore College, and then earned her M.A. and Ph.D. from the University of Pennsylvania. Paul received her LL.B from the Washington College of Law at American University in 1922. In 1927, she earned an LL.M, and in 1928, a Doctorate in Civil Laws from American University.

After her graduation from the University of Pennsylvania, Paul joined the National American Woman Suffrage Association (NAWSA) and was appointed Chairwoman of their Congressional Committee in Washington, DC. Her initial work was to organize a parade in Washington the day before President Wilson's inauguration, which was a success. After months of fundraising and raising awareness for the cause, membership numbers went up in 1913. Their focus was lobbying for a constitutional amendment to secure the right to vote for women. Such an amendment had originally been sought by suffragists Susan B. Anthony and Elizabeth Cady Stanton who tried securing the vote on a state-by-state basis.

Paul's methods started to create tension between her and the leader of NAWSA, who felt that a constitutional amendment was not practical for the times. When her lobbying efforts proved fruitless, Paul and her colleagues formed the National Woman's Party (NWP) in 1916 and began introducing some of the methods used by the suffrage movement in Britain. Alva Belmont, a multi-



millionaire socialite at the time, provided funding. The NWP was accompanied by press coverage and the publication of the weekly *Suffragist*.

In the US presidential election of 1916, Paul and the NWP campaigned against the continuing refusal of President Woodrow Wilson and other incumbent Democrats to support the Suffrage Amendment actively. In January 1917, the NWP staged the first political protest to picket the White House. The picketers, known as "Silent Sentinels," held banners demanding the right to vote. This was an example of a non-violent civil disobedience campaign. In July 1917, picketers were arrested on charges of "obstructing traffic." Many, including Paul, were convicted and incarcerated at the Occoquan Workhouse in Virginia (later the Lorton Correctional Complex) and the District of Columbia Jail.

In a protest of the conditions in Occoquan, Paul commenced a hunger strike, which led to her being moved to the prison's psychiatric ward and force-fed raw eggs through a feeding tube. This, combined with the continuing demonstrations and attendant press coverage, kept pressure on the Wilson administration. In January, 1918, Wilson announced that women's suffrage was urgently needed as a "war measure", and strongly urged Congress to pass the legislation. In 1920, after coming down to one vote in the state of Tennessee, the Nineteenth Amendment to the United States Constitution secured the vote for women.