



Women and the Word of God

BILLYE BRIM BIBLE INSTITUTE

Encountering Bible Prophecy from the Witness of Dr. Billye Brim.

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Women and the Word of God

When “in the beginning” God created man in His image, He made one being. That being reflected His fullness. The Lord then took woman out of the man, and they became two separate beings. Even though they were now separate beings, only together did they reflect the fullness of the image of God.

Dr. Billye Brim examines the belief of many parts of the Body of Christ that the Word of God tells women to “keep silent.” God revealed to Pastor Buddy Harrison (late son-in-law of Brother Kenneth E. Hagin) that making women “keep silent” was equivalent to silencing half of His voice in the Earth. “But,” as Dr. Brim asserts, “in a glorious church, every member in it is to be proclaiming Jesus Christ, risen from the dead.”

In this course, “Women and the Word of God,” we will see why a doctrine that silenced so many for so long had a faulty foundation and look at the truths that bring restoration to that structure. We will examine the Word to see the roles in which women functioned and how the Lord used them in His plan. We will see some remarkable examples of people whom God used to bring Him glory in female bodies.

This manual is designed to be used with the Video Sessions. You will notice that some Video Sessions will cover an entire Lesson, some will cover part of a Lesson, and some Video Sessions will span more than one Lesson. The beginning and end of each Video Session are clearly marked in this manual.

In addition to notes to be used with each Video Session, this manual includes a **Supplement** section with materials referred to or excerpted in the sessions, including an assortment of maps, articles, and other material for further study. The **Bibliography** documents sources cited in this course.

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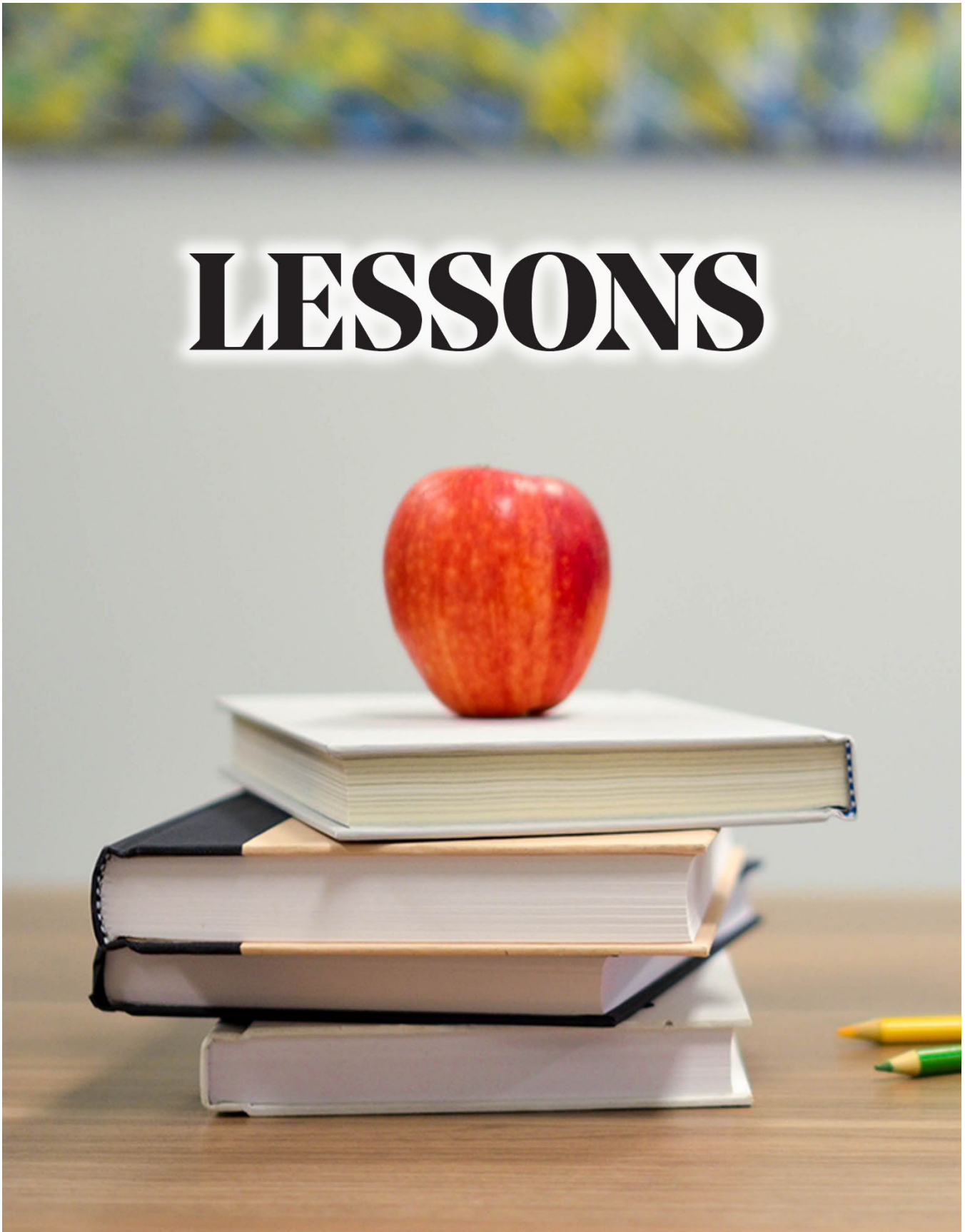
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LESSONS



WOMEN AND THE WORD OF GOD

INTRODUCTION: DR. BILLYE BRIM'S TESTIMONY

SESSION 1 STARTS HERE

Let your women keep silence?

1 Corinthians 14:34–35 KJV

1 Cor. 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

1 Cor. 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

We're going to be considering this Scripture all through this study. We'll be dealing with that verse and its real meaning later.

John 8:32 KJV And ye shall know the truth, and the truth shall make you free.

For a time, I worked for Brother Kenneth Hagin. The Lord had told him to look up every Scripture in the Bible on the glory of God. Well, I figured if it would behoove him, it would behoove me. And then, not long after that, the Lord started teaching me about the "glorious Church," which was opposite to what some people were teaching back in Charismatic days.

The error of false doctrine

You're going to hear a lot about Charismatic-days error. I always say if the devil can't lick the church, he joins the church. And in the great Charismatic move days, he joined up with them and brought in damnable doctrines. One of those false doctrines was heavy submission. It was imposed particularly upon the women. They had to be submitted to their husbands. And they couldn't even read the Bible unless the husband had chosen the passage. They had to sit really close to their husband in church so he could put his arm around them and protect them. It was so stupid.

These teachers came in from the denominational world. I could name you some of their names. They're probably gone, but I'm tempted to name them anyway.

And they had a magazine called *New Wine*. Their teaching was so horrid that Brother Hagin taught seminars to counteract what they were teaching. But they were also teaching that we're going to go into deep dark depression before we leave here. We're going to have to live in caves. We've got to get a kerosene stove.

A glorious church—all of it

Contrary to that sort of teaching, God was showing me that we're going to be a glorious Church. We're going out of here glorious. I believe strongly in the Tommy Hicks vision. We're going to be changed from glory to glory to glory, till there's only one more capsheaf of glory and we're out of here. The Lord used Ephesians 5 to teach me that.

Ephesians 5:25–27 KJV

Eph. 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

“the church”

Greek: ἡ ἐκκλησία (*hē ekklēsia*, pronounced *hay ek-klay-see-ah*). This is a feminine noun.

“gave himself for it”

The KJV translates ὑπὲρ αὐτῆς as “for it.” The word αὐτῆς, though, is feminine. Some newer translations will say (correctly, I believe), “for her.”

Eph. 5:26 That he might sanctify and cleanse it [her] with the washing of water by the word,

Eph. 5:27 That he might present it [her] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it [she] should be holy and without blemish.

I saw that the Church is going to be glorious, and it's going to be doing great things. It's not just going to be the males in the church.

Buddy Harrison was Brother Hagin's son-in-law. He was married to Pat Harrison, brother Hagin's daughter. He was a great singer and a great worship leader. In 1977, Pat, Elizabeth Pruitt, and I were invited to speak at a women's conference up near Chicago. Well, they asked Buddy if he would lead the singing. He was a little insulted. “I mean to tell you right now, I am the head of Harrison House [book publishing company]. And I've got a lot of work to do. And why should I have to go and lead singing at a woman's conference?”

The Lord reminded him of a woman he had ministered to in Arizona. She was paralyzed on one side of her body. She could only speak out of one side of her mouth. The Lord said to Buddy, “That's the way the enemy would have Me. He would have Me so that I could speak only out of one side of My Body. It's not just an attack against women; it's an attack against the Body of Christ. Satan will do whatever he can to silence the Church—in whole or in part. But in a glorious Church, every member in it is to be proclaiming Jesus Christ risen from the dead, filled with the Holy Ghost.” I saw that half the Body of Christ here needs to be free.

So, I had lunch with Daisy Osborn (T.L.'s wife). I was telling her about this, and she said, “Billye, I've checked it out really thoroughly. More than 50 percent of the Body of Christ lives in female houses; it's more like 65 to 70 percent.” There are different

DR. BILLYE BRIM'S TESTIMONY

reasons for this, one of them being women have a longer life expectancy. In earlier days, you could go into a church, and it'd be mostly women there. A lot of the men just didn't go to church. I think that's changing, praise God.

From the very beginning

So—my testimony. I was born 82 years ago, almost 83, in Tulsa, Oklahoma. My parents lived on a farm near this little town of Coweta, Oklahoma. My mother found out she was pregnant in February, and I wasn't born until December 6. So you can see that's quite a long time. The doctor came by on Thanksgiving to see—he knew where the family lived. And he came to see if mother had another doctor. Well, she didn't. So he said they had to do something.

So on December 5, there in that little town of Coweta, he came out to start my mother's labor. After a whole day, he said, "I give up. I can't do anything." They put my mother in a sheet and carried her to a hospital in Tulsa, Oklahoma. And finally, the baby came on December 6, weighing 10 pounds.

They told my dad, "We can't save the baby. We're going to try to save your wife, but we can't save the baby." They just put me to the side. However, there was a little nurse who wouldn't give up. She went over to me and administered CPR; she did all kinds of things. Mother didn't tell me all of this until I started going to Israel.

She said, "That nurse I always told you about that took care of you ..."

Mother had to stay in the hospital about two weeks, so the baby had to stay too. I had lots of hair (because it had lots of time to grow). She said, That little nurse would just fix your hair, your curly hair. You looked so cute. She called you 'my baby.' She called you her baby."

Mother told me when I started going to Israel that she was Jewish. So I figure that I got my breath of life from a Jewish person breathing in my mouth. No wonder the Lord is going to use me to—I'm indebted, you know. Bless the Lord.

My two grandmothers and my dad all knew the Lord well. They went aside and prayed that God would save the baby. Daddy said, "If you save the baby, you can have her." Well, they had prayed before mother got pregnant, and they asked God for a preacher. So they only picked out boy's names. My name was supposed to be Clinton Frederick, for the two grandfathers.

The doctor came in after a few days and said, "We need to name this baby." And my dad said, "We didn't pick out any [girl] names. So the doctor and my grandmothers and my dad decided to name me Billye after my father—he was William Isaac. They decided my middle name would be Marie after my mother, Lola Marie. So I became Billye Marie.

Foundations: Love and the Bible

I was born into a wonderful home. God's going to require a lot of me because "to whom much is given, much is required" [Luke 12:48]. I probably had some of the

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best parents **ever** on this Earth. You can ask my children, my grandchildren. I had my children so young that even my grandchildren knew them well and were brought up by them. You always knew you were loved. **You were loved.** I never went a day not knowing I was loved.

All the men in my life loved me. Sometimes the roads to the farm we lived on would be muddy and you couldn't get out there. My grandfather would drive as far as he could to see me every day. And then he'd walk the rest of the way in the mud. He'd come every single day to see me. Sometimes he took me fishing at our pond. And he taught me to croak like a frog. And I could still do it if you want me to.

But I just had this wonderful, wonderful upbringing. My mom and dad were Baptists, and they went to the Baptist church. Daddy was a deacon. We went every time the church door opened. I mean, every time: Sunday morning, Sunday night, Wednesday night, spring revival, fall revival and many things in between.

I was churchy. My great-grandparents (my dad's grandparents, the Pickards) were Pentecostal. But Daddy had been backslidden; then Mama got a hold of him, and he stopped being backslidden. She was Baptist. So actually, they were both baptized in the creek when Mama was pregnant with me.

I grew up going to church. My mother was raised by my Nazarene grandmother who was really strict. And Mother had another sister really close to her. When my aunt was about sixteen years old, she said, "When I get out of this, I am not going to go to church, and I am not going to make my children go to church. They can choose what they want to do in life."

And my mother said, "Well, I'm not. I'm going to teach my little children about Jesus, and I'm going to take them to church." Shelli is a witness of how their lives turned out. And it was sad. But that decision was made.

Well, my mother decided her children were going to know about Jesus. All my books were about Him. I can still see the blue book she read out of to me all the time: *Aunt Charlotte's Stories of Bible History*." It had questions at the end. And there was *Hurlbut's Story of the Bible*. We went to church, and I loved it. I just simply loved it. I simply love the Lord. I like to learn about Him. We went to everything.

We went to Baptist Training Union; you really got to be devoted to go to Training Union. Every Sunday night, if church was at seven, then the Training Union was at six. But you were at church that morning, and then you had your meal. You got back and you went to Training Union. And so I went to everything. And sometimes we'd go and there wouldn't be any little kids in my class. And I'd be put in with the older kids. And they'd ask questions. I had all the answers because my momma taught me. But anyway, my heart was toward the Lord.

... the gift that is in thee ...

My Nazarene grandmother lived in an apartment in Muskogee. She had kids running around everywhere. Well, out on the farm, we just had geese and ducks (which chased me), roosters, and things like that. But there were kids at my grandmother's

DR. BILLYE BRIM'S TESTIMONY

apartment. She told me I would gather up the children from the apartments and take them outside. Then I would have church. I would take leaves off the tree, and they would be the songbooks (everybody got a songbook). We'd sing from the leaves. Then I passed around a leaf and took the collection. When it was time for the sermon, I preached from a leaf. My grandmother said, "You preached!" I said, "What did I preach?" She said, "You preached wonderful little sermons." And she said they were long.

I always loved to preach and teach. Shelli and I were talking about it today. I had an easel-type blackboard. I would set it up, and I would seat my sister over there and teach her. I always wanted to write round letters on a blackboard and have students in the class. So whether you know it or not, this is it. Round letters on a blackboard and you are fifth-grade students.

Life preparation

I always went to Training Union. It was dull. They gave you little parts. You got the lesson, you got the quarterly, and it had a little parts in there. So the teacher assigned little parts to you. And they were the dumbest things; people didn't even learn them through the week, and they'd get up there in a monotone and read it out loud. But I didn't. I liked getting a part, and I'd give that part all it had. And an anointing would come.

Now I'm talking I'm on up in Junior High by this time. My teacher's name was Mrs. Lee Isla Fan in Broken Arrow. One time she was teaching us about gifts, how we have different gifts. We were supposed to go around the room and name what so-and-so's gift is. When they got to me, everybody said music, singing. I played the piano; I sang. But my teacher said, "No. That's not her strongest gift." She said, "Her strongest gift is speaking." I never forgot that. Well, it kind of pinged me, you know, speaking.

At that time, we were Baptist, and every summer I went to camp at Falls Creek. I went every year from nine to eighteen. I started going to the G.A. camps: Girls Auxiliary. Later on, I went to the Falls Creek Baptist Assembly Camp, which was huge; I'd say 15,000 people. They had a big tabernacle. One year I remember the choirs. We'd sing. We loved to sing. I was in the choir. And they sang that song:

Oh, the judgment day is coming:

Oh how awful it will be

For lost sinners will be crying

Rock of Ages cleft for me

When the world is on fire

Don't you want God's bosom

For to be your pillow

When the world's on fire ...

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Oh, I loved it. We all loved it. We'd do the Hallelujah Chorus, and it was fun! One year, when I first got old enough to go to the Baptist Assembly Camp, we had moves of God. You don't have to be a Full Gospel Church to have a move of God; we had moves of God. And they were really big on "special service"; "life call to special service." And I remember walking down that long aisle one night and giving my life for "special service."

I took Shelli there once. No one was at the camp. We just drove by there one time on our way back home from somewhere. We got out of the car and sat down there. I remembered that day when I walked down there and answered the call to "special service."

Searching for God's plan

So it used to be back in those days, the Southern Baptists were big. And this man was high up in the Southern Baptists. I think his name was Mr. Grindstaff. With all the people that went to the altar, he sought me out. He said, "Little girl, I know God has called you." And he said, "It's really important for you to find out what it is." So the next year, I'd go back to camp. He would seek me out and say, "Did you find out what the call is?" I'd say, "No, I didn't find out what the call is." I tried to find out. I tried to find out how I could answer this call.

So, in our denomination, there's not too much a woman could do. You could study home missions—that meant you would be going to a home mission place and serve the poor. You could study music. You could be a church secretary. But you couldn't be a preacher [if you're a woman]. You couldn't study hermeneutics—all that stuff—because somehow women were not allowed to speak in a mixed group.

Now, it was okay in Africa or in China. Lottie Moon was a well-known woman Baptist missionary to China. But in the United States, the law changed somehow. But this Scripture came into effect here in the United States. So I thought, well, that's what I'll do. I'll get the burden for missions. So I read the books on missionaries to Africa. I read the books on missionaries to China. I waited for a call. It didn't come.

So my Nazarene grandmother said, "Well, it could be the denomination." So she gave me the Nazarene books on going to Africa. And the Nazarene books on going to China. That could be it. But I still never got that call from God.

Now I helped every way I could. I helped in every Vacation Bible School I could; I played the piano like I told you. I played in mission churches. I did all kinds of things, whatever I could do, and we had moves of God.

The first time we went to First Baptist Church in Broken Arrow, there was a little white building. Then we built the rock church. My dad was the treasurer there in the rock church. I learned how to do people's giving. My dad would get those little envelopes you had to fill out. You brought your tithe and marked how much it is. You checked off if you did your daily Bible readings. Then I had to record people's giving. I was just a kid, maybe junior high or so. I was getting trained for the ministry, but I didn't know it.

Continued surrender

I remember one time we were having a youth revival. We had a really great youth evangelist from Oklahoma Baptist University, and I was playing the piano. He called for a call to "special service," and I went down to the altar. I can remember it still; God just moved upon me. I could have spoken with tongues if I'd known to yield to it. It was that kind of a move of the Holy Ghost. I remember another night in particular; I know right where I was sitting in the church. And we were singing:

Blessed assurance.

Jesus is mine.

Oh, what a foretaste of glory divine. (And then the chorus goes,)

This is my story. This is my song,

Praising my Savior, all the day long ...

I remember that night. Again, surrendering, to what, I don't know. And I said, "This is my story. This is my song. I'll be praising my Savior, all my life long." I knew that my life was to be in His service. But I didn't know how to do it because of my denomination's wrong interpretation of the Scripture which says, "Women keep silent in the church."

Now they didn't keep that rule, because "keep silent" means "silent." Women talked all the time in church. They sang in church—you can't sing and be silent. So they didn't really keep it. But in their minds, they did. So, you could teach over at the Sunday School building, you could even teach like high school boys and girls. But when you move to the main sanctuary; nope, it's off.

Life-altering news

A new home

So that was my condition. Then Dad came home with the horrible news. Someone said that growing up in Broken Arrow, Oklahoma, in the 50s was the best life ever. And it was. I had kids I'd gone to school with all my life. I loved them all. We loved each other.

Then we moved to Pryor, Oklahoma. I hated it. I hated having to make the move. I played oboe in the orchestra and the band. We had a great band. I remember our band leader saying, "There's not one of you I can't get along without except, the oboe player." I already knew my dad was going to move us. And in those days, there was no such thing as "you're going to live here, and your parents are going to live there." So no, Dad got this opportunity, and we took it.

I didn't like it at all, until one of the first days of school—I was a sophomore in high school. (I take my kids by this place all the time.)

In Pryor at that time, they were very cliquish. An industrial park had come in, along with all the people who came in to work there. The townspeople resented it because they took jobs. My uncle was high up in this John Deere company. He told my dad,

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"You work so hard in that grocery store business and lugging those beefs around. If you come now," (Dad was thirty-nine, I think), "if you'll come now before you turn 40, I can get you in here." So dad went there. And we went there. And Dad had a great life after that.

He had always been so skinny. He just worked so hard in that grocery store—in that meat market. I remember Mother had to buy his underwear and things in the boys' department. But once he got over there, where he didn't have to work so hard, he went from his 27-inch-waist to a little bit more. He even had a tummy. But anyway, we went.

And so, there I was in Pryor, Oklahoma, standing out in front of the school with the daughter of the plant manager. About a half a block down, there was group of young men around a blue car with red wheels. The owner of the car was a Cherokee Indian with black hair: so handsome, you hardly could believe it. He was wearing a white letter sweater. He was a senior. I asked Lynn who he was. She said, "That is Kent Brim. But don't get your eyes on him. He only goes with older girls. He dates college girls." *Hmmmm*, I thought. Well ...

A husband and a new life

So you can see how that turned out. First I went after him, then he didn't talk. (He was an Indian!) Then I decided, "I don't want to go with him anymore." But then he went after me.

So you can see that we solved our differences. And we married—we married very, very young, before my eighteenth birthday and before his twentieth birthday. It was 1956, and there was a really bad recession. Kent needed to find work, and he couldn't find work. Then his uncle, who lived in Illinois, worked for an oil company. He helped Kent get a job with National Supply.

So we moved to Illinois. Every so often, he would get transferred, and we'd have to move to another little town. We had a baby in three of those towns. My mother said, "Are you going to have a baby in every little town in Illinois?" Only Chip was born in Oklahoma. Somebody once asked my husband, "Are you all—are you Catholic?" He said, "No. We're passionate Baptists."

The maneuverings of God

Both of us always wanted to get back to Oklahoma, so we finally got back to Oklahoma. We moved to a little town called Inola. But one day I read this little thing in the newspaper. It said, "Stately white house, Collinsville, Oklahoma. For sale." Inola was so small at the time, they didn't have music in the school. They didn't have band. And so I said, "We need to be in a larger town." A friend I worked with encouraged us to move to Owasso, where she lived. I said, "That little wide space in the road?" (That was a long time ago.) We opted instead for this big, tall house, built in 1907, in Collinsville, Oklahoma. God had to get me there. I heard the Lord prophesy through Brother Hagin to Kenneth Copeland, "I have maneuvered you, like

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a ship into a berth." And God will maneuver you. I mean, I couldn't stay in Illinois. And I couldn't stay in Inola. I had to get to Collinsville. I didn't know it, but God was maneuvering me.

So we came to Collinsville. When you move into an old house, you've got to do all kinds of things to that old house. But we loved it. It was a great place to raise kids.

Well, Pat and Bob Martin stopped by. I had gone to college with her. I'd known her husband in high school. There was a note on my round oak table that said, "Billye, Bob and I are here! He's the football coach, and we want to run around with you all." So "run around" meant that after football games, you go to their house—things like that. They had five kids and we had four, so there wasn't going to be too much running around except for the kids. But Gary Ward, who ended up being the baseball coach at Oklahoma State and they were all friends and my husband, you know, he loved all that.

Now, they were schoolteachers, and schoolteachers were not supposed to be drinking. So Kent would buy their liquor for them. We'd go to the liquor store before we "ran around" with them after the football game, and sneak the liquor in. Kent and I didn't drink. We just gave them the liquor, and they drank. And I don't remember them getting really drunk or anything.

About Thanksgiving time, in 1966, Pat called me. "Billye, do you and Kent go to church? I thought you went to church."

"Yeah, we do." Our only witness was we didn't drink the liquor. That's it. We never once said, "We go to church. Come to church with us." Never. We just didn't drink the liquor.

So she said, "Can I go to church with you? I'd like to sing in the choir, in a Christmas cantata." She had a beautiful voice. She said, "You know, I've never been to church in my life except to sing at funerals." She wasn't blessed with a family life I had had.

So I called the choir leader. I mean, I'm the piano player, and we were going to do a cantata. But it takes an act of Congress to get you in the cantata choir as late as Thanksgiving. I begged him, "Make some exceptions; do something." So he did. And she sang in the choir. And what do you know? She and her five kids got born again. Hallelujah.

The conviction of the Holy Spirit

But I was deeply convicted. I had not one thing to do with getting her into church. I didn't witness to her. Baptists have won a lot of people to the Lord. We thank God for the Baptists! And you know, you have this Roman Road you bring them down. "All have sinned and come short of the glory." You get them born again. I had nothing to do with it. I didn't know it, but the Holy Ghost was really after me. And all I can tell you is, it was like the call was calling. I couldn't have told you that, though.

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I remember one night driving Kent's pickup to some place—some Sunday School party. I remember just crying in that pick-up. And then I thought, *I gotta do something*. So I bought a book, a spiritual book—*Hudson Taylor's Spiritual Secret*¹.

That made it worse. Did it lift me up? Not one bit. He did everything. He served God. He fulfilled all of the call on his life. So I'm in this state, and I get a call from Pat Martin one day. She said, "Billye, you know what I'm going to do next?"

I said, "What are you going to do next, Pat?"

"I'm going to receive the baptism with the Holy Spirit, speaking with other tongues."

I said, "Oh, no, you're not!" I didn't get her saved, but I'm going to keep her clean!

Now I knew nothing about it. Nothing; zero; zilch. I had this great-grandmother who was Spirit-filled and talked in tongues and all. But I didn't put two and two together. How did I know that? I mean, I was Baptist to the core.

We had a state paper "The Baptist Messenger." It was Charismatic movement days, and we were losing a lot of Baptists. (When you show a Baptist something in the Word, then they're going to believe it.) The headline of an article in "The Baptist Messenger" said, "Speaking With Tongues Is of the Devil." So I said, "Oh, no, you're not, Pat Martin." I said, "Speaking with tongues is of the devil."

This little new Christian said, "It is?" She said, "What's it doing in the Bible then?"

I said, "I don't know. But I'll tell you what, I'll find out. Give me three weeks."

I decided to go into the Bible and study it all out and prove it's of the devil. It wasn't two days till I got a telephone call from Dr. Lloyd Huneryager's wife, Allie. "May I come and visit you?"

Well, I knew she and her husband went to our Baptist church. Her husband was in my husband's Sunday School class. Kent said, "Billye, we go in the Sunday School class. The teacher welcomes us, and then this other man takes over and teaches the class." That was Dr. Lloyd Huneryager—spirit-filled, tongue-talking Dr. Lloyd Huneryager. Well, they were in the church—actually, they were fishing. You know what I mean by fishing?

And so Mrs. Huneryager—Allie—called me. And she said, "Mrs. Brim, don't you think that before you convince Mrs. Martin that speaking in tongues is of the devil, you should know more about it?"

Now God had been working on me. I said, "I probably should."

Then she said, "I'm going to come and visit you." So she came to that house, came up those high steps, onto that porch. I straightened that house all up. You know, I mean, kids! I straightened it all up because a **doctor's** wife's coming over and that is high on the social ladder!

¹ A PDF of *Hudson Taylor's Spiritual Secret* is available at archive.org/details/hudson_taylor_spiritual_secret

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So she came in, and she had this great big Wollensak recorder on her knee. That thing must have weighed eighty-five pounds. She brought it in and plopped it down on my coffee table. "I came to play a tape for you." This is 1967. What in the world does that mean? It's like nobody knows what a tape is. Certainly not a cassette or a CD. No! We don't. I don't know what a tape is. And I don't know what "play a tape for you" means. So she came in and put it down. She had seven-inch reel tapes. She threaded it all up, wasting no time. She started playing the tape, and I heard this Texas voice.

The Word and the Holy Spirit

Brother Kenneth E. Hagin

And it's a preacher, Brother Kenneth E. Hagin, preaching on "The Father's Care"²—John 17, that God loves you as much as He loves Jesus. It didn't mention tongues at all. She probably carefully chose it.

"The Father's Care" by Kenneth E. Hagin on YouTube

<https://www.youtube.com/watch?v=TFvIZOLwoL4>

It was so wonderful, so marvelous. I remember I got down on the floor, and I was just weeping. She said, "Mrs. Brim, don't you think you should know more about this before you try to convince about tongues?"

I said, "Yes, I really should."

She said, "This man is teaching a seminar next week on the subject in Tulsa. And I'm going to take you and Mrs. Martin. And one of our deacons' wives, Raynona Standridge." And we all got "tainted" at the same meeting. Brother Hagin and Papa and Mama Goodwin just went through the Bible on the subject of speaking with tongues. Like I said, if you're a Baptist in those days, and you go in the Bible and you show people ...

So on Friday, "Question and Answer Day," I asked a question. It's the only question that got answered. He preached the whole time on it. "If you see that this is a gift, and you try, but you still don't speak with tongues, what could it be?" He said only two things. "Number one: lack of faith." And he said, "If that's the case, you go over the Scriptures, because faith comes by hearing and hearing by the Word. Number two:" and he said, "(this is the one that's ninety percent of the cases), lack of yieldedness."

Eventually, Brother Hagin came out with a book on the subject³.

² "The Father's Care" by Kenneth E. Hagin is available on YouTube.

<https://www.youtube.com/watch?v=TFvIZOLwoL4>

³ *Tongues: Beyond the Upper Room* by Kenneth E. Hagin is available at:

<https://billyebrim.org/product/tongues-beyond-the-upper-room-book/>

Yielding and Receiving

And so then he taught on yielding to the Holy Ghost. So right after that question-and-answer series, and he didn't even—nobody else got to ask a question that day because he spent the whole time answering mine. We went to this little back room. And Brother Hagin and Sister Hagin laid hands on us. And we received the Holy Ghost. I went off like a fountain. Pat got only two or three words. Pat Martin. She said, "I don't understand it. I believed in this longer than you have." I said, "Yes, but you haven't been filled ... you haven't been born again for twenty years, and your spirit knows this is the next step and you haven't taken it—your spirit's been waiting."

So I went off like a fountain. It was spring 1967. I wrote about it in my book *How You Can Pray in the End of Days and My Call to Help Pray-ers*. We didn't even know it, but all kinds of things were happening. But anyway, praise the Lord, I received the baptism with the Holy Spirit. I called my mother—my Baptist mother, don't forget—and I told her, "Mom, I've received the baptism of the Holy Spirit and speak with tongues." "Oh, no!" I said, "Mother, it's in the Bible. I know what a woman of the Word you are. And when I see you, I'm going to show it to you." I said, "Don't worry, Mom, I'm not going to get—I'm going to take what is truth. But these Pentecostal—whatever their errors are, I'm not going to do it. I'm not going to wash off all my makeup. I'm not going to put my hair into a bun. And I will—I promise you, Mom, I will not listen to any woman preachers."

So that settled her down. I used to think it was that same week, but now I found out—I don't know—it was the next week or whatever. It was the next—another seminar. And what do you know, Brother Hagin brings in this little woman. Seventy-five years old. I thought she was so old. Seventy-five years old, but her voice could fill an auditorium. Sister Clara Grace. When she finished, I knew that woman was anointed! I said, "That's the best sermon I've ever heard!" I didn't even understand it at all. But the anointing got me you know. I said, "She's," because it was very prophetic—I said, "She's—that's one of the best sermons I ever heard!" Now—and I'm a reasoner, I have to see things. I said, "Now what will happen?" I always thought if I preached, I'd get in trouble at the judgment seat of God. So I thought (this is the way I reasoned it), "When she goes to the judgment seat of God, (she's evidently born again), so she's going to go to the judgment seat of Christ. Probably there, she'll be judged equal with the men preachers that were no good." At least I had her in heaven!

Some of the Chiefs of the Clan

Later on, when I worked for Brother Hagin for a long, long time, the Lord said, "Go back and see what she said." So I dug it out. And she had said, "Do you know why you're here from the north, the south, the east, and the west? Do you know why you're here from Fort Worth and Kansas City?" She said, "God is raising up His end-time army, and you are some of the Chiefs of the Clan." There were no more than 150 people cram-jammed in brother Hagin's office. They took out the desks and put

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chairs in there. I asked Buddy Harrison, "How many people could be there?" He said, "It'd be a stretch to get 150."

Here is an audio recording of Sister Clara Grace speaking at this meeting. The subject was "The Coming Restoration."

https://www.youtube.com/watch?v=pXQLHU_kBeo&t=1006s

But Allie—she marched us down the front row. Her husband was on the board and they gave a lot of money. So praise the Lord! I didn't realize it was so hard to get a seat. But anyway, we were there. And she said, "You're some of the Chiefs of the Clan."

And I've told this story before. On the other side of the room—they always sat in the same place—were Kenneth and Gloria Copeland. He was a little round man. They lived in a shotgun house and drove a car there that had to be tied together with baling wire. And Vicki Jamison and the Halversons and Harley Fiddler who became a great missionary. And ...

Brother Kenneth Copeland—his beginning

Shelli: I remember Brother Copeland—he had a big tummy. It was before he lost a lot of weight. Of course, just being nine years old. And they say we have a man who wants to sing a special tonight. I remember, he walked up to the front, and just opened up the Bible and started singing the Psalms.

Dr. Billye: Wherever it fell, he sang it.

Shelli: And it was a big, big voice, and he's singing.

Dr. Billye: He really wasn't very good, though.

Shelli: And it was terrible. I thought, *I think that's the worst special I ever*. Of course, I was just nine years old. But I remember as a child, we'd say to mom, "Which church are we going to? The Baptist church or the 'praise the Lord' church?"

Dr. Billye: Oh, it was something! Buddy led the singing. Sarah Gibson played the piano. The songs they sang were magnificent. I was the junior choir leader, so I taught those songs to the junior choir. I had them do a special, and anointing came all over that Baptist Church. Even my piano playing was affected. I think it was the pastor who once said, "Have you all noticed how Mrs. Brim's piano playing has become so good?"

A new kind of church experience

Well, praise the Lord! Not long after that, my husband got transferred to Baton Rouge. There we heard a doctor from Baton Rouge speak at a Full Gospel Business Men's Fellowship meeting. (Full Gospel Business Men's banquets were great. That's the first time we ever all got together: denominations coming together. And it was the big Charismatic move.) So I went up to him and asked, "Do you know a good Baptist Church we could go to?" "Oh yeah," he said, "Bethany Baptist."

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Well, we went to Bethany Baptist. It wasn't like any Baptist Church I've ever been in in my life. Pastor Roy Stockstill had been the pastor of the Second Baptist Church in Baton Rouge. He'd been spirit-filled, and all kinds of supernatural things started happening. He got the left foot of fellowship. In that church there was a woman who had come against him; her house got struck by lightning. Anyway, Bethany Baptist was a marvelous church. I've never been in a church that had praise and worship like they did.

We had a man named "Windmill Prophet." Well, his name was Prophet. We called him Windmill because he would flail his arms around. And we had a woman we called Twirlybird. When the Holy Ghost came, she twirled all over that place. Now Kent and I had never been in a church like that before. God used this church to get us severed from our denominational background.

So the mayor of Baton Rouge was planning to come to church one Sunday. Pastor Roy was praying that Twirlybird and Windmill wouldn't do their thing.

The mayor and his entourage sat right there on the front row. Well, the organ player hit that first chord, and away went Twirlybird and Windmill. Unfortunately, Twirlybird fell into the lap of the mayor.

The poor pastor had prepared a masterpiece of a sermon for the mayor, but he probably preached his worst sermon that Sunday. After service, he went to the back to shake hands. He said, "I knew it didn't come off right."

As the mayor shook the pastor's hand, he said, "Well, I've heard better sermons. But I'd give anything to have what that little woman has."

Well, that church grew to be thousands in attendance. When we first went there, the attendance was between 150 and 300. Now they are all over the world.

Brother Roy had a best friend—John Osteen, Joel Osteen's father. Brother John said, "Roy, you've got to take that 'Baptist' off the church sign out in front." It said "Bethany Baptist." He said, "That's false advertising. It's deceit." But he wouldn't do it. He needed to be separated a little bit more. Well, they had a lightning storm that knocked the "Baptist" off the sign.

I'm not anti-Baptist. I thank God for them. I thank God for my upbringing. We had a good church when I was growing up. And we had a respect for the Word of God. It was magnificent. Anyway, the Lord didn't want any false advertising, so He blew it off.

Back in Oklahoma—by the Holy Spirit

After three years, Kent finished the assignment. His next was with MW Kellogg Construction Company in Shippingport, Pennsylvania (close to Pittsburgh). He said, "Billye, the Lord wants you to go back to Collinsville with the kids and not come with me." That broke my heart! I couldn't believe it. I just didn't get it.

Well, one Sunday night we were running late to our church, so we stopped at a little hilltop church. They had a prophet from Houston, Texas, Stanley Rankin. Kent and I walked in the back while they were singing. Brother Rankin stopped the singing and

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walked back to Kent. He said, "You have the Word of the Lord. God has given you the plans for you and your family." Oh, no!

So I accepted what Kent had said about me and the kids going back to Collinsville. And we headed back home. I kept thinking Kent would change his mind, but he didn't. I stayed all summer with Mom and Dad, thinking he'd change his mind, but he didn't. And we went back to our house.

Now, we had wanted to sell that house in Collinsville because we were having to make a house payment, and we were having to rent an apartment in Baton Rouge. I had really tried to sell that house, but God moved supernaturally to keep us from selling it. While I was packing to head back home, I found a letter in our stuff from a lady who had a big antique business. I thought she had wanted to buy the antiques we had in the Collinsville house. I didn't want to sell them, so I told her no. When I found the letter, it didn't say that. She had wanted to buy the house. But God had changed the wording. I've had Him do that several times in my life: change the words on the page. And He said, "See! I let you find that. It was my will."

Supernaturally led to a new job

I didn't like having to be separated. It's a long way from Oklahoma to Pennsylvania. He only got to come home every six weeks or so. I was so lonely. The kids went to school. I was at home alone. One day, I picked up the paper and saw, "Wanted. Spirit-filled bookkeeper. 1029 North Utica." I said, "That's Brother Hagin's address!" So I went over there and got the job. I had worked in the world; I had been in purchasing and buying and selling and accounting. In college, I had actually tutored accounting. I worked for Brother Hagin three half-days a week.

So I'm over there doing my job. And in comes the *Word of Faith*. Brother Hagin had a four-page monthly newsletter, *Word of Faith*. They had hired a man to do it because they were growing. (I was employee number twelve.)

Once an issue of the *Word of Faith* was printed without a single article by Brother Hagin. The whole reason for the *Word of Faith* was to get Brother Hagin's teaching in print. That's what God told him. This man they brought in to put *Word of Faith* together didn't agree with Brother Hagin on everything. He had an article by Smith Wigglesworth in the *Word of Faith*. It was a good article, but he wasn't the one that the *Word of Faith* was supposed to get the lessons out for. So they fired the man right on the spot. He just couldn't believe that if you had sinned, it could all be washed away, real clear. He'd tell me, "You're going to have sin scars all your life." So anyway, they fired him. And Buddy said, "What will we do? We've got to get started on another issue so it will be ready next month." Then Harvey said, "Let her do it till we get someone." They never got anyone else. That's how I got promoted from being the part-time bookkeeper to doing the *Word of Faith*.

As I told you, there was horrible teaching in the Charismatic move that got into the churches. There were no Word of Faith churches. Sometimes a man would go into an area and proclaim to the churches that he was the apostle over that area and they

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had to submit to him and do everything he said. So Brother Hagin taught on the offices.

A unique Bible school

I told you how terrible it was for women in this bizarre movement. So Brother Hagin had taught a seminar on that. And one of the first books that I did was called *The Woman Question*. I remember sitting at my typewriter in an office that used to be the Hagins' bedroom. I put my head down on that typewriter, and I cried. Brother Hagin knew that women were free, and he wrote a book about it. I cried, and I prayed, "Dear God, do You mean I can do what You called me to do and not get in trouble at the Judgment Seat of Christ?" And He said, "Yes." An angel—maybe it was Jesus—spoke. He said, "Yes. And one day you're going to leave here, and you're going to go out and fulfill your call. But right now, you don't know anything. This is your Bible school." So that was 1971, before we ever had Rhema. Rhema's first class was in 1975.

I had this marvelous Bible school, working with Kenneth Hagin's words that God had given him and putting them into books and the *Word of Faith*. We did monthly lessons at that time. I got a wonderful, wonderful Bible school education, not mixed up with false teaching. God just had me listening to Brother Hagin and the ones he brought in, like Sister Wilkerson. And in 1975, I started to teach Sunday School at our Friends [Quaker] church.

The birth of a revelation, a church, and a friendship

God was showing me the "Glorious Church." And I wrote about the vision that I had in my book *The Blood and the Glory*⁴. We had a marvelous Sunday School class in that church. We first went to that church because of some of the craziness that was in the Charismatic church we were attending. My friend Pat Martin called me and said, "Billye, there's a church in Collinsville where you can raise your hands." That was big! You could raise your hands! So we went to the church. They didn't have very many people, maybe twenty families. It was a nice church building. The pastor was Cooper Beatty.

God had sent Rachel Teafatiller there to birth the church. That's a long story. She got so lonely that she prayed, "God, it's so lonely here, and You sent me to birth this church. You sent me all the way from Texas to birth, a church that would move in the Spirit in the last days, that would follow the Spirit, not man."

So Kent and I walked in the back door, and the Lord said to Rachel, "There they are." Kent, me, and the four kids. And so we went to the Sunday School class, eight adults meeting in the choir loft.

Years later, I'd hear Brother Copeland say, "Well, I've been in the ministry thirty years." Someone else would say, "I've been in the ministry twenty years." I thought,

⁴ The book *The Blood and the Glory* by Dr. Billye Brim is available at <https://billyebrim.org/product/the-blood-and-the-glory/>

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Lord, I don't know how long I've been in the ministry. I don't even know when it started. He said, "That day in the choir loft," and played a little replay for me.

We had come to the choir loft, and we gave our tithes. They didn't have the revelation on tithing; they were shocked at how much we gave (which wasn't a whole lot). They just didn't have the revelation yet. When we turned in our Sunday School envelope, it had the tithe check in it the first day. That wowed them right there.

Don't blame God!

Anyway, we were in the Sunday School classes the first day. In the class there was a man named Wayne Teafatiller, the son of Rachel. Wayne had been a drinking man like his dad [Horace]. He had backslidden, but he had just gotten back to God the Sunday before. Both arms were in a cast.

That morning in the Sunday School class he said, "I want to give a testimony before the class begins. I want you to know that if you make a vow to God, He's going to collect on the vow. When I was twelve years old, I promised God I'd never go to a picture show." I think he was raised Assemblies of God. He said, "I promised God, 'If I ever go to the picture show, You can break both my arms.'"

He continued. "I got saved here." You have to get saved again, according to him. "I was riding the rodeo. A bronc throwed me and broke both my arms." (I think that happened after he'd walked the aisle.) Then he said, "I just want you to know that God will collect on the vow. And so, He did it; He broke both my arms."

I was sitting next to Kent on one side and Wayne on the other. And Kent started elbowing me. That means, "Keep your mouth shut. Don't say a word. We are going to just exit, and we just won't come back." Now. He didn't say all that, but I knew what it meant. And stars came in my eyes. I said, "Brother, That wasn't God. That was the devil. He saw you getting back to God, and he didn't want you to, so he blamed God." And in that Sunday School class, I preached *Don't Blame God*⁵, because I had just done the book for Brother Hagin the week before.

At the end of all that, Wayne raised his little arm in the cast and said, "I nominate this woman to be our Sunday School teacher." Then the man who was teaching the Sunday School class said, "I second the motion." And the next Sunday, I was the Sunday School teacher. I started teaching with an anointing, and that class grew so large we had to move out of the choir loft. We filled one whole side of the building and then the other whole side of the building. That's when Pastor Lee and Jan started attending. They said, "We came to hear the Sunday School class." I was getting this revelation on the glory.

And the Lord said, "That's when your ministry began."

⁵ *Don't Blame God* by Kenneth E. Hagin is available at: <https://billyebrim.org/product/dont-blame-god/>

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Getting out of the boat

Then I started to go out while I still worked for Brother Hagin. I went to Women's Aglow. I drove up to Kansas, to different places. I taught a class at Rhema in the late '70s.

One day the Lord said to me, "It's time for you to get out of the boat and walk on the water with Me." What? Time to go. He had said to me, "You're going to go out and fulfill your call." He said, "Some people are in a leaky old boat. But you're in a golden boat that's fur-lined, working at Kenneth Hagin's. But I want you out of that boat and on the water with Me."

Well, I was still thinking about it. I went to a meeting that Brother Hagin had, and there was Dr. Hildreth Brisee. And she was an Assemblies of God minister, a prophetess. She said, "I want to speak to you." That's the only time I ever knew her to come to one of the meetings. She said, "I'm going to speak to you in tongues, and you're going to understand it in English."

My first thought was, "What if I don't?" But she spoke; it sounded so strange. It was like it was in an echoey-type place. She said, "When are you going to believe Me? When are you going to obey Me? When are you going to leave?"

Well, we were seated in the employee section with all the employees there. I hadn't told anybody that God was dealing with me. And I had a position that Brother Hagin really depended on—putting his words into print. And I said to Berta Bass, "Berta, what do you think about what she said?" She said, "I don't know what she said. She spoke in tongues." So only I heard it.

So then I was going around in circles. I went to see Brother Hagin. I said, "I wonder if you could ordain me?" He said, "Yep, yep, yep. The Lord has been talking to me about it." And then I told him what God had been dealing with me about.

Before Campmeeting 1980, he had an afternoon meeting. He taught every afternoon at Rhema in SDC 1, and it was filled with people. And he taught there every day. All the people who were going to come to Campmeeting came early so they could hear him there.

Brother Hagin called me up to the front. He said, "This is Billye Brim: plain old Billye, plain old Brim. And the Lord's been talking to me about laying hands on her and ordaining her to the ministry." He then preached the whole day on laying on of hands and what it meant. Then he called me up at the end to lay hands on me. He said, "More has happened here today than you have seen." He started prophesying then about my ministry—my life and ministry—and laid hands on me. And I went to Russia the very same month. The rest is history. But you can see that I first had to get past, "Let your women keep silence in the churches." Praise the Lord.

Sowing and reaping and sowing ...

A church in McPherson, Kansas, took up an offering for my first trip to Russia. They were right in the middle of the wheat belt there at McPherson. The Lord told me,

DR. BILLYE BRIM'S TESTIMONY

"The offering is going to be exactly what I want it to be—to the penny." And He told me how much it would be. It wasn't that much, really.

Shelli: I don't know if you remember this or not, but they said, "This red winter wheat was profitable in this area and would grow when other species would not grow. Our ancestors had come from Russia and had sown the seeds in the hems of their aprons or the hems of their dresses. They sowed that seed here. The seed came to America and was grown in these fields."

That seed would one day bring forth money that would send a little lady to Russia so that ink could come and Bibles could be printed. So you see the plan of God, the manifold wisdom of God,

Dr. Billye: God told me how much the offering would be. He said, "Now, I'm going to speak to the people. I want them to practice being led by God. And they're to give exactly what I say." So we got back to the pastor's home and we counted the offering. It lacked about fifteen dollars. I thought, *Oh, well*. A knock came on the door. A man said, "I didn't have my checkbook with me." And he wrote out a check for fifteen dollars.

So we got into Russia. Some people from Finland were able to go across the border with us. One lady was able to go because she was doing business for the Finnish government inside Russia with the Russian government. She needed to bring a typewriter with her into Russia. She was then able to leave it with the underground church; actually, she was able to leave two typewriters. The underground church could type Bible passages. (They also had a printing press they could take apart. We carried in ink for them.) When we got in, we asked how much the typewriters cost. It was to the penny how much the offering was in McPherson, Kansas. The people there had grown red winter wheat generations after their ancestors, who had been kicked out of Russia, brought those seeds to America.

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WOMEN AND THE WORD OF GOD

SPIRIT, SOUL, AND BODY

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1 Thessalonians 5:23–24 KJV

1 Thess. 5:23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1 Thess. 5:24 Faithful is he that calleth you, who also will do it.

This Scripture reveals the makeup of man. Man is spirit, soul, and body. He is a spirit made in the image of God. He has a soul: a mind, a will and emotions. He lives in a body. The body is the house he lives in.

FOR FURTHER STUDY

At this point, Dr. Brim talks about Dean Braxton. This meeting can be viewed at <https://Billyebirim.org/third-Sunday-august-08-21/>

The “Heart Message”—How It Came

A short biography of Elizabeth Pruitt

This message was given to me in a dream in the 1970s and involved a lady named Elizabeth Pruitt. She was tall, fiery, and redheaded and had a personality to match. I met her when she was a part of the 1974–75 Charter Class of Rhema Bible Training Center (now Rhema Bible Training College).

Elizabeth was born in California while her mother attended the L.I.F.E. Bible College, founded by Aimee Semple MacPherson. Sister Aimee’s church, Angelus Temple, staged theatrical productions and Elizabeth was chosen to portray the baby John the Baptist in the Christmas program. On one of the days of the performance, her mother took her to the staging area in the church elevator. Aimee MacPherson was in the same elevator. She laid her hand on Elizabeth and prophesied that she would one day be a prophetess and would be used in the last days.

Elizabeth grew up in Lubbock, Texas, and attended a really good church pastored by a man named Brother Dawson. He was a man led by the Holy Spirit and had been raised by a mother and grandmother who were also Holy Ghost people. He taught on the gifts of the Spirit, and they were in frequent operation in this church. He often said to the people, “Yield to the Holy Ghost! Yield to the Holy Ghost!”

Every year, Brother Dawson invited Kenneth E. Hagin to minister in his church. Because he saw her annually, Brother Hagin literally saw Elizabeth Pruitt grow up. Some of his stories were about her and her husband.

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Each of Brother Hagin's meetings were a minimum of three weeks long. This enabled him to get to know the people of the church and they became familiar with him as well. Elizabeth grew up with a deep admiration for him.

Losing sight of God's call

As she got older, Elizabeth began to stray from her relationship with the Lord. She met the tall and handsome Clifford Pruitt and fell in love with him. He wasn't saved and wasn't above a barroom fist fight. He and Elizabeth got married.

The Charismatic move of the 70s taught the error that a woman must submit to her husband even if he wasn't saved and was frequenting bars. The woman was told that she should just go with her husband to the bar in order to properly submit. Elizabeth followed this teaching and ended up going to bars, drinking and smoking with her husband. She lost sight of the call of God on her life.

One day, Elizabeth's mother had a dream about her. Her mother called her and disclosed the dream; she had seen Elizabeth in a casket. Elizabeth spurned her mother's dream as well as the resulting concern. She blamed her current backslidden state on submission to her unsaved husband and hung up on her mother.

The following week, Elizabeth needed a penicillin shot and went to the doctor to get it. Her two young daughters stayed in the car, along with a babysitter. The doctor gave her the injection, and she had an extreme adverse reaction. It was so severe that she died. Her spirit ascended from her body. She looked back and saw herself in the spirit. She was spiritually very scrawny. She was surprised that she was ascending because her Pentecostal education and belief taught that her backslidden state would have caused her to descend.

A booming voice that shook the very atmosphere said, "Elizabeth! There's something between you and Me!" And she said, "What?" She looked down through the car's roof, which was now invisible. She could see her two little girls. The Lord spoke to her, "You're not raising your children to know Me."

He didn't mention her ministry or calling. He didn't mention anything else—just her children. We're going to have to answer for our children. If we messed up on them, we can start binding the devil now and using our authority and speaking good words over them. And God will get them. It's never too late.

When he went to Heaven, Brother Dean Braxton (who ministered at Prayer Mountain), saw there what happens when we pray for someone to come to know the Lord. God will go after them, and it becomes almost impossible for anyone that you're praying for not to make it to Heaven. So if you didn't get it right early on, get it right now! We still have the authority, and we can still see to it that our children make it to heaven.

Back on track

Elizabeth went back. She stopped going to bars and started going to church. She volunteered to clean the restrooms. She took her daughters with her to clean the restrooms.

In 1974, Elizabeth heard that Kenneth E. Hagin was going to have a Campmeeting in Tulsa, so she attended. Brother Hagin announced there that he was starting a Bible school in the fall of that year. The Lord told her to go to the Bible school. She had a good job as a keypunch operator and the family relied on her dependability to consistently bring home a paycheck. Her husband told her she couldn't attend, but God had told her to go. So she went. (She left her husband, but it would end up being temporarily. She even left her girls—but just until she could get a place to live.)

So she went to Rhema and was a part of the first class of fifty-six. It was a motley crew of people who had heard Brother Hagin's impromptu announcement at Campmeeting that he would be starting a Bible school that fall. He himself didn't realize that he had made the announcement. His wife, Oretha Hagin, and his son, Kenneth Hagin Jr., had to play the tape of the service for him to believe that he had announced starting a Bible school. When he heard it, he knew that he was responsible for making it happen.

At that time, I was the editor of the *Word of Faith*. We made room in the next edition of the magazine for a short ad announcing of the start of a Bible school that fall. Fifty-six people came. Some of the charter class included Pastor Lee Morgans, Rick McNight, Jim Glassford, and Jim Kaseman. Jim Kaseman didn't even know the books of the Bible. He sat in the back of the room. He thought he was caught up in false doctrine, but he and his wife didn't have enough money to get out of town.

Elizabeth Pruitt was one of the few women who were attending. She knew a lot about the Holy Ghost. She'd been brought up around Brother Dawson and Brother Hagin. Most of the students didn't even know the books of the Bible. (But they knew "woman keep silence in the church.")

I had many responsibilities as the editor of the *Word of Faith* and needed some assistance.

I advertised among the Rhema students that we were hiring someone to type the transcripts of Kenneth Hagin's teachings, from which I gleaned the articles for the magazine. Elizabeth Pruitt applied for the job and was hired. We became very close friends.

The Lord was at work in Elizabeth's life and in her husband's; he got born again. He joined his wife and daughters (who had come to live with her by then) in Tulsa. Elizabeth and Clifford Pruitt, Billye and Kent Brim all became good friends. Sometimes the Pruitts even confided in the Brims in times of marital strife.

As the time came for the first class to graduate, Rhema advertised in the *Word of Faith* and other publications about the availability of their graduates to teach the

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“message of faith.” Many didn’t understand the subject of faith and there wasn’t anyone teaching it on a wide scale.

The Word of Faith Magazine

The whole staff of twelve employees was required to work on the distribution of every issue of the *Word of Faith*. It took an entire day for the staff to get it ready to mail out. One day as we were working on an issue, one of the staff said, “There’s a man over in Arkansas preaching Brother Hagin’s sermons. Same titles and everything.” We said, “That’s terrible! Just terrible! Wait until we tell Brother Hagin! When he comes in, we’re going to tell him!”

(The man was Kenneth Copeland.) Brother Hagin came in and we ratted on Kenneth Copeland. We knew with certainty that Brother Hagin would sue Brother Copeland for plagiarism. But instead of that, Brother Hagin said, “Glory to God! Hallelujah! I’ve been praying for someone else to preach this message, Lord! Thank you!” All around him, the staff responded, “Praise the Lord!”

Sometime later, Brother Copeland and Brother Hagin were at the same Full Gospel Business Men’s Fellowship meeting in Denver, Colorado. Brother Copeland had a product table full of his tapes for sale. The tapes not only covered the same topics as Brother Hagin’s tapes; they had the same titles. The two men didn’t personally know each other very well at the time. Brother Copeland had been in some of Brother Hagin’s meetings, but there had been no personal interaction. Brother Hagin had the opportunity to speak to Brother Copeland and told him, “You could at least change the titles.” Brother Copeland responded, “I can’t change the titles! That’s the title of that sermon!”

Trusting the Lord

The end of the first year of classes was approaching. We advertised in *Word of Faith* that there are now ministers available that can preach this faith message. People began to call and write in response to the advertisements. No one requested a woman preacher. (Even one who knew as much about the move of the Holy Spirit as Elizabeth did.) Elizabeth went to our office and asked me, “What am I going to do?”

I said, “Well Elizabeth, I just guess you’re going to have to trust the Lord.”

She said, “That’s what I’ll do. I’ll just trust the Lord!”

Elizabeth grew up in Lubbock, Texas, but had family members living in Westville, Oklahoma. They contacted her to tell her that they were planning a family reunion after forty years of not having one. She attended, and there she was reunited with an uncle who, like her mother, had attended Aimee Semple MacPherson’s L.I.F.E. Bible College. At this time, however, he was badly backslidden. Most of the family were drinking and she could clearly see that they needed the Lord.

The family gathered in a picnic pavilion when it was time to eat because it was raining, and Elizabeth took the opportunity to pray over the meal. (They knew that she had just been to Bible school.) Just as she began to pray, a loud clap of thunder

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interrupted, followed by lightning. Elizabeth commanded, "In the Name of Jesus, you stop right now! We haven't had a family reunion in forty years and I command you, cease and desist!" It stopped instantly and she had an attentive audience. Her preaching led her uncle and aunt to get right with the Lord. Others got saved and the Lord pointed out to her, "Here's a congregation!"

So Elizabeth started a church in Westville, Oklahoma, with a small congregation of people who were mostly family and some of the outcasts, misfits, of society from that area. They met in a store front building downtown.

Westville was located in Adair County, the Oklahoma county that had the highest rate of poverty in the whole state. It had the third-highest rate of poverty in the USA. Elizabeth started speaking prosperity to the buildings and the town. She was fresh out of Bible school and had learned that you can have what you say.

She joined the ministerial alliance of the town. The Methodist pastor of Westville was Spirit-filled and recognized Elizabeth's knowledge of the things of the Spirit. He began to attend some of her prayer meetings in the evenings. (They didn't have evening meetings at the Methodist church.) They enjoyed fellowship together.

Because the Methodist church was growing under this pastor, they were in the process of building a new church. They were going to sell the old building—a lovely old brick structure with stained glass windows. The pastor encouraged the church board members to sell their old building to Elizabeth and her congregation for only \$13,000.

Elizabeth asked the Lord about this offer, and He said, "Buy it!" She responded to the Lord, "How can we possibly do it?" The average weekly offering at the time was \$24. Soon after this, she went to minister in Texas. She was discussing the situation with fellow minister David Ingles, who was also at the meeting, when the Lord answered her question.

"Have a Church-A-Thon. They have telethons to raise money for a cure for cancer. I Am the cure for cancer. Have a Church-A-Thon. I will bring in the givers. For this poverty to be broken here, they will have to see My economic plan. I will bring in givers from the north, the south, the east, and the west. Your local people will see My plan of blessing in action. Have a meeting and invite these speakers: Kenneth Hagin, Norvel Hayes, Buddy and Pat Harrison, David Ingles, Rick McKnight, and Billye Brim."

She got all excited and phoned me. "Billye, here's what God says to do." Then she said, "You go ask Brother Hagin."

I went to Brother Hagin's office and related Elizabeth's opportunity and her God-given plan. He said, "Yep, yep, yep. That's God. That's God. I'll do it." Every person the Lord had named was available on the dates of the meetings, even though they were scheduled soon after the invitation. They all agreed to speak.

The Heart Message Illustrated

Brother Hagin was to be the speaker for the first meeting, the kickoff meeting, which was to be on Sunday afternoon (after the people had gotten out of the services at their denominational churches). However, he had a mix-up of some kind in his travel plans and couldn't make it for the Sunday meeting. The Lord had brought people in from all over the country to be at this small meeting. (One man I spoke to was the head of the Full Gospel Business Men's Fellowship in Colorado.)

Elizabeth didn't know until the day before (Saturday) that Brother Hagin couldn't come Sunday. She said, "Billye, you're going to have to preach on Sunday." I wasn't that well-known and was only invited because I was Elizabeth's friend and Brother Hagin knew me. After seeking God over what to do—how to teach a crowd that had come from everywhere and had come to hear Brother Hagin—I got an idea. "I'm going to preach that sermon [from Exodus] where they had to stop the people from giving" because there was so much more given than what was needed. "I'll preach that, the Holy Ghost will move, and all the money will be raised before anybody else gets here."

This was my thinking on Saturday, as I studied Exodus 36:5–7.

Exodus 36:5–7 KJV

Ex. 36:5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

Ex. 36:6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

Ex. 36:7 For the stuff they had was sufficient for all the work to make it, and too much.

I realized, having been brought up by Kenneth Hagin, you need to rightly divide the Word: you must read the Word in its context. I needed to consider the other Scriptures before and after Exodus 36:5–7 because "I have to apply the rule of reading a Scripture in context." Turn next to Exodus 35:4.

Exodus 35:4–5, 10, 21–22, 25–26, 29, 34–35, 36:1–3, 8 KJV

Ex. 35:4 And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

Ex. 35:5 Take ye from among you an offering unto the LORD: **whosoever is of a willing heart**, let him bring it, an offering of the LORD; gold, and silver, and brass,

Ex. 35:10 And **every wise hearted among you** shall come, and make all that the LORD hath commanded;

Ex. 35:21 And they came, **every one whose heart stirred him up**, and every one whom his spirit made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

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Ex. 35:22 And they came, both men and women, **as many as were willing hearted** ...

Ex. 35:25 And all the **women that were wise hearted** did spin with their hands ...

Ex. 35:26 And all the **women whose heart stirred them up** in wisdom spun goats' *hair*.

Ex. 35:29 The children of Israel brought a willing offering unto the LORD, every man and woman, **whose heart made them willing** to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

Ex. 35:34 And he hath **put in his heart** that he may teach ...

Ex. 35:35 Them hath **he filled with wisdom of heart** ...

Ex. 36:1 ¶ Then wrought Bezaleel and Aholiab, and **every wise hearted man**, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary ...

Ex. 36:2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

Ex. 36:3 And they received of Moses all the offering ...

Ex. 36:8 ¶ And every wise hearted man among them that wrought the work of the tabernacle ...

The Dream

I noticed references to the heart and went to bed thinking about them. I thought, *That's very strange. The Lord asked them to take an offering, but I'm hearing more about the heart than anything else.*" This was the last thing I was thinking about as I went off to sleep. Once asleep, the sermon began as a dream. The Lord gave me what I now call "The Heart Message." I was observing myself preaching the next afternoon. I began to read from 1 Samuel 16:7. Samuel was told to go to Jesse's house and tell him that one of his sons was going to be king. When Eliab came before him, Samuel was sure that he was the one.

1 Samuel 16:6–7 KJV

1 Sam. 16:6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him.

1 Sam. 16:7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but **the Lord looketh on the heart.**

Brim Note: In the midst of the story of the anointing of young David by Samuel, we find a nugget: a revelation of the character of God—the never-changing character of God. **He looks on the heart.**

Recently, I was speaking to a young man who is on a church worship team. He spoke of the day when he realized that he was finally actually worshipping the Lord and not just singing songs. This reminded me of the account of a minister who was on

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the platform observing the congregation of many different churches gathered together in worship at a general assembly of the Assemblies of God. (It was either Jeanne Wilkerson or Carmen “Mom” Goodwin.) It was glorious! “God, this must please You so: all these people worshipping You!” He said, “They’re not all worshipping Me.” (They all had their hands up ...) He said, “I’ll show you.”

She looked out on the congregation and certain people lit up. Out from them went light to God. But not the majority. And every once in a while, she said, somebody else would turn on the light. He said, “They’re the ones that are worshipping Me from the heart.” Remember what the Lord told the woman at the well? “... the hour is coming and now is” when men will worship, not in the Temple in Jerusalem, not here on Gerizim, but in the spirit (John 4:21–24). True worship is of the spirit—the heart. And God seeks those to worship Him. So He only wanted what their hearts were willing to give.

What is the heart? It is the spirit of man, created in the image of God (who is a spirit).

1 Peter 3:1–4 KJV

1 Pet. 3:1 Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

1 Pet. 3:2 While they behold your chaste conversation [lifestyle] *coupled* with fear.

1 Pet. 3:3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

1 Pet. 3:4 But *let it be the hidden man of the heart*, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

| There is a hidden man *inside*—of the heart.

“Clothesline” preachers

Many who focus on outward characteristics such as clothes, hair, and jewelry use 1 Peter 3:3–4 to support their belief. This is often called “clothesline preaching.” Some denominations and churches don’t teach much on this topic. Others do. It became a common teaching after the Azusa Street outpouring in the denominations that were connected to it. The Lord poured His Spirit out and did so many wonderful things in the Church at this time, especially in the area of unity. The devil responded by bringing division. Focus on the outward part of man was one tool of the devil in this part of the Body of Christ. This Scripture was one of their favorites.

Brother Hagin made a strong point concerning 1 Peter 3:3. He observed that if Peter was telling women not to plait their hair or wear gold, then he was also telling them not to put on clothes (apparel). (And we know he didn’t tell them not to put on clothes!)

Shelli recounted this story from Brother Hagin.

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Brother Hagin and his wife, Oretha were waiting for the service to begin in the pastor's office of a church in which he would be preaching. The pastor came in and cordially introduced himself. He expressed his appreciation to Brother Hagin for coming to minister. Then he informed Brother Hagin that Oretha would have to remove her pearl necklace before they could go into the sanctuary before the awaiting congregation. Brother Hagin was thinking about the trivial amount that he had paid to purchase the artificial pearls that Oretha was wearing. But this church didn't believe in wearing jewelry. So the pastor told Brother Hagin that he could just tell Oretha to remove the necklace and everything would be fine. Oretha really enjoyed wearing her faux pearls and Brother Hagin hated to ask her to take them off.

Then the pastor's wife came in. She had on a white blouse—the kind that was common in the 50s. This kind of blouse was not very thick and her bra was easily visible through her shirt. He told Oretha, “Honey, never mind what I was going to tell you. Put your pearls back on!” Then he got up to minister and an anointing came on him. He said, “This anointing was so strong, I went up and down the aisles of that church.” Under the inspiration of the Lord, he said, “This is the worldliest church I've ever been asked to minister in. This is the most carnal church that I've ever been asked to minister in. For you look on the outside, but God sees the heart.” He said it was like slapping them with a wet dish towel. But he was never invited back.

We [the Baptists] weren't bothered much with clothesline preachers, but Brother Hagin said that in his group, they would “ride it like a hobby horse.” Every Sunday they would preach about “women's dress.”

The doctrine got loose in my Grandma Pickard's church. She was pre-Azusa Street Pentecostal. (She was a great lady!) The church sent the pastor and the elders to her house to talk to her about the rugs on her floor. They wanted her to remove them. She was so kind and sweet and she responded, “Now brothers, you know that those rugs on the floor don't have one thing to do with what I've got in my heart. And I'm gonna to keep them.” And she wore a little gold pin that said, “Jesus Saves.”

Brother Hagin said, “The men always looked pretty good. But their wives looked like their grandmas.” Every once in a while you'd hear that the preacher ran off with some young thing that didn't obey this rule.

The Amplified gets it right.

1 Peter 3:3–4 AMPC

1 Pet. 3:3 Let not yours be the [merely] external adorning with [elaborate] interweaving *and* knotting of the hair, the wearing of jewelry, or changes of clothes;

1 Pet. 3:4 But let it be the inward adorning *and* beauty of the hidden person of the heart, with the incorruptible *and* unfading charm of a gentle and peaceful spirit, which [is not anxious or wrought up, but] is very precious in the sight of God.

Romans 7:22 KJV or I delight in the law of God after **the inward man**:

2 Corinthians 4:16 KJV For which cause we faint not; but though our outward **man** perish, yet **the inward man** is renewed day by day.

The Dream Progresses

I heard myself reading the Scripture that He showed me.

1 Samuel 16:7 KJV But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but **the Lord looketh on the heart.**

Just after I finished reading the Scripture (as I was watching the next day's service in the dream), Elizabeth walked in the back door. In the dream, I was thinking, *This can't be right. She's wearing an old dress (white bodice, black skirt). And I know she has a new wardrobe, sewn by her Aunt Ethyl.*

The next day, she came into the church wearing a new dress by the old pattern, white bodice, navy skirt. She said she wasn't going to wear that dress, but every one of her other dresses had a spot on them and she had to wear this one. It was then that I realized the dream was supernatural.

I saw myself say and do certain things in the dream. But I thought (in the dream), *Oh, Lord, You'd better get Brother Hagin to preach this. I'm a woman.* Immediately, I was admonished. He said to me, "Now **you** are doing it." (Looking on the outward appearance.)

The Westville crowd was going to be at the meeting. Some of them liked Elizabeth and some didn't. Some had been highly critical of Elizabeth. Some even called her a "Jezebel." Some were camping on the Scripture, "Women have to keep silence in the Church." There was a big crowd there (in the dream). And I saw myself call Elizabeth up to the front.

The next day, I acted out exactly what I had seen in the dream. The illustration I used came from the Lord. I called up Elizabeth. I said to the crowd exactly what I heard in the dream. "How many of you can see Elizabeth?" They all raised their hands. I said, "Oh no. None of you can see Elizabeth." (I got this from the dream. It's not my example.) I said, "You only see the house Elizabeth lives in. Elizabeth is on the inside looking out these windows. Nobody in this room has ever seen Elizabeth. Her husband and her children have never seen her. You have never seen her."

Now remember they're fussing about this redheaded woman coming. On Sunday when I preached, He gave me something to say that I had not seen in the dream. It came by the Holy Ghost and really made the point. "This house just happens to have a red roof. But you don't see her. She is a spirit living on the inside." I acted that all out.

Just before I woke up from the dream, the Lord gave me another Scripture. **Here is another nugget of the character of God.** Remember—He never changes.

2 Chronicles 16:9 KJV For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him.

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He said, "When I find a heart that is perfect toward Me, I can show Myself strong. I can do anything." He has to have a man's heart. That gives Him the right to move legally.

As the Dream Closed ...

He said, "Do you know what I'm looking for in those hearts?"

I said, "What?"

He said, "I am looking for faith. Whenever I find faith in the heart of man, I can show myself strong and I am the One who is going to do the job. Whenever I find faith in a heart working by love, then I can do it. I am never, ever hindered by the condition of the house. The condition of the house does not stop Me. I am not limited by a female house or a male house. I am not limited by the age of the house. If the faith is working in a heart of love, in a 100-year-old house or a four-year-old house, it makes no difference to Me. I am not limited by the color of a house. I am not even looking at the house. I am not limited by the condition of the house. I am only limited by the issues of the heart.

"When I find faith in the heart of someone walking in love, I can do anything. The condition of the house does not limit Me. Age. Gender. Color. Size. Nationality. Social status. Elizabeth will believe Me to do anything."

I preached that in this crowd where a lot of people have been calling her Jezebel.

God Can Work Only by the Condition of the Heart

My parents were going to a church in Salina, Oklahoma, while they lived on Lake Hudson. It was a Baptist Church. Half of the congregation were Spirit-filled and believed in healing. Half (including the Board) did not.

James 5:14–15 KJV

James 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

James 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Attempting to follow James 5:14–15, "Is any sick among you? let him call for the elders of the church," at the end of certain services, they would call for the elders to come to the front of the church. Everyone understood this meant the board and the deacons. They were all men. (Women can't speak, you know.) Most of them did not believe it was God's will to heal everyone. There was a prayer group which included women. They could, as Brother Hagin would say, "pray Heaven and Earth together." But the women were not allowed to lay hands on the sick. So, they had doubt and unbelief up front praying for the sick, while faith for healing was not allowed because the house was a female house. They weren't like God. They looked at the outward appearance and not the heart.

He didn't say, "Elizabeth is some great someone." He said, "Elizabeth will believe Me, and I can get the job done. I picked her up. And I put her there."

SPIRIT, SOUL, AND BODY

Adair County became more prosperous. There had been a big drug problem there. Elizabeth became aware of a house that was being used for drug activity. She called me and said, "I'm going to go over there. I want you to get a great intercessor [Rachel Teafatiller] to intercede while we go." She and Clifford headed over to this house. For some reason, the police stopped them. Elizabeth told them, "You don't need to arrest us; you need to come with us!" She said, "I'm going to give you a place to really make arrests."

Elizabeth led the police to the house. Clifford picked up a big stick; he was a big man with a big stick. They had a drug bust that night. She said, "I really need the FBI to come in." So Rachel prayed and the FBI came in and ran out a lot of drug activity.

That place became more prosperous. The Church-A-Thon raised \$11,000 and the balance of \$2,000 was paid within a year. And the church took on a significant role in the community.

In the Spirit

The Body of Christ is a spiritual Body. Every member of that spiritual Body is free to be used by God in any way He wants in the Glorious Church. And it's going to take us all.

Ministry is to be from the spirit by the Spirit of God.

Galatians 3:27-29 KJV

Gal. 3:27 For as many of you as have been baptized into Christ have put on Christ.

Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Gal. 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The call to ministry in the Body of Christ is a call to the spirit where there is neither male nor female. I'm supposed to minister out of my spirit and not out of my flesh. Ministry out of the flesh amounts to a hill of beans, nothing more.

Ministry and Roles in Life

I'm going to read to you from the transcript of a time that I taught at Victory Bible Institute (Billy Joe and Sharon Daugherty's church in Tulsa, Oklahoma) in 1983. It clearly shows Kent's opinion of my "preaching" as told to Elizabeth Pruitt on our return flight from Russia in 1981. This was written from the present tense point of view during a time that my husband was still alive.

I'll tell you a family secret here. I am my husband's favorite teacher. While I was still working for Kenneth Hagin, I was ministering every Sunday morning at the Friends Church in Collinsville. I'm his favorite preacher. He is prejudiced.

SPIRIT, SOUL, AND BODY

We went to Russia in August of 1981. Elizabeth went on that trip along with us and my husband, Greg Glassford, Elizabeth Pruitt, and Jackie all came back early. They stayed only about three weeks, and we stayed about five weeks.

They flew back across the Atlantic together. My husband, Kent, was sitting in the middle seat of the long middle section of that jumbo jet. Elizabeth said (she was right next to him), "All the way back home, Kent sat in that seat and bragged about what a good preacher you are. He said, 'You know, I just think Billye is about the best preacher I ever heard. I know she's the best woman preacher I ever heard.' [Now Elizabeth is sitting next to him. She does not think that. If any of you know her well ...] 'Don't you think so, Elizabeth?'" Elizabeth said, "Well, she's good, but no, I don't think she's the best I've ever heard." He said, "Well I do!" He said, "I think she's better than Kenneth Hagin." Elizabeth sure didn't agree with that. He said, "In fact, I think Brother Hagin gets all of his ideas from her." Of course, it was the other way around. But I told that to Brother Hagin and he laughed and laughed. He said, "That's the way it ought to be."

A Typical Sunday in the 1970s

But every Sunday morning for eight years I taught at the Friends Church. He would sit there on the front row. But when we got home at noontime from Friends Church, he really was not interested in whether I was the best preacher in the world. He was much more interested in dinner on the table. We have four children, and if I didn't have that dinner on the table at 12:00, they would eat the table. We don't have that many restaurants in Collinsville [we only had a hamburger stand]. So I'd get up at 5:00 every Sunday morning and I'd get my Sunday dinner fixed because we have roles we play as wives.

We only had one bathroom. Two of the four kids are girls and one of them is Shelli.

Now I was living in a female house. And I was a wife and a mother in that house. When I minister from the spirit, God calls a spirit to minister. But I had better not come and minister to you from my house. You get ministered to from the flesh.

It's always been easy for me to see the difference between the two roles. I can see that God called me in the spirit, and I was Kent Brim's wife, and I am the mother of our children. It has not been hard for me, and it won't be hard for you if you separate those roles.

The same goes for men. You're called by the Spirit of God to serve Him, but you're a husband to your wife and a father to your children. God wants you to be.

God did point out and make a specific point that He would use women in the last hour.

Psalms 68:11 KJV The Lord gave the word: great was the company of those that published it.

Psalms 68:11 NASB1995 The Lord gives the command; The women who proclaim the *good* tidings are a great host:

Psalms 68:11 AMPC The Lord gives the word [of power]; the women who bear and publish [the news] are a great host.

SPIRIT, SOUL, AND BODY

This is a prophetic word that there will be a great number of women used in the last hour. I don't think that's because He wants to use women; I think He's making it clear because there would be a lie from the devil that tried to paralyze the Body of Christ. He needed to make it plain in the Word that He was going to use women as well as men. Remember what Peter said in Acts 2.

Acts 5:17–18 KJV

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Acts 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Recognizing My Roles

But when I got ready to go out into the ministry, Brother Hagin had long talks with me about it in my office, giving me advice. There was an ugly old spirit behind that Women's Lib Movement back in the 80s. Ugly. We knew a woman who left her husband and her sons because they just weren't "spiritual enough" for her. And she ran off with one of the young men in the church. She said, "He's my Barak." Now Brother Hagin had prophesied to her—she had a great, great ministry. But it was gone. It fizzled out after that. Brother Hagin said, "You're not going to have that problem. You know how to separate your roles."

I loved my roles. I listened to this [the recording of the VBI class] and on one of the lessons I said, "I don't dislike men. I like men." I said, "I especially love my man." I'm glad for that. I feel sorry for the men. It's so wonderful to be a mother. It's so blessed. And I didn't want to give that up. And I didn't think, "Well, I can't cook. I'm a preacher." You should have seen that food I shoveled out over that table.

I did it all. I wonder at the grace of God that was on me. Because I was working for Brother Hagin. It was a challenging job, getting books out with deadlines. He didn't have many books, so we worked and worked and worked. I'd come home, and the kids were out; Shelli was singing in the band and the other kids were in sports. Kent came home afterward, and I had supper on the table when they came in. And I'd listen to a tape—Brother Hagin was teaching—while I peeled potatoes. And I'd peel five pounds of potatoes at a time. Maybe mash them one night and the next night have potato cakes, if there were any left. But I tell you I liked it all. I loved it. I didn't know then that Kent was going to be gone—that was '83, just three years later.

Those women said, "You can't have it all." Well, I did. I had it all. I look back over my life and ministry and the things He's done. It's just amazing. But thank God, I had a handsome husband. I had a wonderful home. I had no trouble with men in my life; my grandfather loved me, my husband loved me, my sons loved me, my daddy loved me. So all my relationships with men were good. And my example of my mother and others was—you cook—it was my job. Kent mowed the lawn. It's not wrong if you mow the lawn, but when you've got four kids and things are going, somebody's got to divide the work up. There's a lot of work.

SPIRIT, SOUL, AND BODY

I just wanted to tell you I'm not a Woman's Libber. I do believe women have rights. I'm glad they've got the vote. Shelli's great-grandfather was on the Constitution [Legislature] of Oklahoma—he was a native American. We went into a museum once and looked up the bills he supported. They had to do with women having the right to vote. The Cherokees—their women had a lot to say in those tribes.

Shelli: As much as God put in woman the desire to be loved (we love to be loved), men love to be respected. More than the love factor, they **crave** to be respected.

Dr. Billye: God wants you to have a good home! He said, "Love your wives as Christ loved the Church." He started with a family—a marriage—in the Garden of Eden. And then when He sent the people to reveal himself in the Earth, He started with a family, through Abram. He said, "I chose him because he will teach his family." God worked through that. He started with Abraham and continued through Isaac and then through Jacob and his family and then the twelve brothers, and He's got a family. We see this even when Jesus came on the Earth. John the Baptist was Jesus' cousin. And in the twelve apostles, there were at least two sets of brothers and possibly a third. So it's family. And then at the end, we're going to have a big wedding again—the Marriage Supper of the Lamb. We are a family. We are to walk in love, appreciating each other and appreciating your place in the family.

SESSION 2 ENDS HERE

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WOMEN AND THE WORD OF GOD

MUST WOMEN BE SILENT IN THE CHURCH?

SESSION 3 STARTS HERE

1 Corinthians 14:34–38 KJV

1 Cor. 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

1 Cor. 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

1 Cor. 14:36 What? came the word of God out from you? or came it unto you only?

1 Cor. 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1 Cor. 14:38 But if any man be ignorant, let him be ignorant.

Review: Rightly Dividing the Word

The Word Must Be Rightly Divided

2 Timothy 2:15 KJV Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The Bible is “the Word of truth,” but it must be rightly divided. If it can be *rightly* divided, it can be *wrongly* divided. Most error comes from a wrong division of the Word.

“My Kitchen Revelation” can be found in chapter one of my minibook *How To Rightly Divide the Word*. It is the account of my daily routine at that time in my life. I came home from work, started a load of laundry, turned on a tape of Brother Hagin teaching the students at Rhema Bible Training Center, and started peeling potatoes. I listened to the teaching to see if I could find material for an article in *The Word of Faith*. That day, Brother Hagin was speaking about marriage, divorce, and remarriage (which later became a book⁶). He shared about the necessity of rightly dividing the Word in determining the meaning of difficult Bible passages.

⁶ Here is the link to purchase Kenneth E. Hagin’s book *Marriage, Divorce and Remarriage*.
<https://billyebrim.org/product/marriage-divorce-and-remarriage/>

MUST WOMEN BE SILENT IN THE CHURCH?

Kenneth E. Hagin's Rules of Bible Interpretation:

1. Read the Scripture in context
2. Be sure the Scripture harmonizes with all of the Word of God on the matter
3. Know who is speaking
4. Know to whom a Scripture is speaking
 - a. An individual
 - b. A group

1 Corinthians 10:32 KJV Give none offence, neither to the Jews, nor to the Gentiles [nations], nor to the church of God:

The New Testament reveals that God sees three groups of people. (There are only two groups in the Old Testament.) A Scripture can speak to or about one or more of these groups. God's Word reveals His plans for these people groups.

- 1) The Jews
- 2) The Nations (Hebrew: *Goyim*)
- 3) The Church

Brim Note: Rule 2 is highlighted as it is of utmost importance in understanding the "bone of contention" and the "elephant in the room." *Must women keep silence in the church (the ekklesia, the assembly)?*

As shared in my personal testimony given in the introduction to this course, this has been the position of one of the largest denominations in the United States.

Responso

Kenneth Hagin walked into my office one day when I was working on his book, *The Woman Question*. Dr. Hagin picked up the copy of the book that was laying on my desk and made a statement, "Some people say that Paul was answering a letter in Corinthians. But I didn't go into that in this book." (He indicated that the topic would have required too much teaching, and he needed to stay on an understandable level.)

He planted a seed in me: a seed that took years to germinate. But the Lord saw to it that I didn't forget it. It took my going to Israel. It took my listening to tour educator and author Miriam Feinberg Vamosh⁷. She is the author of many books including *Daily Life at the Time of Jesus*, *Teach It to Your Children: How Kids Lived in Bible Times*, *Women at the Time of the Bible*, and more.

One day on the bus (she was our tour guide) Miriam talked about a particular "responso" and then explained what a "responso" is. When she said it, a light came on in me! The seed germinated! *That's it!* I thought. *That's what Brother Hagin was*

⁷ Her website is miriamfeinbergvamosh.com

MUST WOMEN BE SILENT IN THE CHURCH?

talking about. Paul was responding to a letter in a *responsa*. He was a rabbi. The Corinthians had written him a list of questions.

Remember: The Bible is an Eastern Book. God entrusted the Jews with His oracles. Paul was a Jew, a Jewish rabbi. (As was Yeshua, by the way.)

What is a *responsa*?

“responsa,” Britannica

responsa, Hebrew **She'elot U-teshubot**, (“questions and answers”), replies made by rabbinic scholars in answer to submitted questions about Jewish law. These replies began to be written in the 6th century after final redaction of the Talmud and are still being formulated. Estimates of the total number of published responsa, which range in length from a few words to lengthy monographs and compendia, vary from 250,000 to 500,000. These would probably fill more than 1,000 volumes if collected together. Responsa constitute a distinctive body of Jewish religious literature.

The questions and answers frequently deal with such practical matters as the determination of those activities that may or may not be done on the Sabbath. These questions often arise from changing social conditions and new technology. Nineteenth- and 20th-century responsa have decided such questions as whether electric appliances can be used on the Sabbath. Responsa therefore often provide an unintended historical record of cultural and technological change.⁸

“History of responsa in Judaism,” Wikipedia

History of responsa in Judaism (Hebrew: שאלות ותשובות; Sephardic: *She'elot Utshuvot*; Ashkenazic: *Sheilos Utshuvos*; usually shortened to שו"ת **Shu"t**), spans a period of 1,700 years. [Responsa have a much earlier history. They just began to be written after the destruction of the Temple, as was the Oral Law.] Rabbinic responsa constitute a special class of rabbinic literature, differing in *form*, but not necessarily in content, from Rabbinic commentaries devoted to the exegesis of the Bible, the Mishnah, the Talmud, and halakha (the codes of Jewish religious law). The codes themselves contain the rules for ordinary incidents of life. The responsa literature covers all these topics and more.

The mode, style and subject matter have changed as a function of the travels of the Jewish people and of the development of other *halakhic* literature, particularly the codes. Formulation of responsa, or she'elot ve-t'shuvot, which literally translates to questions and answers, generally involve an individual or group asking either teachers, rabbis, or heads of yeshivot about halakhah (Jewish law) and the party responding via an exchange of letters. Responsa literature spans 1700 years and there are even responsa being developed based on questions posed today. ...⁹

1 Corinthians 7:1 KJV Now concerning the things whereof ye wrote unto me ...

Beginning with the seventh chapter of First Corinthians, Paul is answering a letter. The chapters following contain a “*responsa*.” To understand which statements are

⁸ Britannica, *Responsa*, Accessed August 5, 2021. <https://www.britannica.com/topic/responsa-Judaism>

⁹ “History of Responsa in Judaism,” Wikipedia, Accessed August 5, 2021.

https://en.wikipedia.org/wiki/History_of_responsa_in_Judaism

MUST WOMEN BE SILENT IN THE CHURCH?

the Corinthians' *Questions* and which are Paul's *Answers*, we must rightly divide the Word. We can know if the statement is a question because it doesn't harmonize with the rest of the Scripture on the subject.

1. Sometimes he begins with, "Now concerning ..."
2. Sometimes Paul restates their question and then gives his answer. (In this case, it is the Holy Spirit's answer through Paul.)

Responsa—1 Corinthians 7:1-5

With the introduction in 1 Corinthians 7:1, the first statement is their question, not Paul's answer.

1 Corinthians 7:1 KJV Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

If it had been the will of the Lord or even Paul's counsel "for a man not to touch a woman," and this counsel were followed, there would be no Christians today. (People would have ceased having children.) Paul's answer follows in the ensuing verses.

1 Corinthians 7:2-5 KJV

1 Cor. 7:2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

1 Cor. 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1 Cor. 7:4 The wife hath not power [authority] of her own body, but the husband: and likewise also the husband hath not power [authority] of his own body, but the wife.

1 Cor. 7:5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Responsa—1 Corinthians 8:1

1 Corinthians 8:1 KJV Now as touching things offered unto idols ...

Here, he restates the subject. In chapter nine, he doesn't. He launches right into the answer.

Responsa—1 Corinthians 9:1-5

Some had challenged Paul's apostleship. Paul defends it.

1 Corinthians 9:1-5 KJV

1 Cor. 9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

1 Cor. 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

1 Cor. 9:3 Mine answer to them that do examine me is this,

1 Cor. 9:4 Have we not power to eat and to drink?

MUST WOMEN BE SILENT IN THE CHURCH?

1 Cor. 9:5 Have we not power [*exousia*: authority] to lead about **a sister, a wife,** as well as other apostles, and *as* the brethren of the Lord, and Cephas?

There is not a different word for “wife” and for “woman” in Greek. The same word is used for both. The word translated “wife” here should have been translated “woman.” Nothing in the life of Paul, after his conversion, indicates that he had a wife. This is probably a reference to Priscilla. She and her husband, Aquilla, traveled with Paul. Paul so appreciated her as a teacher, he mentions her name first in all but one place.

Responsa—1 Corinthians 9:6–14

Some had questioned Paul's right to receive offerings.

1 Corinthians 9:6–14 KJV

1 Cor. 9:6 Or I only and Barnabas, have not we power [*exousia*: authority] to forbear working?

1 Cor. 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor. 9:8 Say I these things as a man? or saith not the law the same also?

1 Cor. 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

1 Cor. 9:10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

1 Cor. 9:11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

1 Cor. 9:12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

1 Cor. 9:13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

1 Cor. 9:14 Even so hath the Lord ordained that **they which preach the gospel should live of the gospel.**

His answer clearly states his rights to receive offerings.

Responsa—1 Corinthians 12:1

1 Corinthians 12:1 KJV Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

Paul is still writing a letter and answering questions, this time about how the spiritual gifts operate.

MUST WOMEN BE SILENT IN THE CHURCH?

Responsa—1 Corinthians 14:34–35

Should “women keep silence”? Paul addresses our question in 1 Corinthians 14. In verse 34, Paul restates the question.

1 Corinthians 14:34–35 KJV

1 Cor. 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

1 Cor. 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Brim Note: The Corinthians' question is, first of all, easily identified in that it does not harmonize with the body of Scripture on the subject. It is also easily identified because it is in error. Nowhere in the law (the Torah or the whole of Old Testament Scripture) are women commanded to keep silence. We will examine the Word of God from the beginning to see that the statement in verse 34 is not true.

Paul's answer is given starting in verse 36.

1 Corinthians 14:36–38 KJV

1 Cor. 14:36 What? came the word of God out from you? or came it unto you only?

1 Cor. 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1 Cor. 14:38 But if any man be ignorant, let him be ignorant.

Brim Note: The question is easily identified as it is in error. Nowhere in the Law (the Torah or the whole of Old Testament Scriptures) are women commanded to keep silence.

We will examine the Word of God from the beginning to see that the statement in verse 34 is not true. The Corinthians' question is, first of all, easily identified in that it does not harmonize with the body of Scripture on the subject.

Now we'll review the Rules of Bible Interpretation from above.

Kenneth E. Hagin's Rules of Bible Interpretation:

1. Read the Scripture in context
2. Be sure the Scripture harmonizes with all of the Word of God on the matter
3. Know who is speaking
4. Know to whom a Scripture is speaking

SESSION 3 ENDS HERE

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WOMEN AND THE WORD OF GOD

WHAT DOES THE LAW SAY?

In the Beginning—Genesis 1

SESSION 4 STARTS HERE

The *Creation* of Man

Genesis 1:26–28, 31 KJV

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen. 1:31 ¶ And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

All Hebrew/English side-by-side translations used in this course are copied from the Mechon Mamre “parallel Hebrew and English.” The English translation is the *JPS* (*Jewish Publication Society*) 1917 version. You can find it at mechon-mamre.org

Genesis 1:26–27 בְּרֵאשִׁית JPS 1917

כֹּה יֵאמַר אֱלֹהִים. נַעֲשֶׂה אָדָם
בְּצַלְמֵנוּ כְּדְמוּתֵנוּ; וְיִרְדּוּ בְדִגְתַּת
הַיָּם וּבְעוֹף הַשָּׁמַיִם, וּבְבִהֵמָה
וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ.
הָרֶמֶשׂ עַל-הָאָרֶץ.

26 And God said: 'Let us make **man** in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

כֹּז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם 27 And God created man in His
 בְּצִלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא created He him; male and female
 אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם. created He them.

אָדָם adam man, Adam

דָם dam blood

בָּרָא bara created

“Let us make man in our image, after our likeness”

Man (Adam) was created in the image of God. God is Spirit. Man is a spirit created in the image of God, who is Spirit.

Genesis One: The *creation* of man

Genesis Two: The *formation* of man: his development

You will not find the Hebrew word *bara* בָּרָא in Genesis 2 in relation to Adam (male and female).

The Formation of Man

Genesis 2:7 KJV And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Genesis 2:7 בְּרֵאשִׁית JPS 1917

ז וַיִּצֶר יְהוָה אֱלֹהִים אֶת- 7 Then the LORD God formed man
 הָאָדָם, עָפָר מִן-הָאֲדָמָה, וַיִּפַּח of the dust of the ground, and
 בְּאַפִּיו, נְשָׁמַת חַיִּים; וַיְהִי הָאָדָם, breathed into his nostrils the
 לְנֶפֶשׁ חַיָּה. living soul. and man became a

אֲדָמָה adamah ground

Genesis One The **creation** of man

Genesis Two The **formation** of man: his development

The Hebrew word *bara* בָּרָא (created) is used in reference to Adam only in chapter one. It is used in 2:3 and 2:4, but not in relation to Adam.

In creation, “Adam” (a word also used for “mankind”) included male and female in one being. In the day they were created, **their** name was Adam.

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

Genesis 5:2 KJV Male and female created he them; and blessed them, and called **their name Adam**, in the day when they were created (**emphasis** added).

| Adam is used both for mankind and as the specific name of Eve's husband.

1 Timothy 2:13 KJV For Adam was first formed, then Eve.

Adam's Charge

Genesis 2:7 KJV And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

| In man's **creation**, he is created spirit in the image of God, who is Spirit.
| In his **formation**, his body "is of the earth, earthy" (1 Corinthians 15:47).

Genesis 2:8 KJV And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

| Adam was not created in the Garden of Eden. He was put there.
| גֶּן־עֵדֶן Gan Eden Garden of Eden

Genesis 2:9–15 KJV

Gen. 2:9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen. 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Gen. 2:11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

Gen. 2:12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

Gen. 2:13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

Gen. 2:14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

Gen. 2:15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

| The word translated "keep" can more precisely be translated "guard."
| Link to article about man who may have found the Garden of Eden:
| <https://www.ldolphin.org/eden/>

Genesis 2:15 AMPC And the Lord God took the man and put him in the Garden of Eden to tend and guard *and* keep it.

| It is from the same root word as the word "keep" in Genesis 3:24.

Genesis 3:24 KJV So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

| Adam must have known there was a need to guard the garden from something. He was to keep that "something" out of the Earth.

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

Genesis 2:16–17 KJV

Gen. 2:16 ¶ And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen. 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Helpmeet? Helpmate?

Genesis 2:18 KJV And the Lord God said, *It is* not good that the man should be alone; I will make him an help meet for him.

There is no such word as a "helpmate" or a "helpmeet" as it is interpreted here.

Genesis 2:18 בְּרֵאשִׁית JPS 1917

יח וַיֹּאמֶר יְהוָה אֱלֹהִים, לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ; אֶעֱשֶׂה-לוֹ עֵזֶר, כְּנֶגְדּוֹ. **18** And the LORD God said: 'It is not good that the man should be alone; I will make him a **help** meet for him.'

עֵזֶר ezer ay'-zer help

This Hebrew word never means an "inferior help." It is from the same root word (עָזַר azar = to help, succor) as the words used in the following Scriptures (and many more).

Psalms 20:2 KJV Send thee **help** from the sanctuary, and strengthen thee out of Zion.

Psalms 20:3 * תְּהִלָּים JPS 1917

ג וַיִּשְׁלַח-עֵזֶרְךָ מִמִּקְדָּשׁ; וּמִצִּיּוֹן, יִסְעָדְךָ. **3** Send forth thy **help** from the sanctuary, and support thee out of Zion;

Psalms 33:20 KJV Our soul waiteth for the Lord: he *is* our **help** and our shield.

Psalms 33:20 תְּהִלָּים JPS 1917

כ נַפְשֵׁנוּ, חִכְתָּה לַיהוָה; עֵזֶרְנוּ וּמִגִּנְנוּ הוּא. **20** Our soul hath waited for the LORD; He is our **help** and our shield.

* The verses in the Hebrew Bible are sometimes numbered differently. Psalm 20, for example, has ten verses in the Hebrew Bible and nine in the English Bible. Throughout this course, passages with different verse numbers in the Hebrew Bible will be indicated with a red asterisk (*).

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

Psalm 46:1 KJV God *is* our refuge and strength, a very present **help** in trouble.

Psalm 46:2* פִּתְּחֵלִים JPS 1917

2 ב אֱלֹהִים לָנוּ, מַחֲסֵה נַעֲז; עֲזָרָה
בְּצָרוֹת, נִמְצָא מְאֹד. a very present help in trouble.

Genesis 2:18 KJV And the Lord God said, *It is* not good that the man should be alone; I will make him an help meet for him.

“meet for him”

כְּנֶגְדּוֹ *kenegdo* is an adjectival phrase. *The Stone Edition of the ArtScroll Chumash* translates it "corresponding to him." The root of the word *kenegdo* is *neged* נִגַּד.

“נִגַּד, Brown-Driver-Briggs,” Bible Hub

neged נִגַּד substantive what is conspicuous or in front, always as

adverb

or preposition in front of, in sight of, opposite to ...

1 as adverb accusative in front of,

a. locally (rather stronger and distincter than [lifney] לִפְנֵי) ...

...

2. With prepositions:

a. כְּנֶגְדּוֹ according to what is in front of = corresponding to ...

I will make him עֲזָרָה כְּנֶגְדּוֹ a help corresponding to him i.e. equal and adequate to himself ...¹⁰

| In their creation, Adam and Eve were equal.

“Brown–Driver–Briggs,” Wikipedia

A Hebrew and English Lexicon of the Old Testament, more commonly known as **Brown–Driver–Briggs** or **BDB** ... is a standard reference for Biblical Hebrew and Biblical Aramaic ...¹¹

¹⁰ “נִגַּד, Brown-Driver-Briggs,” Bible Hub, Accessed July 17, 2021. <https://biblehub.com/hebrew/5048.htm>

¹¹ “Brown–Driver–Briggs,” Wikipedia, Accessed July 17, 2021.

<https://en.wikipedia.org/wiki/Brown%E2%80%93Driver%E2%80%93Briggs>

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

Another Scripture Commonly Misunderstood

Proverbs 18:22 KJV *Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.*

The word “thing” is italicized; it’s not in the original. The word good (*tov*) is exactly the same here as in the Scriptures which state “God is good” (e.g., Psalm 73:1 and Psalm 118:1). English-speaking translators probably did not understand the immense meaning of the Hebrew word *tov*—good. The JPS translators show their high esteem of the word by adding “great” to “good.”

Proverbs 18:22 מְשָׁלִי JPS 1917

כִּב מָצָא אִשָּׁה, מָצָא טוֹב; וַיִּפֶּק רִצּוֹן, מִיְהוָה. 22 Whoso findeth a wife findeth a great good, and obtaineth favour of the LORD.

אִשָּׁה	<i>ishah</i>	woman/wife
טוֹב	<i>tov</i>	good (or great good)

Genesis 2:21–25 KJV

Gen. 2:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen. 2:22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

Gen. 2:23 And Adam 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.

Gen. 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Gen. 2:25 And they were both naked, the man and his wife, and were not ashamed.

Katharine Bushnell, *God’s Word to Women*

... Archdeacon Wilberforce* has written interestingly ... "I do not profess to manipulate the Hebrew a single step in advance of the possibilities of any student who may possess the *Englishman’s Hebrew Concordance* ... but the 'rib' seems to be a mistranslation. The Hebrew word translated 'rib' in both the Authorized and Revised versions, occurs forty-two times in the O.T., and in this instance alone is it translated 'rib.' In the majority of cases it is translated 'side' or 'sides,' in other places 'corners' or 'chambers,' but never 'rib' or 'ribs,' except in these two verses describing the separation of Eve from Adam. In the Septuagint version, which was the Scripture quoted by our Lord, the word is *pleura*, which in Homer, Hesiod and Herodotus is used for 'side,' not 'rib,' and in the Greek of the N.T. is invariably translated 'side.' There is a word in the O.T. the true translation of

* William Albert Basil Wilberforce, D.D. Anglican priest, author and Archdeacon of Westminster (grandson of William Wilberforce), b.1841–d.1916

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

which is 'rib' and nothing else, and it occurs in Daniel 7:5, but this is a totally different word from the word translated 'rib' in the passage before us." ... Had God taken only a rib from Adam, the latter would not have exclaimed, "she is flesh of my flesh," but merely, "she is bone of my bone." ...¹²

Nosson Scherman, Meir Zlotowitz,
The Chumash—The Stone Edition, ArtScroll Series

Bereishit/Genesis 2:21–24 ²¹So Hashem God cast a deep sleep upon the man and he slept; and He took one of his sides and He filled in flesh in its place. ²²Then Hashem God fashioned [*Hebrew*: builded] the side that He had taken from the man into a woman, and He brought her to the man. ²³And the man said, "This time it is bone of my bones and flesh of my flesh. This shall be called Woman, for from man was she taken."

²⁴Therefore a man shall leave his father and his mother and cling to his wife and they shall become one flesh.¹³

Genesis 2:23–25 בְּרֵאשִׁית JPS 1917

כג וַיֹּאמֶר, הָאָדָם, זֹאת הַפֶּעַם
עֵצָם מֵעַצְמִי, וּבָשָׂר מִבָּשָׂרִי;
לְזֹאת יִקְרָא אִשָּׁה, כִּי מֵאִישׁ
לִקְחָהּ-זֹאת. 23 And the 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.'

כד עַל-כֵּן, יַעֲזֹב-אִישׁ, אֶת-אָבִיו,
וְאֶת-אִמּוֹ; וְדָבַק בְּאִשְׁתּוֹ, וְהָיוּ
לְבָשָׂר אֶחָד. 24 Therefore shall a **man** leave his
father and his mother, and shall
cleave **unto his wife**, and they
shall be one flesh.

כה וַיְהִיו שְׁנֵיהֶם עֲרוּמִים, הָאָדָם
וְאִשְׁתּוֹ; וְלֹא, יִתְבַּשְׁשׁוּ. 25 And they were both naked, the
man and his wife, and were not
ashamed.

אִשָּׁה	ishah	woman/wife
אִישׁ	ish	man/husband
בְּאִשְׁתּוֹ	beishto	unto his wife

Brim Note: There are no separate Hebrew words for woman and wife. *Ishah* is used for both woman and wife. The same is true of the Greek word γυνή

¹² Katharine C. Bushnell, *God's Word to Women*, (Grapevine, TX: God's Word to Women, Inc., 2004), 16–17.

¹³ Nosson Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 15.

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

(*gynē*, pronounced *goo-nay*). The translators choose which word to use when translating from the original.

Nosson Scherman, Meir Zlotowitz,
The Chumash—The Stone Edition, ArtScroll Series

22. **לְאִשָּׁה ... אֶת-הַצֶּלֶק** — *The side ... into a woman*. Unlike man's, the woman's body was not taken from the earth. God built one side of man into woman — so that the single human being became two, thereby demonstrating irrefutably the equality of man and woman (*R' Hirsch*).¹⁴

Brim Note: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.”

The Bible is progressive revelation. Without the further revelation given in the New Testament, one might think these words were those of the man. Jesus said that they were not the words of Adam, but the words of God.

Matthew 19:4–5 KJV

Matt. 19:4 And he answered and said unto them, *Have ye not read, that he which made them at the beginning made them male and female,*

Matt. 19:5 And *said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?*

Mark 10:5–9 KJV

Mark 10:5 And Jesus answered and said unto them, *For the hardness of your heart he wrote you this precept.*

Mark 10:6 *But from the beginning of the creation God made them male and female.*

Mark 10:7 *For this cause shall a man leave his father and mother, and cleave to his wife;*

Mark 10:8 *And they twain shall be one flesh: so then they are no more twain, but one flesh.*

Mark 10:9 *What therefore God hath joined together, let not man put asunder.*

Paul's Revelation

Ephesians 5:25–32 KJV

Eph. 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph. 5:26 That he might sanctify and cleanse it [her] with the washing of water by the word,

Eph. 5:27 That he might present it [her] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it [she] should be holy and without blemish.

Eph. 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

¹⁴ Scherman, Zlotowitz, *The Chumash*, 14.

IN THE BEGINNING—GENESIS 1 (WHAT DOES THE LAW SAY?)

Eph. 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph. 5:30 For we are members of his body, of his flesh, and of his bones.

Eph. 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Eph. 5:32 This is a great mystery: but I speak concerning Christ and the church.

Just as the First Adam's bride was taken from his riven side, the Last Adam's bride was taken from His riven side.

“riven,” The Free Dictionary

Riven: 1. To rend or tear apart. 2. To break into pieces, as by a blow; cleave or split asunder.¹⁵

Eph. 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

There is no Scriptural difficulty in seeing the Body of Christ as His bride. The word translated *church* is the Greek word *ekklesia*, a feminine noun.

Ephesians 5:25–27 NASB1995

Eph. 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

Eph. 5:26 so that He might sanctify her, having cleansed her by the washing of water with the word,

Eph. 5:27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

SESSION 4 ENDS HERE

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¹⁵ “riven,” The Free Dictionary, Accessed August 30, 2021. <https://www.thefreedictionary.com/riven>

WOMEN AND THE WORD OF GOD

IN THE BEGINNING—THE FALL (What Does the Law Say?)

SESSION 5 STARTS HERE

ALEPH BET SONG

(with both book print and script letters)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin	
א כ	ב נ	ג ח	ד ט	ה פ	ו ק	ז ר	
Chet	Tet	Yod	Kaf	Lamed	Mem	Nun	Samech
ח ט	ט פ	י י	כ כ	ל ד	מ נ	נ ו	ס ע
Lamed	Mem	Nun	Samech	Ayin			
ל ד	מ נ	נ ו	ס ע	ע ז			
Lamed	Mem	Nun	Samech	Ayin			
ל ד	מ נ	נ ו	ס ע	ע ז			
Pe	Tzadi	Koof	Resh	Shin	Tav		
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת		
Koof	Resh	Shin	Tav				
ק ק	ר ר	ש ש	ת ת				

Genesis 3:1-3 בְּרֵאשִׁית JPS 1917

א וַהֲנָחֵשׁ, הָיָה עָרוֹם, מִכָּל חַיַּת
הַשָּׂדֶה, אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים;
וַיֹּאמֶר, אֶל-הָאִשָּׁה, אַךְ כִּי-אָמַר
אֱלֹהִים, לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן.

1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman: 'Yea, hath God said: Ye shall not eat of any tree of the garden?'

IN THE BEGINNING—THE FALL (WHAT DOES THE WORD SAY?)

- ב וַתֹּאמֶר הָאִשָּׁה, אֶל-הַנָּחָשׁ: 2 And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat;
- מִפְּרֵי עֵץ-הַגֶּן, נֹאכֵל. 3 but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.'
- ג וּמִפְּרֵי הָעֵץ, אֲשֶׁר בְּתוֹךְ-הַגֶּן-- אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ, וְלֹא תִגְעוּ בוֹ: 4 And the serpent said unto the woman: 'Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.'

Brim Note: The woman appears to have her trees mixed up. The Word of the Lord specifically states that the Tree of Life was planted in the midst of the Garden. It would seem the couple would have availed themselves of this fruit immediately. Why they did not, we do not know. Verse sixteen states they had every right to do so.

Genesis 2:9 KJV And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; **the tree of life also in the midst of the garden,** and the tree of knowledge of good and evil.

Genesis 2:16–17 KJV

Genesis 2:16 ¶ And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Brim Note: Some have thought mankind did not die on the day they ate of the forbidden fruit, but indeed they did.

Spiritually: In the spirit realm, they died instantly. Spiritual death is separation from God.

Physically: Adam died physically at the age of 930 (Genesis 5:5). With God, a day is as a thousand years. So Adam's life was just short of one day, fulfilling God's decree.

Genesis 3:4–10 בְּרֵאשִׁית JPS 1917

- ד וַיֹּאמֶר הַנָּחָשׁ, אֶל-הָאִשָּׁה: 4 And the serpent said unto the woman: 'Ye shall not surely die;
- לֹא-מוֹת, תָּמָתוּן. 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.'
- ה כִּי, יֵדַע אֱלֹהִים, כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ, וְנִפְקְחוּ עֵינֵיכֶם; וְהִיתֶם, כְּאֱלֹהִים, יֹדְעֵי, טוֹב וָרָע.

IN THE BEGINNING—THE FALL (WHAT DOES THE WORD SAY?)

ו וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ
לְמַאֲכָל וְכִי תֹאמָה-הוּא לְעֵינַיִם,
וַנִּחְמַד הָעֵץ לְהַשְׂכִּיל, וַתִּקַּח
מִפְּרִיו, וַתֹּאכַל; וַתֵּתֶן גַּם-לְאִשְׁתָּהּ
עִמָּהּ, וַיֹּאכַל.

6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

ז וַתִּפְקַחְנָה, עֵינֵי שְׁנֵיהֶם, וַיֵּדְעוּ,
כִּי עֲרֻמִּם הֵם; וַיִּתְּפוּ עֲלֶיהָ
תְּאֵנָה, וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles

ח וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים,
מִתְהַלֵּךְ בְּגֶן--לְרוּחַ הַיּוֹם; וַיִּתְּחַבֵּא
הָאָדָם וְאִשְׁתּוֹ, מִפְּנֵי יְהוָה אֱלֹהִים,
בְּתוֹךְ, עֵץ הָגֶן.

8 And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

ט וַיִּקְרָא יְהוָה אֱלֹהִים, אֶל-
הָאָדָם; וַיֹּאמֶר לוֹ, אַיֶּכָּה.

9 And the LORD God called unto the man, and said unto him: 'Where art thou?'

י וַיֹּאמֶר, אֶת-קוֹלְךָ שָׁמָעְתִּי בְּגֶן;
וַאֲרֵא כִּי-עֵרֹם אָנֹכִי, וָאֶחָבֵא.

10 And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Fall From the Glory (the *Shechina*)

The *Shechina* is the manifest Glory of God. When researching for this class, I found some comments by Jewish sage Rabbi Raphael Hirsch in an online source. His remarks regarding the *Shechina* were particularly thought-provoking. We know that, according to Psalm 8, Adam was not naked; he was crowned (encircled) with the Glory of God. He wore the *Shechina* as a crown and as his clothing.

There is a Hebrew phrase: *Siluk Shechina*. It means the withdrawing of the Glory of God. Rabbi Hirsch uses this phrase in describing what happened in the Garden of Eden. Remember that we studied another *Siluk Shechina*—the withdrawing of the Glory from the Temple—in our study of Ezekiel.

IN THE BEGINNING—THE FALL (WHAT DOES THE WORD SAY?)

Rabbi Dr. Joseph Breuer,
Introduction to Rabbi Samson Raphael Hirsch's Commentary On the Torah,
Volume 1

"THE FALL OF MAN"

And now the Torah (Chapt. 3) reports the most tragic catastrophe in the history of man. The serpent, more cunning than all the other animals, allures and corrupts man and leads him to sin. The serpent's language has remained, for all time to come, the language of temptation. The description places us in the middle of the dialogue between the serpent and the woman: "and even though G'd has ordered you not to eat from all the trees in the garden" (1) —everything is denied you, nothing—no enjoyment is permitted! This is a lie— but it has always been the method of temptation. You will die if you eat from the fruit which appears to you to be good? You do not die so quickly. G'd tries to keep you dependent on him—do not act like small children who must be guided by the leading-string—just eat from the fruit and "your eyes will see, you will be God yourselves and will, in the future, decide for yourselves what is good or evil!" (5) And the woman was befooled, she followed her impulses, ate and also gave her man to eat and their eyes were opened and they saw—not that they were G'd— but that they were naked and ashamed of their bodies for they had sunk to the level of the animal! For if man lets himself be dominated by his body, his senses and desires, instead of being governed by the Divine will, he has forfeited his human dignity. Yet this sense of shame, i.e. the feeling not to be as one should have been, was, in this hour of degradation, the first step to rebirth (6-7).

"Siluk Shechina"

At this moment they "heard the voice of G'd withdrawing in the garden in the direction of the Day (West)" (8)—this was, according to the Sages, the first sad *Siluk Shechina* in the history of man: *The glory of G'd withdrew*. שכנה, [*Shechina*] derived from שכן [*shachen*], neighbor, is the most intimate designation of Gd's nearness to man. As Jewish wisdom expresses it, it was the "neighborly" nearness of G'd ... that originally was to stay *on earth*. This proximity of G'd in the life of man (G'd talks to him) appears to us as something unnatural, incredible. The contrary is the case: Gd's talks with Moshe and all of Israel, the mission of the Prophets—that is not unnatural. Unnatural is the ever-increasing separation of man from G'd. From the beginning man was supposed to partake of Gd's nearness and this was the case as long as he was willing to be guided by G'd, to have G'd tell him what should be good or evil. Man had forfeited Gd's nearness (emphasis added).¹⁶

Getting Eve Out of the Doghouse and Adam into Heaven

Genesis 3:9-15 בְּרֵאשִׁית JPS 1917

ט וַיִּקְרָא יְהוָה אֱלֹהִים, אֶל- 9 And the LORD God called unto the
הָאָדָם; וַיֹּאמֶר לוֹ, אַיֶּכָּה. man, and said unto him: 'Where art
thou?'

¹⁶ Rabbi Dr. Joseph Breuer, *Introduction to Rabbi Samson Raphael Hirsch's Commentary On the Torah,* Volume 1, (New York: Philipp Feldheim Publisher, 1948), 23-24.

https://web.stevens.edu/golem/llevine/rsrh/intro_rsrh_torah_1.pdf

IN THE BEGINNING—THE FALL (WHAT DOES THE WORD SAY?)

י וַיֹּאמֶר, אֶת-קֹלְךָ שָׁמַעְתִּי בְּגֶן;
וַאֲרָא כִּי-עֵרֹם אָנֹכִי, וָאֲחָבֵא.

10 And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'

יא וַיֹּאמֶר--מִי הִגִּיד לְךָ, כִּי עֵרֹם
אַתָּה; הֲמֵן-הָעֵץ, אֲשֶׁר צִוִּיתִיךָ
לִבְלֹתִי אֲכַל-מִמֶּנּוּ--אָכַלְתָּ.

11 And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'

יב וַיֹּאמֶר, הָאָדָם: הָאִשָּׁה אֲשֶׁר
נָתַתָּה עִמָּדִי, הִוא נָתַנָּה-לִּי מִן-
הָעֵץ וָאֲכַל.

12 And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.'

יג וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה,
מַה-זֹּאת עָשִׂית; וַתֹּאמֶר, הָאִשָּׁה,
הַנָּחָשׁ הָשִׁיאָנִי, וָאֲכַל.

13 And the LORD God said unto the woman: 'What is this thou hast done?' And the woman said: 'The serpent beguiled me, and I did eat.'

יד וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-
הַנָּחָשׁ, כִּי עָשִׂיתָ זֹאת, אָרוּר אַתָּה
מִכָּל-הַבְּהֵמָה, וּמִכָּל חַיַּת הַשָּׂדֶה;
עַל-גִּחְזֹנְךָ תֵּלֵךְ, וְעָפָר תֹּאכַל כָּל-
יְמֵי חַיֶּיךָ.

14 And the LORD God said unto the serpent: 'Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.'

טו וַאֲבִיבָה אָשִׁית, בֵּינֶךָ וּבֵין
הָאִשָּׁה, וּבֵין זֶרְעֶךָ, וּבֵין זֶרְעָהּ;
הִוא יִשּׁוּפֶךָ רֹאשׁ, וְאַתָּה תִּשּׁוּפְנָהּ
עָקֶב.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shalt bruise their heel.'

Yehovah Elohim asks Adam and Eve what happened. In essence, this question was rhetorical. God gave them opportunity to repent: to confess. He needed their confession to save them.

Note the difference in their confessions.

Who did Adam implicate?

Who did the woman implicate?

IN THE BEGINNING—THE FALL (WHAT DOES THE WORD SAY?)

Both confessed their personal guilt. And both pointed to a remote cause.

Adam made no mention of the serpent (aka Satan) keeping silent as to his presence, perhaps attempting to cover his sin of not keeping him out of the garden.

Job 31:33–34 KJV If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

It was upon the woman's confession that God immediately turned and gave the first promise of the coming Redeemer. The seed of the woman.

Genesis 3:20 בְּרֵאשִׁית JPS 1917

כ וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ, חַוָּה׃ 20 And the man called his wife's name Eve; because she was the mother of all living.

Her name *Chava* was given by Adam.

חַוָּה *Chava* means life.

Genesis 3:15–24 KJV

Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it [he] shall bruise thy head, and thou shalt bruise his heel.

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

Gen. 3:17 ¶ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Gen. 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

Gen. 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Gen. 3:20 ¶ And Adam called his wife's name Eve; because she was the mother of all living.

Gen. 3:21 ¶ Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Gen. 3:22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen. 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

IN THE BEGINNING—THE FALL (WHAT DOES THE WORD SAY?)

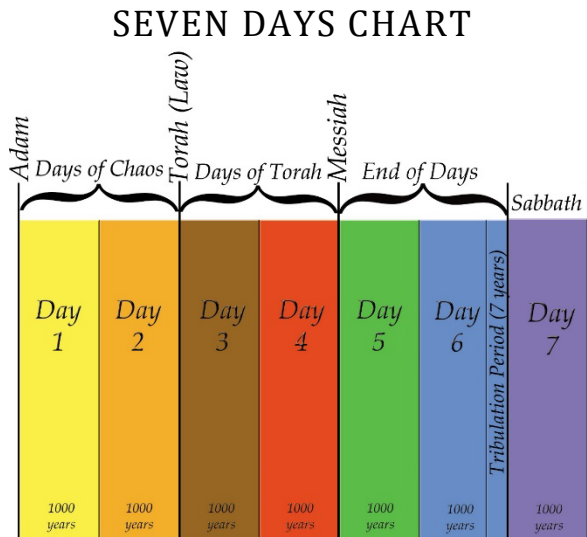
Gen. 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

| God cast the man out of the Garden of Eden, and his wife, Eve, followed him.

Authority Lost

Adam was given a six-day lease on the Earth. God had worked six days and rested on the seventh. He gave the same opportunity to Adam. (A thousand years = a day.)

Adam was given dominion and authority over the earth for the time of his lease. Legally right but not morally right, he turned his authority over to Satan. Whereupon, death reigned from Adam till Moses. Until, after two days, the Torah, the written Word, came.



Romans 5:14 KJV Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

The William Davidson Talmud, Sanhedrin, Sefaria.org

Sanhedrin 97a Sections 13–14

It is taught in a baraita in accordance with the opinion of Rav Ketina: Just as the Sabbatical Year abrogates debts once in seven years, so too, the world abrogates its typical existence for one thousand years in every seven thousand years, as it is stated: "And the Lord alone shall be exalted on that day," and it states: "A psalm, a song for the Shabbat day" (Psalms 92:1), meaning a day, i.e., one thousand years, that is entirely Shabbat. And it says in explanation of the equation between one day and one thousand years: "For a thousand years in Your eyes are but like yesterday when it is past, and like a watch in the night" (Psalms 90:4).

תנא דבי אליהו ששת אלפים שנה הוי עלמא שני אלפים
תוהו שני אלפים תורה שני אלפים ימות המשיח

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.

Sanhedrin 97b Section 1

ובעונותינו שרבו יצאו מהם מה שיצאו

IN THE BEGINNING—THE FALL (WHAT DOES THE WORD SAY?)

That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.¹⁷

The Apostle Peter lived and ministered at the *beginning* of the end of days, and we at the *end* of the end of days. E.W. Kenyon taught that Satan has a two-pronged plan: destroy the knowledge of God in the Earth and try and stop the seed.

Throughout history, Satan (*Hebrew*: adversary) was and is ever present to oppose God's Great Plan of Redemption: to stop the seed from coming. He has opposed every birth into the world.

But God's Word is in the Earth: there will come a seed of woman who will break his head.

God's Challenge: Keep the knowledge of God in the earth.

Bring forth the Seed of woman from the Righteous Line.

Progressively reveal the path of the Seed: first marked out as from Abraham, Isaac, Jacob, Judah, eventually arriving at David.

Psalms 89:3-4, 34-37 KJV

Psa. 89:3 I have made a covenant with my chosen, I have sworn unto David my servant,

Psa. 89:4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Psa. 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Psa. 89:35 Once have I sworn by my holiness that I will not lie unto David.

Psa. 89:36 His seed shall endure for ever, and his throne as the sun before me.

Psa. 89:37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Isaiah 55:11 KJV So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

The attack is always against the Word. Persecution is for the Word's sake. Always align yourself with God and His Word.

SESSION 5 ENDS HERE

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¹⁷ William Davidson Talmud, Sanhedrin, Sefaria.org, 97a Sections 13-14, 97b Section 1.

[https://www.sefaria.org/Sanhedrin.97a.14?ven=William_Davidson_Edition - English&vhe=Wikisource Talmud Bavli&lang=bi](https://www.sefaria.org/Sanhedrin.97a.14?ven=William_Davidson_Edition_-_English&vhe=Wikisource_Talmud_Bavli&lang=bi)

WOMEN AND THE WORD OF GOD

THE WORD—THE SEED

SESSION 6 STARTS HERE

Genesis 3:20 בְּרֵאשִׁית JPS 1917

כ וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ, חַוָּה: 20 And the man called his wife's name **Eve**; because she was the mother of all living.

Her name, *Chava*, was given by Adam.

חַוָּה *Chava* means life.

Eve was the mother of all life (אִם כָּל-חַי). Jesus received the flesh part of His being from His mother. It is possible that the egg does not transmit the sin, and that's why Jesus was born without sin. (Even though in Adam all died.) And the seed which brought Him forth was the Heavenly Father's.

Genesis 3:15 KJV And I will put enmity between thee and the woman, and between thy seed and her seed; it [He] shall bruise thy head, and thou shalt bruise his heel.

Mark 4:14 KJV The sower soweth the word.

Isaiah 55:11 KJV So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

Psalms 89:34-37 KJV

Psa. 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Psa. 89:35 Once have I sworn by my holiness that I will not lie unto David.

Psa. 89:36 His seed shall endure for ever, and his throne as the sun before me.

Psa. 89:37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah

Satan: Adversary to the Word of God (aka the Seed of God)

The attack in Gan Eden גֶּן-עֶדֶן was an attack on God's Word. "*Hath God said?*" (Genesis 3:1). That is always Satan's attack.

God's challenge: Keep the knowledge of God alive in the Earth.

But God watches over His Word to perform it.

THE WORD—THE SEED

Jeremiah 1:12 ESV Then the Lord said to me, “You have seen well, for I am watching over my word to perform it.”

| Oh! What a Planner! Oh! What a Plan!

The Fall of Man was not a surprise to God. He had already fixed it before the foundation of the world.

1 Peter 1:19–20 KJV

1 Pet. 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 Pet. 1:20 Who verily was foreordained before the foundation [*katabole*∗] of the world, but was manifest in these last times for you,

| (*See Appendix 2: The Foundation of the World—Companion Bible Appendix 146.)

Line of the Promised Seed

God’s fix involved the woman’s seed bruising Satan’s head. That seed would have to come through a line of people who would believe Him.

I have often pictured Satan scoffing when he realized that God's Plan of legally redeeming man and earth would depend upon people believing in His Word and walking in faith.

The line through which this seed would come began in a man and his family. The man was a man of faith: Abraham (Avraham). This man's family would grow into a nation through which all the nations of the Earth would be blessed.

Genesis 12:1–3 KJV

Gen. 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:

Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

This separated nation (which we now know as Israel) would be God's vehicle of the revelation of himself to all the nations of the earth. The scope of this wondrous plan is the whole of the Bible. In keeping with our subject, we will examine how God used women in that plan. And he began in *Gan Eden* with *Chavah* (Eve).

It seems to me that Satan, upon hearing the seed would be that of a woman, took particular aim at womankind. He even attempted to silence women in the Body of Christ, thereby silencing more than half of the Lord's Body in the Earth. We shall see that nowhere in "the law" were women commanded to “keep silence” (1 Corinthians 14:34). God used women. God gave women revelation.

THE WORD—THE SEED

So much good was being done in the Charismatic Movement that the devil brought in false doctrine. One of the main teachings at that time was that women should “keep silence.”

*(Next, she played an **audio clip** of herself teaching at Billy Joe Daugherty’s Bible School.)* A woman had called Kenneth Hagin Ministries and Dr. B was given the call. Divorced people were not supposed to speak in the church, according to the caller. A “prophet” came to their church and messed things up. This was an illustration of the “crazy attack against the Charismatic move.”

The Righteous Line

God marked out, through progressive revelation, the righteous line from whom the Promised Seed would come. That line was Abraham, Isaac and Jacob.

We must remember when we consider such things as Esau's behavior toward Jacob, the jealousy of Joseph's brothers that resulted in selling him to slave traders and other such stories, that these people were targets of Satan himself. Even though we don't see him, Satan was there. He was always trying to wipe out the righteous line.

The Patriarchs were all born before the Messiah was manifested to “destroy the works of the devil” (1 John 3:8) and restore the authority in the earth to those who believed in Him. They would be born from above: literally becoming temples of the living God in the Earth.

Abraham *Avraham* אַבְרָהָם
Isaac *Yitzchaq* יִצְחָק

Genesis 15:1–6 KJV

Gen. 15:1 After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

Gen. 15:2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

Gen. 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Gen. 15:4 And, behold, the word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen. 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Gen. 15:6 And he believed in the Lord; and he counted it to him for righteousness.

Sarah שָׂרָה

The women used in God's plan to bring forth the promised seed were often barren.

THE WORD—THE SEED

In some cases, it literally says that God closed their wombs. The children they eventually bore were thereby children born of faith. Sarah, the first matriarch, was barren.

“Code of Hammurabi,” Wright.edu***Two of the almost 300 codes of Hammurabi:**

138. If a man wishes to divorce his wife who has not borne him children, he shall give her money to the amount of her marriage price and he shall make good to her the dowry which she brought from her father’s house and then he may divorce her.

170. If a man’s wife bears him children and his maidservant bears him children, and the father during his lifetime says to the children which the maidservant bore him, “My children,” and reckons them with the children of his wife, after the father dies the children of the wife and the children of the maidservant shall divide the goods of the father’s estates equally. The son of the wife shall have the right of choice and the division.¹⁸

The Code of Hammurabi,” Online Library of Liberty

138.

■ If a man would put away his wife who has not borne him children, he shall give her money to the amount of her marriage settlement and he shall make good to her the dowry which she brought from her father’s house and then he may put her away.

170.

■ If a man’s wife bear him children and his maid servant bear him children, and the father during his lifetime say to the children which the maid servant bore him: “My children,” and reckon them with the children of his wife, after the father dies the children of the wife and the children of the maid servant shall divide the goods of the father’s house equally. The child of the wife shall have the right of choice at the division.¹⁹

Translated by L. W. King, “The Code of Hammurabi,” Yale Law School

138. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

170. If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.²⁰

¹⁸ “Code of Hammurabi,” Wright.edu. Accessed August 7, 2023.

<http://www.wright.edu/~christopher.oldstone-moore/Hamm.htm>

¹⁹ “The Code of Hammurabi,” Online Library of Liberty. Accessed August 7, 2023.

<https://oll.libertyfund.org/title/hammurabi-the-code-of-hammurabi>

²⁰ “The Code of Hammurabi,” translated by L. W. King. Yale Law School, Lillian Goldman Law Library, The Avalon Project. <https://avalon.law.yale.edu/ancient/hamframe.asp>

THE WORD—THE SEED

Being from Ur of the Chaldees, Sarah would have been influenced by the Code of Hammurabi. It probably affected the thinking of Rachel and Leah as well.

When the birth of Isaac resulted in mocking from Hagar's son, Ishmael, the Lord told Abraham to listen to what Sarah said.

Genesis 21:9–13 KJV

Gen. 21:9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Gen. 21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

Gen. 21:11 And the thing was very grievous in Abraham's sight because of his son.

Gen. 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; **for in Isaac shall thy seed be called.**

Gen. 21:13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

Three of the four Matriarchs were barren. Sarah, Rebekah (Rivkah) and Rachel. Their sons were children of prayer, faith, and divine intervention. The promise was that the seed would be as numerous as the stars and the sand, yet they were long barren. Sarah bore Isaac when she was ninety and Abraham one hundred. Rebekah (Rivkah) was barren for twenty years. Isaac was forty when they married (Genesis 25:20). He was sixty when the twins came (Genesis 25:26). And they came only after he prayed.

Isaac *Yitzchaq* יִצְחָק and Rebekah *Rivqah* רִבְקָה
Jacob *Ya'aqov* יַעֲקֹב

In the 1970s, serious error was satanically spread through Charismatic groups. Again, this was Satan's strategy in an effort to stop the power of the rapidly expanding number of Holy Spirit-filled, tongues-speaking believers. The error included heavy submission teaching. Self-appointed Apostles demanded submission from churches in certain areas. The greatest demand for extreme submission was on women.

One of their dogmas was that God could not reveal anything to women because Eve was deceived. We will see that all through the Bible—from Genesis to Revelation—God gives women revelations. The Lord revealed to a woman, Rebekah, which son would be the righteous seed bearer.

Genesis 25:21–26 KJV

Gen. 25:21 And Isaac intreated the Lord for his wife, because she *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived.

Gen. 25:22 And the children struggled together within her; and she said, *If it be* so, why *am* I thus? And she went to enquire of the Lord.

THE WORD—THE SEED

Gen. 25:23 And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

Gen. 25:24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

Gen. 25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

Gen. 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob ...

The Importance of the Mother

Psalm 128:1–3 KJV

Psa. 128:1 ¶ Blessed *is* every one that feareth the LORD; that walketh in his ways.

Psa. 128:2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

Psa. 128:3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

Psalm 128 תהלים JPS 1917

א שיר, המעלות: אשרי, כל-ירא יהוה-- ההלך, בדרךכו.	1 A Song of Ascents. {N} Happy is every one that feareth the LORD, that walketh in His ways.
ב יגיע כפיו, כי תאכל; אשרי, וטוב לך.	2 When thou eatest the labour of thy hands, happy shalt thou be, and it shall be well with thee.
ג אשתך, כגפן פריה-- ביתך: בניך, כשתלי זיתים-- סביב, לשלחנהך.	3 Thy wife shall be as a fruitful vine, in the innermost parts of thy house; {N} thy children like olive plants, round about thy table.

Genesis 26:34–35; 27:1–29 KJV

Gen. 26:34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

Gen. 26:35 Which were a grief of mind unto Isaac and to Rebekah.

Esau disobeyed God and married Hittite women. Isaac and Rebekah were both distressed because of this.

THE WORD—THE SEED

Gen. 27:1 ¶ And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

Gen. 27:2 And he said, Behold now, I am old, I know not the day of my death:

Gen. 27:3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

Gen. 27:4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

Gen. 27:5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

Gen. 27:6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Gen. 27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

Gen. 27:8 Now therefore, my son, obey my voice according to that which I command thee.

Rebekah heard Isaac tell Esau to make him a meal of venison, after which he would pronounce his blessing on Esau. Rebekah devised a plan that would guarantee that Isaac's blessing would be spoken over Jacob. I believe her plot was designed only to make sure her husband's blessing would be spoken over the one that God had spoken of in Genesis 25.

Genesis 25:21–26 KJV (emphasis added)

Gen. 25:21 And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

Gen. 25:22 And the children struggled together within her; and she said, If *it* be so, why *am I* thus? And she went to enquire of the LORD.

Gen. 25:23 And the LORD said unto her, **Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and *the elder shall serve the younger.***

Gen. 25:24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

Gen. 25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

Gen. 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

Gen. 27:9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

Gen. 27:10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

Gen. 27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

THE WORD—THE SEED

Gen. 27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

Gen. 27:13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

If there were to be a curse that resulted from the actions of Rebekah and Jacob, she was willing to take it upon herself. I believe this is a type and shadow of the willingness of Jesus Christ to take the curse of sin on himself.

Gen. 27:14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

Gen. 27:15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

Gen. 27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

Gen. 27:17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

Gen. 27:18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

Gen. 27:19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

Gen. 27:20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

Gen. 27:21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

Gen. 27:22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

Gen. 27:23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

Gen. 27:24 And he said, *Art* thou my very son Esau? And he said, I *am*.

Gen. 27:25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

Gen. 27:26 And his father Isaac said unto him, Come near now, and kiss me, my son.

Gen. 27:27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

Gen. 27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

Gen. 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

THE WORD—THE SEED

Genesis 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

Rebekah does not want Jacob to marry one of “the daughters of the land.” In other words, she does not want Jacob to do what Esau did.

Genesis 28:1–4 KJV

Gen. 28:1 ¶ And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Gen. 28:2 Arise, go to Padanaram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother.

Gen. 28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

Gen. 28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

LESSON 5 CONTINUES IN SESSION 7

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SESSION 7 STARTS HERE**Galatians 3:13–14 KJV**

Gal. 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Gal. 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The Twelve Sons of Jacob and Their Mothers

Leah לֵאָה, Rachel *Rakhel* רָחֵל, Zilpah זִלְפָּה and Bilhah בִּלְהָה were the mothers of the twelve sons of Jacob, who would become the twelve tribes of Israel—the separated nation.

Judah *Yehuda* יְהוּדָה

Jacob's fourth son, Judah, son of Leah, was marked out as the one through whom the Promised Seed would come.

Genesis 49:1–2, 8–12 KJV

Gen. 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

Gen. 49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. ...

Gen. 49:8 Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father’s children shall bow down before thee.

THE WORD—THE SEED

Gen. 49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Gen. 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

“**Shiloh**”

“Shiloh” is understood by the sages to refer to the Messiah.

Gen. 49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

Gen. 49:12 His eyes *shall be* red with wine, and his teeth white with milk.

Genesis 49:8, 10 ESV

Gen. 49:8 Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.

Gen. 49:10 The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

Onkelos (Early Aramaic Translation)

Gen. 49:10 A ruler will never depart from the house of Judah, nor a teacher from his children's children forever—until the Messiah comes—for the kingdom is his and the nations will obey him.

Tamar תָּמָר

Satan does not know the future of the plan, except as God reveals it. When he hears the line will come through Judah, he “pulls out the stops,” so to speak, to stop Judah from having seed in the earth. And he finds Judah's sons willing cohorts in his scheme. Were it not for Tamar, and the often-misunderstood plan God must have given her, there would have been no righteous seed of Judah listed in the genealogies of Matthew and Luke. The fact that her name is included in Matthew is an honor and a witness to the fact that she worked in obedience to the leading of the Spirit of God.

Matthew 1:1–3 ESV

Matt. 1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Matt. 1:2 ¶ Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,

Matt. 1:3 and Judah the father of Perez and Zerah by **Tamar**, and Perez the father of Hezron, and Hezron the father of Ram,

Genesis 38:6–26 NASB1995

Gen. 38:6 ¶ Now Judah took a wife for Er his firstborn, and her name *was* Tamar.

Gen. 38:7 But Er, Judah's firstborn, was evil in the sight of the Lord, so the Lord took his life.

THE WORD—THE SEED

Gen. 38:8 Then Judah said to Onan, “Go in to your brother’s wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother.”

Gen. 38:9 Onan knew that the offspring would not be his; so when he went in to his brother’s wife, he wasted his seed on the ground in order not to give offspring to his brother.

Gen. 38:10 But what he did was displeasing in the sight of the Lord; so He took his life also.

Gen. 38:11 Then Judah said to his daughter-in-law Tamar, “Remain a widow in your father’s house until my son Shelah grows up”; for he thought, “*I am afraid* that he too may die like his brothers.” So Tamar went and lived in her father’s house.

 | This was what the Sadducees were talking about with Jesus when they asked,
 | “Whose wife will she be?”

Gen. 38:12 ¶ Now after a considerable time Shua’s daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

Gen. 38:13 It was told to Tamar, “Behold, your father-in-law is going up to Timnah to shear his sheep.”

Gen. 38:14 So she removed her widow’s garments and covered *herself* with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife.

Gen. 38:15 When Judah saw her, he thought she *was* a harlot, for she had covered her face.

Gen. 38:16 So he turned aside to her by the road, and said, “Here now, let me come in to you”; for he did not know that she was his daughter-in-law. And she said, “What will you give me, that you may come in to me?”

Gen. 38:17 He said, therefore, “I will send you a young goat from the flock.” She said, moreover, “Will you give a pledge until you send *it*?”

Gen. 38:18 He said, “What pledge shall I give you?” And she said, “Your seal and your cord, and your staff that is in your hand.” So he gave *them* to her and went in to her, and she conceived by him.

Gen. 38:19 Then she arose and departed, and removed her veil and put on her widow’s garments.

Gen. 38:20 ¶ When Judah sent the young goat by his friend the Adullamite, to receive the pledge from the woman’s hand, he did not find her.

Gen. 38:21 He asked the men of her place, saying, “Where is the temple prostitute who was by the road at Enaim?” But they said, “There has been no temple prostitute here.”

Gen. 38:22 So he returned to Judah, and said, “I did not find her; and furthermore, the men of the place said, ‘There has been no temple prostitute here.’”

Gen. 38:23 Then Judah said, “Let her keep them, otherwise we will become a laughingstock. After all, I sent this young goat, but you did not find her.”

THE WORD—THE SEED

Gen. 38:24 ¶ Now it was about three months later that Judah was informed, “Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry.” Then Judah said, “Bring her out and let her be burned!”

Gen. 38:25 It was while she was being brought out that she sent to her father-in-law, saying, “I am with child by the man to whom these things belong.” And she said, “Please examine and see, whose signet ring and cords and staff are these?”

Gen. 38:26 Judah recognized *them*, and said, “She is more righteous than I, inasmuch as I did not give her to my son Shelah.” And he did not have relations with her again.

Tamar was another woman who was used by God to see that the Righteous Line continued and through the appropriate person. She and other women had to receive God’s plan from Him.

SESSION 7 CONTINUES IN LESSON 6

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WOMEN AND THE WORD OF GOD

WATCHING OVER THE SEED

In the Exodus

SESSION 7 CONTINUES STARTS HERE

**“You have seen well, for I am watching over my word to perform it.”
(Jeremiah 1:12 ESV)**

Satan has been ever present from *Gan Eden* until today. His nefarious aim is to wipe out the Nation chosen to carry the Righteous Seed and to reveal God in the Earth.

During Biblical times, in this task of watching over the Seed Line, God often revealed His plans to women. And He entrusted the carrying out of His plans into the hands of women, thus refuting that women cannot receive revelation from God. Some examples of this are Tamar, Esther (*Hadassah* הַדַּסָּה), and Jehosheba, the woman who saved Joash. God said the seed was going to come from a woman and He used these women to preserve the seed.

Exodus Chapter 1

Satan's cohort, Egypt's king, planned to wipe out the foreign people who had become prolific in his land. His scheme involved killing the boy babies at birth. (This was a forerunner of Satan's plan through Herod to kill the child Jesus, *Yeshua*.) God used women to keep alive the baby boy appointed to deliver Israel.

Exodus 1:12 שְׁמוֹת JPS 1917

יב וּכְאֲשֶׁר יַעֲנֶנּוּ אֹתוֹ, כֵּן יִרְבֶּה
וְכֵן יִפְרֹץ; וַיִּקְצֹנוּ מִפְּנֵי בְנֵי
יִשְׂרָאֵל. 12 But the more they afflicted
them, the more they multiplied
and the more they spread abroad.
And they were adread because of
the children of Israel.

This degree of multiplication required blessing upon the women giving birth and the children after they were born. Israel came into Egypt with seventy persons and left with 2.5 million.

Note: The Hebrew word for “blessing” (בִּרְכָּה *berakah*) carries with it the idea of “increase.”

The Midwives

Exodus 1:15-17 שְׁמוֹת JPS 1917

טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם. 15 And the king of Egypt spoke to
לְמִילֵדֹת הָעִבְרִיּוֹת. אֲשֶׁר שֵׁם the Hebrew midwives, of whom
הָאֶחָת שִׁפְרָה, וְשֵׁם הַשֵּׁנִית פּוּעָה. the name of the one was Shiphrah,
and the name of the other Puah;

טז וַיֹּאמֶר, בְּיִלְדְּכֶן אֶת- 16 and he said: 'When ye do the
הָעִבְרִיּוֹת, וְרֵאִיתֶן, עַל-הָאֲבָנִים: office of a midwife to the Hebrew
אִם-בֶּן הוּא וְהַמֶּתֶן אֹתוֹ, וְאִם-בֵּת women, ye shall look upon the
הוּא וְחַיָּה. birthstool: if it be a son, then ye
shall kill him; but if it be a
daughter, then she shall live.'

יז וַתִּירָאֵן הַמִּילֵדֹת, אֶת- 17 But the midwives feared God,
הָאֱלֹהִים, וְלֹא עָשׂוּ, כְּאֲשֶׁר דִּבֶּר and did not as the king of Egypt
אֲלֵיהֶן מֶלֶךְ מִצְרַיִם; וַתַּחְיֶינָן אֶת- commanded them, but saved the
הַיִּלָּדִים. men-children alive.

| The law of the land, plus evil, never outweighs God.

Exodus 1:20-21 שְׁמוֹת JPS 1917

כ וַיֵּשֶׁב אֱלֹהִים, לְמִילֵדֹת; 20 And God dealt well with the
וַיִּרְבּוּ הָעָם וַיַּעֲצֻמוּ, מְאֹד. midwives; and the people
multiplied, and waxed very mighty.

כא וַיְהִי, כִּי-יֵרְאוּ הַמִּילֵדֹת אֶת- 21 And it came to pass, because
הָאֱלֹהִים; וַיַּעַשׂ לָהֶם, בָּתִּים. the midwives feared God, that He
made them houses.

| God made these women heads of lineages. He recognized them and He rewarded them.

Jochebed *Yocheved* יוֹכֶבֶד

Numbers 26:59 בְּמִדְבָּר JPS 1917

59 And the name of Amram's wife was **Jochebed**, the daughter of Levi, who was born to Levi in Egypt; and she bore unto Amram Aaron and Moses, and Miriam their sister.

נט וְשֵׁם אִשְׁתּוֹ עֲמֶרָם, יוֹכֶבֶד בֵּת-לֵוִי, אֲשֶׁר יָלְדָהּ אֶת־הָלֵוִי, בְּמִצְרַיִם; וַתֵּלֶד לְעֲמֶרָם, אֶת-אַהֲרֹן וְאֶת-מֹשֶׁה, וְאֶת, מִרְיָם אֲחֵתָם.

Exodus 2:1-3 שְׁמוֹת JPS 1917

1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

א וַיֵּלֶךְ אִישׁ, מִבֵּית לֵוִי; וַיִּקַּח, אֶת-בֵּת-לֵוִי.

2 And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

ב וַתַּהַר הָאִשָּׁה, וַתֵּלֶד בֵּן; וַתֵּרָא אֹתוֹ כִּי-טוֹב הוּא, וַתַּצְפִּנֵהוּ שְׁלֹשָׁה יָרְחִים.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

ג וְלֹא-יָכְלָה עוֹד, הַצְפִּינוֹ, וַתִּקַּח-לּוֹ תֵבַת גֹּמָא, וַתַּחְמֶרָהּ בַּחֲמֹר וּבִזְפָּת; וַתִּשֶׂם בָּהּ אֶת-הַיֶּלֶד, וַתִּשֶׂם בְּסוּף עַל-שְׂפַת הַיָּאָר.

| Jochebed makes the decisions in safeguarding the infant.

Miriam *Miryam* מִרְיָם

Exodus 2:4 שְׁמוֹת JPS 1917

4 And his sister stood afar off, to know what would be done to him.

ד וַתֵּצֵב אֲחֵתוֹ, מֵרָחֶק, לִדְעֹת, מִה-יַעֲשֶׂה לוֹ.

WATCHING OVER THE SEED—IN THE EXODUS

Miryam, Moses' sister (we learn her name later), plays an important part in saving the infant deliverer. God's Word calls her a prophetess and recognizes her as one of the three leaders of the departing nation of Israel.

Exodus 15:20-21 שְׁמוֹת JPS 1917

כ וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת
אַהֲרֹן, אֶת-הַתֵּף--בְּיָדָהּ; וַתֵּצֵאנָה
כָּל-הַנָּשִׁים אַחֲרֶיהָ, בַּתָּפִים
וּבְמַחֲלֹת.

20 And **Miriam the prophetess**,
the sister of Aaron, took a timbrel
in her hand; and all the women
went out after her with timbrels
and with dances.

כא וַתַּעַן לָהֶם, מִרְיָם: שִׁירוּ
לַיהוָה כִּי-נִאֲחַז נִאֲחָה, סוּס וְרֹכֶבּוֹ
רָמָה בַיָּם. {ס}

21 And **Miriam** sang unto them:
Sing ye to the LORD, for He is
highly exalted: the horse and his
rider hath He thrown into the sea.

Micah 6:1-4 מִיכָה JPS 1917

א שְׁמָעוּ-נָא, אֶת אֲשֶׁר-יְהוָה
אָמַר ...

1 Hear ye now what the LORD
saith ...

ב שְׁמָעוּ הָרִים ...

2 Hear, O ye mountains ...

ג עַמִּי ...

3 O My people ...

ד כִּי הֵעֵלֵתִיךָ מֵאֶרֶץ מִצְרַיִם,
וּמִבֵּית עֲבָדִים פְּדִיתִיךָ; וְאֲשַׁלַּח
לְפָנֶיךָ, אֶת-מֹשֶׁה אַהֲרֹן וּמִרְיָם.
וּמִרְיָם.

4 For I brought thee up out of the
land of Egypt, and redeemed thee
out of the house of bondage, and I
sent before thee Moses, Aaron,
and Miriam.

Pharoah's Daughter *Bat Paro* בת-פרעה

Exodus 2:5-10 שְׁמוֹת JPS 1917

ה וַתֵּרֶד בַּת-פַּרְעֹה לְרַחֵץ עַל-
הַיָּאֵר, וַנַּעֲרֹתֶיהָ הִלְכֹת עַל-יַד
הַיָּאֵר; וַתֵּרָא אֶת-הַתָּבָה בְּתוֹךְ
הַסּוּף, וַתִּשְׁלַח אֶת-אֲמָתָהּ וַתִּקְחָהּ.
5 And the daughter of Pharaoh
came down to bathe in the river;
and her maidens walked along by
the river-side; and she saw the ark
among the flags, and sent her
handmaid to fetch it.

ו וַתִּפְתַּח וַתֵּרְאֶהוּ אֶת-הַיֶּלֶד,
וְהִנֵּה-נֶעַר בֹּכֶה; וַתַּחֲמֹל עָלָיו--
וַתֹּאמֶר, מִיִּלְדֵי הָעִבְרִים זֶה.
6 And she opened it, and saw it,
even the child; and behold a boy
that wept. And she had
compassion on him, and said:
'This is one of the Hebrews'
children.'

God uses the daughter of the very same man that Satan had used to issue the terrible edict that the Hebrew boy babies must be killed. God's plan for Moses to be raised in Pharaoh's house thoroughly prepared him for his future call.

ז וַתֹּאמֶר אָחִתּוּ, אֵל-בַּת-פַּרְעֹה,
הֲאֵלֶךְ וְקָרָאתִי לָךְ אִשָּׁה מִיִּנְקָתָה.
מִן הָעִבְרִיִּת; וְתִינֶק לָךְ, אֶת-
הַיֶּלֶד.
7 Then said his sister to Pharaoh's
daughter: 'Shall I go and call thee a
nurse of the Hebrew women, that
she may nurse the child for thee?'

ח וַתֹּאמֶר-לָהּ בַּת-פַּרְעֹה, לֵכִי;
וַתֵּלֶךְ, הָעֹלְמָה, וַתִּקְרָא, אֶת-אִם
הַיֶּלֶד.
8 And Pharaoh's daughter said to
her: 'Go.' And the maiden went and
called the child's mother.

ט וַתֹּאמֶר לָהּ בַּת-פַּרְעֹה,
הִילִיכִי אֶת-הַיֶּלֶד הַזֶּה וְהִינִקְהוּ
לִי, וְאֲנִי, אֶתֵּן אֶת-שְׂכָרְךָ; וַתִּקַּח
הָאִשָּׁה הַיֶּלֶד, וַתְּנִיקְהוּ.
9 And Pharaoh's daughter said
unto her: 'Take this child away,
and nurse it for me, and I will give
thee thy wages.' And the woman
took the child, and nursed it.

WATCHING OVER THE SEED—IN THE EXODUS

י וַיִּגְדַּל הַיֶּלֶד, וַתְּבִאֵהוּ לְבֵת-
 פַּרְעֹה, וַיְהִי-לָהּ, לְבֵן; וַתִּקְרָא
 שְׁמוֹ, מֹשֶׁה, וַתֹּאמֶר, כִּי מִן-הַמַּיִם
 מָשִׁיתֵהוּ. **10** And the child grew, and she
 brought him unto Pharaoh's
 daughter, and he became her son.
 And she called his name **Moses**,
 and said: 'Because I drew him out
 of the water.'

Pharaoh's daughter gave the deliverer an Egyptian name—Moses *Moshe*
 מֹשֶׁה.

Many men in Israel are called by the name of Moshe. One notable example is
 General Moshe Dayan.

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WOMEN AND THE WORD OF GOD

POSSESSING THE LAND

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Rahab *Rahav* רַחַב

My mind has always wondered at the remarkable account of Rahab (*Rahav*), a Canaanite harlot. What she did, the Bible says she did "by faith." Her faith placed her in the ancestry of Yeshua, the Messiah and in the "Hall of Fame of Faith" in Hebrews, Chapter 11.

Matthew 1:5 ESV and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse.

Hebrews 11:31 KJV By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Joshua 2:1 יהושע JPS 1917

א וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן-נֹון מִן-הַשְּׂטִיִּים שְׁנַיִם-אֲנָשִׁים מְרַגְלִים, חָרַשׁ לֵאמֹר, לָכוּ רְאוּ אֶת-הָאָרֶץ, וְאֶת-יְרִיחוֹ; וַיָּלְכוּ וַיָּבֹאוּ בֵּית-אִשָּׁה זֹנָה, וּשְׁמָהּ רַחַב--וַיִּשְׁכְּבוּ-שָׁמָּה.

1 And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was **Rahab**, and lay there.

Everything seemed to be against Rahab.

- Current events
The headlines, so to speak, told of the children of Israel, 2.5 million strong, who had decimated the kingdoms that attempted to stop their move toward the land of Canaan.
- The fear of the entire populace
- The fear that melted the hearts of the political leaders

Joshua 5:1 KJV ¶ And it came to pass, when all the kings ... which were on the side of Jordan westward, and all the kings of the Canaanites ... heard that the Lord had dried up the waters of the Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

- The religion of her upbringing

POSSESSING THE LAND

"Canaan, Canaanites," *The Revell Bible Dictionary*

... The religion of the Canaanites focused on fertility ... Religious rites employed sex ... to stimulate the gods and goddesses to grant fertility to the land and to their livestock. ...

The moral and religious depravity of the Canaanites, portrayed in Scripture and revealed even more clearly in the materials recovered from Ugarit [by archaeologists], explains why God commanded Israel to totally destroy these people within the borders of the Promised Land. The war of extermination was a long-delayed divine judgment on the Canaanites ...²¹

- Even the plans of Jehovah Elohim

The Creator of the Universe determined it was time to execute judgment upon Rahab's city. And she lived in the most dangerous spot on the globe: the city wall, which God decreed must fall. Yet when all of her society heard the news of the conquests of the massive tribes of Israel and "melted" in fear, she heard the same news and *reacted with faith*.

Joshua 2:6-11 יהושע JPS 1917

ו וְהָיָא, הָעֵלְתָם הַנָּגַהּ; וַתִּטְמְנֵם
בְּפִשְׁתֵּי הָעֵץ, הָעֵרְכוֹת לָהּ עַל-הַגֹּג.

6 But she had brought them up to the roof, and hid them with the stalks of flax, which she had spread out upon the roof.

ז וְהָאֲנָשִׁים, רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ
הַיַּרְדֵּן, עַל, הַמַּעְבְּרוֹת; וַהֲשִׁיעַר
סָגְרוּ--אַחֲרֵי, כְּאֲשֶׁר יָצְאוּ הָרֹדְפִים
אַחֲרֵיהֶם.

7 And the men pursued after them the way to the Jordan unto the fords; and as soon as they that pursued after them were gone out, the gate was shut.

ח וְהָמָּה, טָרַם יִשְׁכָּבוּן; וְהָיָא
עֲלֵתָה עֲלֵיהֶם, עַל-הַגֹּג.

8 And before they were laid down, she came up unto them upon the roof;

ט וַתֹּאמֶר, אֶל-הָאֲנָשִׁים--יָדַעְתִּי,
כִּי-נָתַן יְהוָה לָכֶם אֶת-הָאָרֶץ; וְכִי-
נָפְלָה אִימַתְכֶם עָלֵינוּ, וְכִי נִמְנוּ
כָּל-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיהֶם.

9 and she said unto the men: 'I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land melt away before you.

²¹ "Canaan, Canaanites," *The Revell Bible Dictionary*, (Old Tappan, NJ: Fleming H. Revell Company, 1990), 189-190. Also, <https://archive.org/details/revellbibledicti00flem/page/189/mode/1up>

POSSESSING THE LAND

י כִּי שָׁמַעְנוּ, אֶת אֲשֶׁר-הוֹבִישׁ יְהוָה
אֶת-מִי יָם-סוּף מִפְּנֵיכֶם, בְּצֹאתְכֶם,
מִמִּצְרַיִם; וְאֲשֶׁר עָשִׂיתֶם לְשְׁנֵי
מְלָכֵי הָאֲמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן,
לְסִיחֹן וְלִעֹג--אֲשֶׁר הָחַרְמָתֶם,
אוֹתָם.

10 For we have heard how the LORD dried up the water of the Red Sea* before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond the Jordan, unto Sihon and to Og, whom ye utterly destroyed.

יא וְנִשְׁמַע וַיִּמָּס לִבֵּנוּ, וְלֹא-קָמָה
עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם: כִּי, יְהוָה
אֱלֹהֵיכֶם--הוּא אֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל, וְעַל-הָאָרֶץ מִתַּחַת.

11 And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you; for the LORD your God, He is God in heaven above, and on earth beneath.

*"DID YOU KNOW..? The Red Sea," israelvisit.co.il

The Red Sea is not Red. Like all bodies of water it appears blue. Its original name is the "Reed Sea" (*Yam Suf*, in Hebrew). Its modern name is the result of a 17th century typographical error by an English printer. In typesetting a new English translation of a Latin version of the Bible, an "e" was dropped, rendering "Red" in place of "Reed."²²

Speaking her faith, she made a demand on the spies, and therefore, a demand on God. She dared to ask for the lives of her family. Then she went even further and asked that all their possessions be saved. It's a good thing she hadn't talked to some people today. They'd have talked her out of such audacity. It evidently pleased God. "Without faith it is impossible to please him" (Hebrews 11:6). Then He put her in the "Hall of Fame of Faith" (Hebrews 11:31) and said what she did, she did by faith.

Joshua 2:12-13 יְהוֹשֻׁעַ JPS 1917

יב וְעַתָּה, הִשָּׁבְעוּ-נָא לִי בַיהוָה,
כִּי-עָשִׂיתִי עִמָּכֶם, חֶסֶד; וְעָשִׂיתֶם
נִם-אִתָּם עִם-בֵּית אָבִי, חֶסֶד,
וְנָתַתֶּם לִי, אוֹת אֱמֶת.

12 Now therefore, I pray you, swear unto me by the LORD, since I have dealt kindly with you, that ye also will deal kindly with my father's house--and give me a true token--

²² "DID YOU KNOW..? The Red Sea," israelvisit.co.il, Accessed August 2, 2021.
<http://israelvisit.co.il/Eilat.htm>

POSSESSING THE LAND

יג וַיַּחֲתִימָם אֶת-אָבִי וְאֶת-אִמִּי,
וְאֶת-אֶחָי וְאֶת-אֲחֹתָי (אֲחֹתַי),
וְאֶת כָּל-אֲשֶׁר לָהֶם; וַהֲצִלָּתָם
אֶת-נַפְשֵׁינוּ, מִמָּוֶת.

13 and save alive my father, and
my mother, and my brethren, and
my sisters, and all that they have,
and deliver our lives from death.'

The spies agreed to her request. Then this woman gave directions to the *male* Hebrew spies and the spies followed them.

Joshua 2:14-18 יְהוֹשֻׁעַ JPS 1917

יד וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים, נַפְשֵׁנוּ
תַּחְתִּיכֶם לָמוּת, אִם לֹא תַגִּידֵנוּ,
אֶת-דְּבָרֵנוּ זֶה; וְהָיָה, בְּתֵת-יְהוָה
לָנוּ אֶת-הָאָרֶץ, וְעָשִׂינוּ עִמָּךְ, חֶסֶד
וְאֶמֶת.

14 And the men said unto her: 'Our
life for yours, if ye tell not this our
business; and it shall be, when the
LORD giveth us the land, that we
will deal kindly and truly with
thee.'

טו וַתּוֹרֶדֶם בַּחֲבֵל, בְּעֵד
תַּחֲלוֹן: כִּי בֵיתָהּ בְּקִיר תְּחוּמָּה,
וּבְחוּמָּהּ הִיא יוֹשֶׁבֶת.

15 Then she let them down by a
cord through the window; for her
house was upon the side of the
wall, and she dwelt upon the wall.

טז וַתֹּאמֶר לָהֶם הִתְּרָה לָכֵן, פֶּן-
יִפְגְּעוּ בָכֶם הָרֹדְפִים; וְנִחַבְתֶּם
שָׁמָּה שְׁלֹשֶׁת יָמִים, עַד שׁוּב
הָרֹדְפִים, וְאַחֲרָי, תֵּלְכוּ
לְדַרְכְּכֶם.

16 And she said unto them: 'Get
you to the mountain, lest the
pursuers light upon you; and hide
yourselves there three days, until
the pursuers be returned; and
afterward may ye go your way.'

יז וַיֹּאמְרוּ אֵלֶיהָ, הָאֲנָשִׁים: נָקִים
אֲנַחְנוּ, מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר
הִשְׁבַּעְתָּנוּ.

17 And the men said unto her: 'We
will be guiltless of this thine oath
which thou hast made us to swear.

יח הִנֵּה אֲנַחְנוּ בָּאִים, בָּאָרֶץ;
אֶת-תְּקוּנַת חוּט הַשָּׁנִי הַזֶּה

18 Behold, when we come into the
land, thou shalt bind this line of

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תִּקְשְׁרִי, בַּחֲלוֹן אֲשֶׁר הוֹרְדְּתָנוּ	scarlet thread in the window
בוֹ, וְאֶת-אֲבִיךָ וְאֶת-אִמְךָ וְאֶת-	which thou didst let us down by;
אֶחָיֶךָ וְאֶת כָּל-בֵּית אֲבִיךָ, תֹּאסְפִי	and thou shalt gather unto thee
אֵלֶיךָ הַבֵּיתָהּ.	into the house thy father, and thy
	mother, and thy brethren, and all
	thy father's household.

Rahab wanted a true token—a sign. She had “let them down by a cord through the window”—a red one. If the spies had not been running for their lives, they might have slain a lamb and placed the same token upon Rahab's doorposts which was put upon the Hebrews' doorposts when judgment was coming to Egypt forty years earlier. This time, a scarlet cord would have to do for Rahab and her family. A scarlet line would represent the Blood of the Lamb slain from the foundation of the world.

A random thought I've recently mulled over: *Since the plan of God for the taking of Jericho was totally supernatural, did Joshua really need to send in two spies? Perhaps it was Rahab's faith that drew the spies in, and subsequently led to her salvation.*

Smith Wigglesworth, the early twentieth century Pentecostal preacher, once said, "Your faith will cause God to pass over a million people to get to you."

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Smith Wigglesworth said,
"Your faith will cause God to pass over a million people to get to you."

Women of Inheritance

Caleb's daughter Achsah

Caleb: A brave and faithful man. His name can be interpreted “wholehearted.” He had no unbelief.

Joshua 14:7–13 KJV

Josh. 14:7 Forty years old *was* I when Moses the servant of the Lord sent me from Kadeshbarnea to espy out the land; and I brought him word again as *it was* in mine heart.

Josh. 14:8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

Josh. 14:9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

POSSESSING THE LAND

Josh. 14:10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while *the children of Israel* wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

Josh. 14:11 As yet I *am as strong* this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

Josh. 14:12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the Lord *will be* with me, then I shall be able to drive them out, as the Lord said.

Josh. 14:13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Achsah, Caleb's daughter, requested that her father give her land with a water source on it, and he did.

Judges 1:9-15 KJV

Judg. 1:9 ¶ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

Judg. 1:10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmi.

Judg. 1:11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjathsepher:

Judg. 1:12 And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.

Judg. 1:13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

Judg. 1:14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

Judg. 1:15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

Daughters of Zelophehad**Numbers 27:1-11 KJV**

Num. 27:1 ¶ Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

Num. 27:2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

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Num. 27:3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

Num. 27:4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

Num. 27:5 And Moses brought their cause before the Lord.

Num. 27:6 And the Lord spake unto Moses, saying,

Num. 27:7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

Num. 27:8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

Num. 27:9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

Num. 27:10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

Num. 27:11 And if his father have no brethren, **then ye shall give his inheritance unto his kinsman that is next to him of his family**, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

Brim Note: Remember verse 11 in reference to Ruth and Boaz. Boaz was a kinsman redeemer. He was a type of Jesus, who is our kinsman redeemer.

A rule in the Book of Numbers addresses what must be done in the case of a woman who holds an inheritance. It assures that lands allotted to a certain tribe will remain within the tribe.

Numbers 36:8-9 KJV

Num. 36:8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

Num. 36:9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

What Miriam had after they crossed the Reed Sea was not actually a tambourine, but a small drum.

Billye Brim, *The Road to Prayer Mountain*

On June 27, 1995, I heard these words in my spirit, just as if I were listening to an inner voice speaking them.

"Give me that mountain," old Caleb said.

"Give me that mountain
where the giants raised their ugly heads.
Give me that mountain and let me see,

POSSESSING THE LAND

the Spirit of the Lord
give it to me."

"Give me that mountain,
rehearse My child.
Repeat the phrase
in our own style.

"Give me that mountain where
the waters flow
in a canyon,
Like my grandfather's son did know."

The canyon is yours,
The mountain too.
I've given you a mountain view.
A view of the big picture
under My hand.
A view of how things do really stand.

Gather My pray-ers unto Me.
And I will gather My people
to come and see.
To take a look into heaven with you.
To take a look and a very long view.

Don't be afraid.
Don't be afraid.
You went to Hebron this very year.
In the midst of giants,
You showed no fear.

Now take this mountain and come to Me.
Bring others with you on bended knee.
It will be the easiest thing you ever did do.
I will honor your faith.
Take the step and follow through.
I'll bring the people and all you need ...

It's your witness mountain,
Now follow through.
For the mountain I have given you!!!

I brought those first pray-ers unto you.
(the Halversons, the Reidts, Rachel, Grace Roos, etc.)

I have others. You'll see.
They'll come two by two,
Then three by three.

Welcome them unto Me.
They come. They come.
You'll be ready, too. I'll see to it ...

Raise up these pray-ers.
I will work with them.
Prepare the place under My Grace.

The quiet place.

POSSESSING THE LAND

The secluded place.
Mincy Mountain is the place.
Receive it and
Believe it.

I took you to that Mountain Hebron.
How many have gone?
How many have gone?
If I led you to that mountain so far away,
Could I not lead you to the mountain you saw
just yesterday?
I could.
And I did.
The price is fair.
Do not dilly dally ...
I want you there
on that mountain
And the mountain clear
(money and trees to fell)
this very year ...

This thing has been growing in your heart 20 years.
Don't be afraid.
This is not haste.
I have just saved you time.
You were faithful.
And I am more faithful to you.
Buy the land from the brothers two.
Daniel and James—My names.
(The two brothers who own the land.)
Even the community will receive you.
Even the community will believe you.
Arise and do.

Take your family with you.
You need natural support.
I have kept your father alive to give witness.

Abide in Me.
Abide in Me.
Stay in My presence.
For you will see ...
Your footsteps are ordered.
You are where I've caused you to be.
Yield to the Spirit.
Yield to Me.

That was 1995. There was nothing here but brambles. And He did what He said. He brought you. You were brought by the Lord. You who are watching this: you were brought. It's part of His great plan. Nobody had any idea it would get streamed from here around the world. But He needed it. I didn't have any money to buy this land. Except when I told Brother Copeland about the dream, he said, "When you find the land, I'll give you the first \$50,000." And we bought fifty-seven acres. And now we have over 300. Everything is paid for. If you see it here, it's paid for. It's impossible. And it was really impossible then. My little daddy was with me. God saved him for a witness

POSSESSING THE LAND

because he knew a lot about prayer and the old-time move of God. But he had a hard time looking at those bramble bushes and seeing anything out here. But Mama didn't. Praise the Lord! ... And we have not seen anything yet!

SESSION 8 ENDS HERE

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WOMEN AND THE WORD OF GOD

THE TIME OF THE JUDGES

SESSION 9 STARTS HERE

In The Numerical Bible, F.W. Grant comments on the condition of Israel in the beginning of the Book of Judges.

F W. Grant, *The Numerical Bible*

Vol 2 The Covenant History—Joshua to 2 Samuel

Israel had been warned that, if they mingled themselves with the nations, they would be led to serve their gods. The fulfillment of this is what is now shown: in the first part the mingling, in the second the open breach with the Lord and then a fall into idolatry.²³

Judges 2:7–9 ESV

Judg. 2:7 And the people served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the Lord had done for Israel.

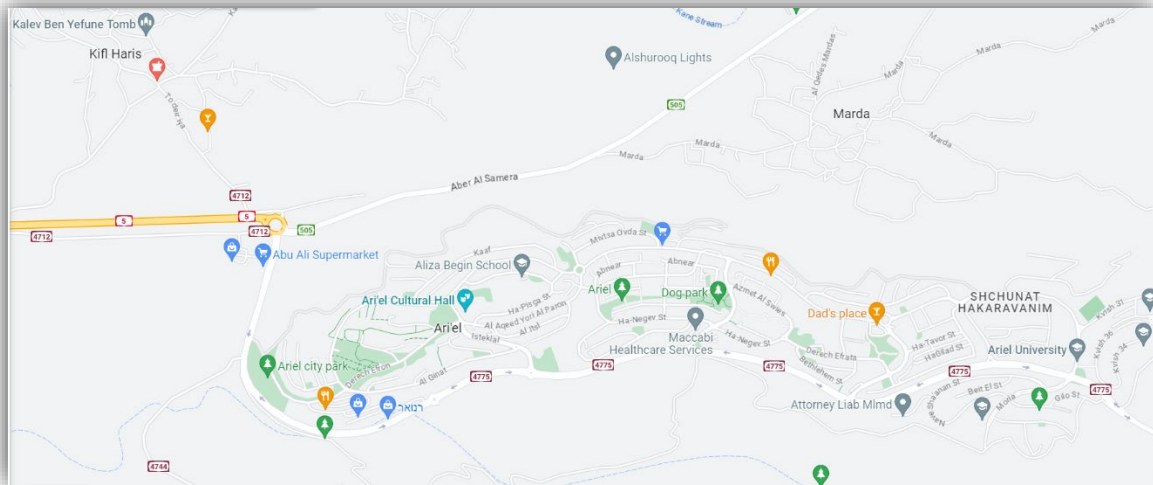
Judg. 2:8 And Joshua the son of Nun, the servant of the Lord, died at the age of 110 years.

Judg. 2:9 And they buried him within the boundaries of his inheritance in Timnathheres, in the hill country of Ephraim, north of the mountain of Gaash.

Brim Note: The only Jewish hotel in the so-called West Bank (Eshel Hashomron) is in the city of Ariel. We have stayed there many times. It is built near the City of Joshua (verse 9—Timnathheres). Joshua and Caleb are buried in the modern-day hostile Arab town with a name very similar to the ancient name (Timnat Hares or Kefel Hares—it is written “Kifl Haris” on the map above). The location of their tombs is known. Religious Jews are currently allowed to visit them one night a year. (The map below shows Ariel in the center with Kifl Haris and the tombs in the upper left corner. The map below and right shows the location of Ariel in the middle, to the east of Tel Aviv. The building and the sign are from the Hotel Eshel Hashomron in Ariel, the two pictures at bottom right and left are Dr. Billye and others planting vines in Ariel.)

²³ F W. Grant, *The Numerical Bible- Vol 2 The Covenant History—Joshua to 2 Samuel* (New York: Bible Truth Press, 1904), 184. Also at: <https://archive.org/details/numericalbiblebe02gran/page/n8/mode/1up>

THE TIME OF THE JUDGES



THE TIME OF THE JUDGES



(The picture at the top is Ariel's late Mayor Ron Nachman with Dr. Billye Brim. The other three pictures are of Menachem and the late Tovah Gilboa, two of the three owners of the Eshel Hashomron Hotel in Ariel. The picture to the right is with Moshe Katsav, a former president of Israel.)

Hebrews 11:1-3, 35 KJV

Heb. 11:1 ¶ Now faith is the substance of things hoped for, the evidence of things not seen.

Heb. 11:2 For by it the elders obtained a good report.

Heb. 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

THE TIME OF THE JUDGES

Heb. 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Judges 2:10–11, 16–18 ESV

Judg. 2:10 And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the Lord or the work that he had done for Israel.

Judg. 2:11 And the people of Israel did what was evil in the sight of the Lord and served the Baals.

Judg. 2:16 ¶ Then the Lord raised up judges, who saved them out of the hand of those who plundered them.

Judg. 2:17 Yet they did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the Lord, and they did not do so.

Judg. 2:18 Whenever the Lord raised up judges for them, the Lord was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the Lord was moved to pity by their groaning because of those who afflicted and oppressed them.

Deborah Devorah דְּבוֹרָה

First, we will note her name: Devorah דְּבוֹרָה.

It is a form of the Hebrew word *devar*, which is translated variously as *word*, *matter*, *thing*. I find it interesting that *words* become *things*.

“dabar דָּבָר,” Bible Hub

Brown, Driver, Briggs, Hebrew Lexicon

dabar דָּבָר n.m. speech, word—

I. singular *speech, discourse, saying, word*

IV. *matter, affair, thing about which one speaks*²⁴

Judges 4:1–5 שׁוֹפְטִים JPS 1917

א וַיִּסְפוּ בְנֵי יִשְׂרָאֵל, לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה; וְאַהֲדוּד, מֵת. 1 And the children of Israel again did that which was evil in the sight of the LORD, when Ehud was dead.

ב וַיִּמְכְּרֵם יְהוָה, בְּיַד יָבִין מֶלֶךְ-כְּנָעַן, אֲשֶׁר מֶלֶךְ, בְּחָצוֹר; וְיֶשֶׁר-צָבָא, סִיסְרָא, וְהוּא יוֹשֵׁב, בְּחֶרֶשֶׁת הַגּוֹיִם. 2 And the LORD gave them over into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth-goiim.

²⁴“dabar דָּבָר,” Bible Hub, Accessed July 31, 2021. <https://biblehub.com/hebrew/1697.htm>

THE TIME OF THE JUDGES

- ג וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל, אֶל-יְהוָה: כִּי הָשַׁע
מֵאוֹת רֶכֶב-בְּרֹזָל, לוֹ, וְהוּא לָחָץ אֶת-בְּנֵי
יִשְׂרָאֵל בְּחִזָּקָה, עֶשְׂרִים שָׁנָה. {פ}
- 3 And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. {P}
- ד וְדִבּוֹרָה אִשָּׁה נְבִיאָה, אִשְׁתּוֹ לַפִּידוֹת--
הִיא שֹׁפֵטָה אֶת-יִשְׂרָאֵל, בְּעֵת הַהִיא.
- 4 Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.
- ה וְהִיא יוֹשֶׁבֶת תַּחַת-הַמֶּרְדִּית, בֵּין
הָרָמָה וּבֵין בֵּית-אֵל--בְּהַר אֶפְרַיִם; וַיַּעֲלוּ
אֵלֶיהָ בְנֵי יִשְׂרָאֵל, לְמִשְׁפָּט.
- 5 And she sat under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim; and the children of Israel came up to her for judgment.

She lived and judged under the palm tree (the symbol of righteous fruit) in the tribal inheritance of Ephraim. People came to her from all of the regions of the tribes of Israel to be judged there.

The following verse from Ezekiel shows "word of the LORD" in Hebrew.

Ezekiel 11:14 יְהוָה יִחַזְקָאֵל JPS 1917

- יד וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר. 14 And the word of the LORD came unto me, saying:

F. W. Grant, *The Numerical Bible*—
Vol 2 *The Covenant History—Joshua to 2 Samuel*

... Deborah [*Devorah*] the prophetess stands, according to the meaning of her name, for the "Word" itself, prophetic as in its office it truly is, the Word of God which brings the soul into the presence of Him before whom all the secrets of the heart are laid bare, and with whom we have to do.²⁵

Deborah was the first judge to be identified in the prophet's office. She was a prophetess "raised up" by the LORD (Judges 2:16). She spoke for God, hence disproving the erroneous assumed meaning of 1 Corinthians 14:34 that women must keep silence "as also saith the law."

²⁵ Grant, *The Numerical Bible*—Vol 2, 205.

THE TIME OF THE JUDGES

**Rabbi Nosson Scherman, *The Rubin Edition—The Prophets—Johua•Judges*
The ArtScroll Series**

"Deborah was ... the first of whom it is said explicitly that she decided cases of law for the nation."²⁶

She had to know the law and judge the people accordingly. The Hebrew people were literate from their earliest days. (They were told to write words upon their doorposts, etc.)

Barak (the military commander of Israel's army) means "lightning." Interestingly, some sages maintain that *Lapidoth* may be another name for the same man. Both words, according to the *ArtScroll* version of *Judges*, "connote flashes of lightning."²⁷

We cannot be sure of this. In the *Numerical Bible*, F. W. Grant says that *Lapidoth* means "burning torches."²⁸

Judges 4:6–22 ESV

Judg. 4:6 She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, "Has not the Lord, the God of Israel, commanded you, 'Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun.

Judg. 4:7 And I will draw out Sisera, the general of Jabin's army, to meet you by the river Kishon with his chariots and his troops, and I will give him into your hand?"

Deborah, a woman, gives the Word of the Lord to a man. Again, this disproves that women were commanded to keep silence.

Judg. 4:8 Barak said to her, "If you will go with me, I will go, but if you will not go with me, I will not go."

Judg. 4:9 And she said, "I will surely go with you. Nevertheless, the road on which you are going will not lead to your glory, for the Lord will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.

Judg. 4:10 And Barak called out Zebulun and Naphtali to Kedesh. And 10,000 men went up at his heels, and Deborah went up with him.

Judg. 4:11 Now Heber the Kenite had separated from the Kenites, the descendants of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.

The Kenites were descendants of Jethro, Moses' father-in-law (whose name was also Hobab).

Judg. 4:12 When Sisera was told that Barak the son of Abinoam had gone up to Mount Tabor,

Judg. 4:13 Sisera called out all his chariots, 900 chariots of iron, and all the men who were with him, from Harosheth-hagoyim to the river Kishon.

Judg. 4:14 And Deborah said to Barak, "Up! For this is the day in which the Lord has given Sisera into your hand. Does not the Lord go out before you?" So Barak went down from Mount Tabor with 10,000 men following him.

²⁶ Rabbi Nosson Scherman, *The Rubin Edition—The Prophets—Johua•Judges*, The ArtScroll Series (Rahway, NJ: Mesorah Publications, 2023), 137.

²⁷ Scherman, *The Prophets- Johua•Judges*, ArtScroll, 137.

²⁸ Grant, *The Numerical Bible—Vol 2*, 205.

THE TIME OF THE JUDGES

Judg. 4:15 And the Lord routed Sisera and all his chariots and all his army before Barak by the edge of the sword. And Sisera got down from his chariot and fled away on foot.

Judg. 4:16 And Barak pursued the chariots and the army ... and all the army of Sisera fell by the edge of the sword; not a man was left.

Judg. 4:17 But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

Judg. 4:18 And Jael came out to meet Sisera and said to him, "Turn aside, my lord; turn aside to me; do not be afraid." So he turned aside to her into the tent, and she covered him with a rug.

Judg. 4:19 And he said to her, "Please give me a little water to drink, for I am thirsty." So she opened a skin of milk and gave him a drink and covered him.

Judg. 4:20 And he said to her, "Stand at the opening of the tent, and if any man comes and asks you, 'Is anyone here?' say, 'No.'"

Judg. 4:21 But Jael the wife of Heber took a tent peg, and took a hammer in her hand. Then she went softly to him and drove the peg into his temple until it went down into the ground while he was lying fast asleep from weariness. So he died.

Judg. 4:22 And behold, as Barak was pursuing Sisera, Jael went out to meet him and said to him, "Come, and I will show you the man whom you are seeking." So he went in to her tent, and there lay Sisera dead, with the tent peg in his temple.

Women in that time occupied their own tents (as did Sarah). Sisera thought the men of Israel's army would not pursue him into a women's tent. The warm milk would have made the exhausted man drowsy.

The Song of Deborah

Rabbi Nosson Scherman, *The Rubin Edition- The Prophets- Johua•Judges*
The ArtScroll Series

"That the miracle in Deborah's time produced such a song, while the other deliverances in the Book of Judges did not, is testimony to the all-embracing nature of this Divine salvation. As Deborah sets forth rapturously, the forces of nature joined Israel in battle ..." ²⁹

Judges 5:1–7 KJV

Judg. 5:1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

Judg. 5:2 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

Judg. 5:3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the Lord; I will sing *praise* to the Lord God of Israel.

Judg. 5:4 Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

Judg. 5:5 The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel.

Judg. 5:6 In the days of Shamgar the son of Anath, in the days of Jael, **the highways were unoccupied, and the travellers walked through byways.**

²⁹ Scherman, *The Prophets—Johua•Judges*, ArtScroll, 141.

THE TIME OF THE JUDGES

Judg. 5:7 *The inhabitants of the villages ceased, they ceased in Israel,* until that I Deborah arose, that I arose a mother in Israel.

The enemy attacked the people of Israel upon the highways and roads. It was primarily the responsibility of the women to go to the wells and draw water. The highways were the main paths to the wells. The enemy's attack made the Israelites afraid to move about, even to draw water.

Judges 5:10–12, 19–21, 24–27 KJV

Judg. 5:10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

Judg. 5:11 *They that are delivered from the noise of archers in the places of drawing water,* there shall they rehearse the righteous acts of the Lord, *even* the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

Judg. 5:12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam...

Judg. 5:19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.



Judg. 5:20 *They fought from heaven; the stars in their courses fought against Sisera.*

Judg. 5:21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength...

Judg. 5:24 ¶ Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

Judg. 5:25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

Judg. 5:26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

Judg. 5:27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, *there he fell down dead.*

| Women were particularly the object of terror rained down by Jabin's army.

THE TIME OF THE JUDGES

The words of Sisera's mother in the following verses give a glimpse of this as she ponders why he was so long in returning. How fitting that the Lord delivered Sisera into the hands of a woman.

Judges 5:28–31 KJV

Judg. 5:28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

Judg. 5:29 Her wise ladies answered her, yea, she returned answer to herself,

Judg. 5:30 Have they not sped? have they *not* divided the prey; **to every man a damsel or two**, to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

Judg. 5:31 So let all thine enemies perish, O Lord: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

SESSION 9 ENDS HERE

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SESSION 10 STARTS HERE**Samson's Mother**

It was to the mother of Samson that the angel appeared and even when her husband prayed, the answer came to her (Judges 13). The clear meaning of this account is that women can hear from God.

Miriam Feinberg Vamosh, *Women at the Time of the Bible*

If we consider prayer a dialogue between God and human beings, then the angel who appeared to Manoah's wife is also in this category. It was she who received the message from the angel regarding Samson's birth even when it is her husband who asks for it. Manoah's wife displays special faithfulness and understanding of God's will when she says "If the Lord had meant to kill us he would not have accepted a burnt offering and a grain offering from our hands, nor shown us all these things and now told us this" (Judg. 13:23).³⁰

SESSION 10 CONTINUES IN LESSON 9

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³⁰ Miriam Feinberg Vamosh, *Women at the time of the Bible* (Herzlia, Israel: Palphot, 2007), 54–55.

WOMEN AND THE WORD OF GOD

MOTHERS OF DESTINY

SESSION 10 CONTINUES HERE

One Mother's Day morning I was awakened with this thought: *"It was a dry time in Israel. But unbeknownst to any, I was working in three women to bring forth leaders to save the nation."*

Ruth and Naomi

Ruth 1:1-2 רות JPS 1917

א וַיְהִי, בַּיָּמִי שֶׁפָּט הַשְּׁפָטִים, וַיְהִי רָעָב, בְּאֶרֶץ; וַיֵּלֶךְ אִישׁ מִבֵּית לָחֶם יְהוּדָה, לָגוֹר בְּשֵׂדֵי מוֹאָב--הוּא וְאִשְׁתּוֹ, וּשְׁנֵי בָנָיו. 1 And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of **Beth-lehem** in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons.

"Beth-lechem"

Strong's Concordance Hebrew 1035. Bible Hub³¹

Beth Lechem: "place of bread," a city in Judah, also a city in Zebulun

Original Word: בֵּית לָחֶם

Part of Speech: Proper Name Location

Transliteration: Beth Lechem

Phonetic Spelling: (bayth leh'-khem)

Definition: "place of bread", a city in Judah, also a city in Zebulun

ב וְשֵׁם הָאִישׁ אֱלִמֶּלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם שְׁנֵי-בָנָיו מַחֲלֹן וְכִלְיוֹן, אֶפְרַתִּים--מִבֵּית לָחֶם, יְהוּדָה; וַיָּבֹאוּ שְׂדֵי-מוֹאָב, וַיְהִיו-שָׁם. 2 And the name of the man was Elimelech, and the name of his wife **Naomi**, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem in Judah. And they came into the field of Moab, and continued there.

³¹ "1035. Beth Lechem," Bible Hub. Accessed October 2, 2023. <https://biblehub.com/hebrew/1035.htm>

MOTHERS OF DESTINY

The Bible calls Ruth a Moabitess, but questions arise because of the prohibition of Deuteronomy 23:4.

Deuteronomy 23:4* דְּבָרִים JPS 1917

ר, לֹא-יָבֹא עִמּוֹנִי וּמוֹאָבִי, 4 An Ammonite or a Moabite shall
בְּקִהְלֵי יְהוָה: גַּם דּוֹר עֲשִׂירִי, not enter into the assembly of the
לֹא-יָבֹא לָהֶם בְּקִהְלֵי יְהוָה עַד- LORD; even to the tenth generation
עוֹלָם shall none of them enter into the
assembly of the LORD for ever;

The sages answer that the prohibition is to a “Moavi,” a male. The reason for the prohibition given in the Bible is that the Moabites did not go out to welcome the children of Israel as they traveled to the Promised Land from Egypt. Only men performed this duty. Women were not held responsible for the negligence of the men, so the prohibition doesn’t apply to the women.

Another opinion was that she may have come from the part of Moab that was granted to Reuben. That area remained known as Moab in common reference. The writer reasoned that Elimelech would not have gone to the land of very evil idol worship.

Naomi’s husband and both of her sons died. Naomi heard through others who were traveling through Moab that the famine was over. She decided to go back home. Both daughters-in-law started the journey with her, but Orpah went back to her home. Ruth chose to stay with Naomi.



The verses in the Hebrew Bible are sometimes numbered differently. Psalm 20, for example, has ten verses in the Hebrew Bible and nine in the English Bible. Throughout this course, passages with different verse numbers in the Hebrew Bible will be indicated with a red asterisk ().

Ruth 1:16-17 רות JPS 1917

טז וַתֹּאמֶר רוּת אֶל-תַּפְּנֹעֵי-בִי,
לְעִזְבְּךָ לָשׁוּב מֵאַחֲרַיִךְ: כִּי אֶל-
אֲשֶׁר תֵּלְכִי אֵלָיו, וּבִאֲשֶׁר תִּלְוִי
אֶלָּין--עַמִּי עַמִּי, וְאֱלֹהֶיךָ אֱלֹהֵי.

16 And Ruth said: 'Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

יז בִּאֲשֶׁר תָּמוּתִי אָמוּת, וְשָׁם
אֶקְבֹּר; כֹּה יַעֲשֶׂה יְהוָה לִי, וְכֹה
יוֹסִיף--כִּי תָמוּת, וְיָפְרִיד בֵּינִי
וּבֵינֶךָ.

17 where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if aught but death part thee and me' [emphasis added].

Boaz: Kinsman-Redeemer**Ruth 2:1-2 רות JPS 1917**

א וּלְנַעֲמִי מִידַע (מוֹדַע)
לְאִשָּׁה, אִישׁ גִּבּוֹר חַיִּל--
מִמִּשְׁפַּחַת, אֲלִימֶלֶךְ: וְשֵׁמוֹ, בּוֹאֵז.

1 And Naomi had a kinsman of her husband's, a mighty man of valour, of the family of Elimelech, and his name was Boaz.

ב וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל-
נָעֲמִי, אֵלַי-נָא תִשְׁדָּה וְאֶלְקָטָה
בְּשֵׂבִלִים--אַחֵר, אֲשֶׁר אֶמְצָא-חֵן
בְּעֵינָיו; וַתֹּאמֶר לָהּ, לְכִי בָתִּי.

2 And Ruth the Moabitess said unto Naomi: 'Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find favour.' And she said unto her: 'Go, my daughter.'

The Book of Ruth, which took place during the time of wheat harvest, is read every Shavuot (Pentecost). They stay up all night. They wear white. They eat dairy products. (I don't know why they eat dairy products. There are as many explanations as there are denominations of Jews.)

Ruth went to glean in the fields, and she ended up in the field of Boaz. The rule was that the harvesters were not supposed to reap all of their crop—they were to leave

MOTHERS OF DESTINY

the corners for the gleaners (Leviticus 19:9–10). So Ruth said, "I'll go and I'll glean." And the field she was welcomed into was Boaz's field. Again ... the God dots!

Ruth 3:1 רות JPS 1917

א וַתֹּאמֶר לָהּ, נָעֲמִי חֲמוּתָהּ: 1 And Naomi her mother-in-law
בְּתִי, הֲלֹא אֶבְקֶשׁ-לָךְ מָנוּחַ אֲשֶׁר said unto her: 'My daughter, shall I
יִיטֵב-לָךְ. be well with thee?

Ruth carried out the plan that Naomi gave her (which no doubt was revealed to Naomi by the Lord). Boaz then took his place as the appointed-by-the-Lord kinsman-redeemer.

Ruth 4:1-4 רות JPS 1917

א וּבָעַז עָלָה הַשַּׁעַר, וַיֵּשֶׁב שָׁם. 1 Now Boaz went up to the gate, and
וַהֲנִיחַ הַנָּאֵל עֵבֶר אֲשֶׁר דָּבַר-בְּעֵז, sat him down there; and, behold, the
וַיֹּאמֶר סוּרָה שָׁבָה-פֹּה פְּלִנִי near kinsman of whom Boaz spoke
אֶל־מִנִּי; וַיֵּסֶר, וַיֵּשֶׁב. came by; unto whom he said: 'Ho,
such a one! turn aside, sit down
here.' And he turned aside, and sat
down.

ב וַיִּקַּח עֲשָׂרָה אַנְשִׁים, מִזִּקְנֵי 2 And he took ten men of the elders
הָעִיר--וַיֹּאמֶר שְׁבוּ-פֹה; וַיֵּשְׁבוּ. of the city, and said: 'Sit ye down
here.' And they sat down.

ג וַיֹּאמֶר, לַנָּאֵל, חֲלֹקֶת הַשָּׂדֶה, 3 And he said unto the near
אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ: מִכְרָה kinsman: 'Naomi, that is come back
נָעֲמִי, הַשָּׂבָה מִשָּׂדֶה מֹואָב. out of the field of Moab, selleth the
parcel of land, which was our
brother Elimelech's;

ד וַאֲנִי אֶמְרָתִי אֶגְלֶה אֲזַנְךָ 4 and I thought to disclose it unto
לְאֹמֶר, קִנְהָ נֶגֶד הַיֹּשְׁבִים וְנֶגֶד thee, saying: Buy it before them that
זִקְנֵי עַמִּי--אִם-תִּגְאָל גְּאָל, וְאִם-לֹא sit here, and before the elders of my
people. If thou wilt redeem it,
redeem it; but if it will not be

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יְגַאֵל תְּגִידָה לִי וְאָדַע (וְאָדַעָה) redeemed, then tell me, that I may
כִּי אֵין זֹלָתְךָ לְגֹאֲלִי וְאֶנְכִּי know; for there is none to redeem it
אֶחָרֶיךָ; וַיֹּאמֶר, אֶנְכִּי אֶגְאֹל. beside thee; and I am after thee.'
And he said: 'I will redeem it.'

It actually looks like Boaz sort of tricked the “near kinsman.” He said, “now the parcel of land ...” and the guy said, “I want that land. I’m going to claim it.” But Boaz continued: “Oh, by the way, there’s a woman here thrown into the deal, and you have to marry her. She goes with the package.” Then the “near kinsman” said, “Oh, I can’t do that.” He didn’t want to mess up his own children’s inheritance. So he said, “No, thank you. I don’t think I’ll do that.”

So Boaz was in a position to accept the role of kinsman-redeemer.

“redeem גָּאֹל,” Brown-Driver-Briggs

גָּאֹל verb redeem, act as kinsman

1. act as kinsman, do the part of next of kin ..., גָּאֹל kinsman

- a. in taking a kinsman’s widow
- b. in redeeming from bondage
- c. in redeeming a field
- d. claim as kinsman
- e. the avenger of blood

2. redeem, by payment of value assessed, of consecrated things, by the original owner³²

Jesus, Yeshua יֵשׁוּעָה is our Kinsman-Redeemer. Boaz is a perfect type of Jesus.

The Blessing

Blessings are very important in Jewish culture. Special blessings are spoken over those celebrating birthdays and weddings and other such occasions. Note the honor given Tamar in the wedding blessing spoken over the seed of the union of Boaz and Ruth.

³² “redeemer גָּאֹל,” *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, (1906; Reprint, Oxford: Clarendon Press, 2000), 407–408. Accessed August 3, 2021.
<https://hebrewcollege.edu/wp-content/uploads/2018/10/BDB.pdf>
or <https://biblehub.com/hebrew/1350.htm>

Ruth 4:10-12, 16-17 רות JPS 1917

י וְגַם אֶת-רוּת הַמֹּאבִּיטָה אִשְׁתִּי
מִחֲלוֹן קְנִייתִי לִי לְאִשָּׁה, לְהַקִּים
שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ, וְלֹא-יִכָּרֵת
שֵׁם-הַמֵּת מֵעַם אֲחִיו, וּמִשְׁעַר
מְקוֹמוֹ: עֵדִים אַתֶּם, הַיּוֹם.

10 Moreover Ruth the Moabite, the wife of Mahlon, have I acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day.'

יא וַיֹּאמְרוּ כָל-הָעָם אֲשֶׁר-בַּשַּׁעַר,
וְהַזְקֵנִים--עֵדִים; וַתֵּן יְהוָה אֶת-
הָאִשָּׁה הַבָּאָה אֶל-בֵּיתְךָ, כְּרַחֵל
וּכְלֵאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת-בֵּית
יִשְׂרָאֵל, וַעֲשֵׂה-חַיִּל בְּאַפְרָתָה,
וּקְרָא-שֵׁם בְּבֵית לָחֶם.

11 And all the people that were in the gate, and the elders, said: 'We are witnesses. The LORD make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephrath, and be famous in Beth-lehem;

יב וַיְהִי בֵיתְךָ כְּבֵית פֶּרֶץ, אֲשֶׁר-
יָלְדָה תָמָר לַיהוּדָה--מִן-הַזֶּרַע,
אֲשֶׁר יָתַן יְהוָה לָךְ, מִן-הַנְּעֻרָה,
הַזֹּאת.

12 and let thy house be like the house of Perez, whom Tamar bore unto Judah, of the seed which the LORD shall give thee of this young woman.'

The Righteous Line

טז וַתִּקַּח נְעָמִי אֶת-הַיֶּלֶד
וַתִּשְׁתַּחֲוֶה בְּחִיקָהּ, וַתְּהִי-לוֹ לְאִמָּנָה.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

יז וַתִּקְרָאנָה לוֹ הַשְּׂכֵנֹת שֵׁם
לֵאמֹר, יֶלֶד-בֶּן לְנְעָמִי; וַתִּקְרָאנָה
שְׁמוֹ עֹבֵד, הוּא אָבִי-יֵשׁוּ אָבִי
דָּוִד. {פ}

17 And the women her neighbours gave it a name, saying: 'There is a son born to Naomi'; and they called his name Obed; he is the father of Jesse, the father of David.

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*The Lineage of the Messiah***Matthew 1:1–6 KJV**

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matt. 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Matt. 1:3 And Judas begat Phares and Zara of **Thamar**; and Phares begat Esrom; and Esrom begat Aram;

Matt. 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Matt. 1:5 And Salmon begat Booz of **Rachab**; and Booz begat Obed of **Ruth**; and Obed begat Jesse;

Matt. 1:6 And Jesse begat David the king; and David the king begat Solomon of **her** [Bat Sheva] *that had been the wife of Urias*;

David was anointed king of Israel in Hebron, which served as his capital for seven and a half years. That is where the tombs of Jesse and Ruth are located.

<https://hebronfund.org/tomb-of-ruth-and-jesse-great-grandmother-and-father-of-king-david/>

A related website is <http://en.hebron.org.il/>

Hebron is currently controlled by the Palestinian Authority (PA). About 215,000 PA Arabs and about 1,000 Jews live in historically Jewish-owned areas.

The One watching over the Seed moves it into the area where the Redeemer of mankind would be born: Bethlehem *Bet Lechem* בֵּית לֶחֶם (House of Bread). Now He is not only marking the people through whom the Seed would come, but He is also marking the place of its revealing.

Micah 5:2–3 KJV

Mic. 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Mic. 5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

The lambs which were bred for use in Temple worship (sacrifice) were born in this area.

Hannah and Her Magnificent Prophetic Prayer

Israel was in a dire situation. Eli was the judge that came after Sampson. He was also the High Priest and the leader of the nation. The Tabernacle and the governmental center of the nation was then at Shiloh. (Joshua had set up the Tabernacle in Shiloh and there it remained for 369 years.)

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At this time, Eli was very old, and Israel had fallen to a low spiritual condition. Eli's sons were wicked. They stole the best offerings of the people and had illicit relations with the women who served in the Levitical worship. Israel's enemies, especially the Philistines, were strong against them. It was at this point that the Lord placed an intense desire in the heart of a barren woman: Hannah.

As we have pointed out, when God had a plan to use a certain child mightily in Israel, He often closed the mother's womb. That way, the child would be born of the desire of the spirit and faith, rather than just the desire of the flesh. This is the case with Hannah.

Hannah (*Channah* חַנָּה) was probably the first wife of Elkanah. She remained childless for ten years according to Hebrew sources. It may have been after that time that he took a second wife, who proved fruitful. However, Hannah remained the love of his heart.

Elkanah was a Levite (1 Chronicles 6:23-27). They resided in the inheritance of the tribe of Ephraim in a Levitical city.

1 Samuel 1:1-3, 8-11 א שְׁמוּאֵל JPS 1917

- | | |
|--|---|
| <p>א וַיְהִי אִישׁ אֶחָד מִן-הֶרְמָתִים.
צוֹפִים--מֵהָר אֶפְרַיִם; וּשְׁמוֹ
אֶלְקָנָה בֶּן-יֵרֹחָם בֶּן-אֵלִיהוּא, בֶּן-
תְּחוּ בֶן-צוּף--אֶפְרַתִּי.</p> | <p>1 Now there was a certain man of Ramathaim-zophim, of the hill-country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.</p> |
| <p>ב וְלוֹ, שְׁתֵּי נָשִׁים--שֵׁם אַחַת
חַנָּה, וְשֵׁם הַשֵּׁנִית פְּנִינָה; וַיְהִי
לְפְנִינָה יִלְדִים, וּלְחַנָּה אֵין
יִלְדִים.</p> | <p>2 And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.</p> |
| <p>ג וַעֲלָה הָאִישׁ הַהוּא מֵעִירוֹ
מִיָּמִים יְמִימָה, לְהִשְׁתַּחֲוֹת וּלְזַבֵּחַ
לַיהוָה צְבָאוֹת בְּשִׁילָה; וְשָׁם שְׁנֵי
בְנֵי-עֲלִי, חֹפְנִי וּפְנִיחָס, כֹּהֲנִים,
לַיהוָה.</p> | <p>3 And this man went up out of his city from year to year to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were there priests unto the LORD.</p> |

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ח וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁתָּה, חֲנָה
לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי,
וְלָמָּה, יֵרַע לְבָבְךָ: הֲלוֹא אֲנֹכִי
טוֹב לָךְ, מֵעֶשְׂרָה בָּנִים.

8 And Elkanah her husband said unto her: 'Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?'

ט וַתִּקָּם חֲנָה, אַחֲרֵי אֲכָלָהּ
בְּשִׁלֹּה וְאַחֲרֵי שָׁתָה; וַעֲלִי הַכֹּהֵן,
יָשָׁב עַל-הַכִּסֵּא, עַל-מְזוּזַת, הַיֵּכָל
יְהוָה.

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk--now Eli the priest sat upon his seat by the door-post of the temple of the LORD;

י וְהָיָא, מָרַת נַפְשׁ; וַתַּתְּפֹּל עַל-
יְהוָה, וּבְכָה תִּבְכֶּה.

10 and she was in bitterness of soul--and prayed unto the LORD, and wept sore.

יא וַתִּדְּר נָדָר וַתֹּאמֶר, יְהוָה
צְבָאוֹת אֱ-רָאָה תִּרְאֶה בְּעֵינִי
אֲמַתְךָ וְיִזְכְּרֵנִי וְלֹא-תִשְׁכַּח אֶת-
אֲמַתְךָ, וְנָתַתָּה לְאֲמַתְךָ, זָרַע
אֲנָשִׁים--וְנָתַתִּיו לַיהוָה כָּל-יְמֵי
חַיָּיו, וּמִזִּרְהָ לֹא-יַעֲלֶה עַל-רֹאשׁוֹ.

11 And she vowed a vow, and said: 'O LORD of hosts, if Thou wilt indeed look on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.'

Hannah was the first human being to address God by the Name of
יְהוָה צְבָאוֹת Jehovah Tzevaoth Lord of Hosts.

יְהוָה צְבָאוֹת—Jehovah Tzevaoth—Yehovah of Hosts (Armies, Legions)

“צְבָאָה,” Brown-Driver-Briggs

“[From the root] צָבָא, wage war ... Sebaoth God of the battle array ...”³³

David Baron, *Zechariah: A Commentary on His Visions and Prophecies*

... "Jehovah of Hosts, who, while Lord of all things, at whose call all created forces must marshall themselves as if for war ..."³⁴

³³ Brown-Driver-Briggs, 2029, 2031.

³⁴ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; Reprint, Grand Rapids, MI: Kregel Publications, 2001), 11.

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Brim Note: As LORD of hosts, His armies include angelic hosts, stars, hailstones, and the elements, as well as Israel and the Church.

She, perhaps, was of the tribe of Levi. The Levites were the tribe separated to the service (worship) of the Lord.

Romans 12:1 KJV I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans 12:1 AMPC I appeal to you therefore, brethren, *and* beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service *and* spiritual worship.

E.W. Bullinger, *Companion Bible Appendix 190*

II. 3. *latreia*. Occ. five times, transl. "service", or "divine service".³⁵

Moses came down from the mountain and discovered the debacle of the golden calf. In the ensuing acts of judgment and repentance, he put forth the challenge, "Who is on the Lord's side?" The whole tribe of Levi committed themselves to the Lord's side. They were forgiven.

The women of the Levites served and lived in the Tabernacle or Temple area. Hannah's Song was, no doubt, ministered in public assembly somewhere in the Tabernacle area.

Hannah was the first person to address God by the Name of *Jehovah Tzevaoth* "Lord of Hosts."

יְהוָה צְבָאוֹת—*Jehovah Tzevaoth*—Yehovah of Hosts (Armies, Legions)

"*tsaba צְבָא*," Brown-Driver-Briggs

"[From the root] *צָבָא*, wage war ... *Sebaoth God of the battle array* ..." ³⁶

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³⁵ E.W. Bullinger, *Companion Bible, Appendix 190* (1922; Reprint, Grand Rapids, MI: Kregel, 1999), 209.

³⁶ *Brown-Driver-Briggs*, 2029, 2031.

³⁷ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; Reprint, Grand Rapids, MI: Kregel Publications, 2001), 11.

1 Samuel 1:12-18, 20, 24-28 א שְׁמוּאֵל JPS 1917

יב וְהָיָה כִּי הִרְבֹּתָהּ, לְהִתְפַּלֵּל
לִפְנֵי יְהוָה; וְעָלִי, שָׁמַר אֶת-פִּיהָ.
12 And it came to pass, as she prayed
long before the LORD, that Eli
watched her mouth.

יג וַחֲנָה, הִיא מְדַבֶּרֶת עַל-לִבָּהּ--
רַק שִׁפְתֶיהָ נָעוּת, וְקוֹלָהּ לֹא
יִשְׁמָע; וַיַּחֲשֹׁבֶהָ עָלֵי, לְשֹׁכְרָה.
13 Now Hannah, she spoke in her
heart; only her lips moved, but her
voice could not be heard; therefore,
Eli thought she had been drunken.

יד וַיֹּאמֶר אֵלֶיהָ עָלִי, עַד-מָתִי
תִשְׁתַּכְרִין; הֲסִירִי אֶת-יַיִנְךָ,
מֵעַלֶיךָ.
14 And Eli said unto her: 'How long
wilt thou be drunken? put away thy
wine from thee.'

טו וַתַּעַן חֲנָה וַתֹּאמֶר, לֹא אֲדֹנִי,
אִשָּׁה קִשְׁת-רוּחַ אֲנִכִּי, וַיֵּינִן וְשָׁכַר
לֹא שָׁתִיתִי; וְאֶשְׁפֹּךְ אֶת-נַפְשִׁי,
לִפְנֵי יְהוָה.
15 And Hannah answered and said:
'No, my lord, I am a woman of a
sorrowful spirit; I have drunk neither
wine nor strong drink, but I poured
out my soul before the LORD.'

טז אַל-תִּחַסֵּן, אֶת-אֲמָתְךָ, לִפְנֵי,
בֵּת-בְּלִיעַל: כִּי-מְרֹב שִׁיחִי
וּכְעָסִי, דִּבַּרְתִּי עַד-הַנֶּה.
16 Count not thy handmaid for a
wicked woman: for out of the
abundance of my complaint and my
vexation have I spoken hitherto.'

יז וַיַּעַן עָלֵי וַיֹּאמֶר, לְכִי לְשָׁלוֹם;
וַאֲלֹהֵי יִשְׂרָאֵל, יִתֵּן אֶת-שְׁלָתְךָ,
אֲשֶׁר שָׁאַלְתָּ, מִעַמּוֹ.
17 Then Eli answered and said: 'Go
in **peace**, and the God of Israel grant
thy petition that thou hast asked of
Him.'

יח וַתֹּאמֶר, תִּמְצָא שִׁפְחָתְךָ חֵן
בְּעֵינֶיךָ; וַתֵּלֶךְ הָאִשָּׁה לְדֶרֶכָהּ
וַתֹּאכַל, וּפָנֶיהָ לֹא-הָיוּ-לָהּ עוֹד.
18 And she said: 'Let thy servant find
favour in thy sight.' So the woman
went her way, and did eat, and her
countenance was no more sad.

This was one of the most powerful prayers ever prayed and it was prayed quietly.

MOTHERS OF DESTINY

כ וַיְהִי לְתַקְפוֹת הַיָּמִים, וַתַּהַר
חַנָּה וַתֵּלֶד בֶּן; וַתִּקְרָא אֶת-שְׁמוֹ
שְׁמוּאֵל, כִּי מִיְהוָה שְׁאֵלָתוֹ.

20 And it came to pass, when the time was come about, that Hannah conceived, and bore a son; and she called his name **Samuel**: 'because I have asked him of the LORD...

כד וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר נָמְלָתָהּ,
בְּפָרִים שְׁלֹשָׁה וְאַיֶּפֶה אַחַת קֶמַח
וְנֵבֶל יֵין, וַתִּבְאֶהוּ בֵּית-יְהוָה, שָׁלוֹ;
וְהַנְּעַר, נָעַר.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of the LORD in Shiloh; and the child was young.

כה וַיִּשְׁחָטוּ, אֶת-הַפָּר; וַיָּבֵאוּ אֶת-
הַנְּעַר, אֶל-עֲלִי.

25 And when the bullock was slain, the child was brought to Eli.

כו וַתֹּאמֶר בִּי אֲדֹנָי, חַי נַפְשִׁי;
אֲדֹנָי; אֲנִי הָאִשָּׁה, הַנִּצָּבֶת עִמָּכָה
בְּזֶה, לְהִתְפַּלֵּל, אֶל-יְהוָה.

26 And she said: 'Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

כז אֶל-הַנְּעַר הַזֶּה, הִתְפַּלֵּלְתִּי;
וַיִּתֵּן יְהוָה לִי אֶת-שְׁאֵלָתִי, אֲשֶׁר
שְׁאֵלְתִּי מֵעַמּוֹ.

27 For this child I prayed; and the LORD hath granted me my petition which I asked of Him;

כח וְגַם אֲנֹכִי, הִשְׁאֵלְתִּהוּ לִיהוָה,
כָּל-הַיָּמִים אֲשֶׁר הָיָה, הוּא שְׁאוּל
לִיהוָה; וַיִּשְׁתַּחֲוֶה שָׁם, לִיהוָה.

28 therefore I also have lent him to the LORD; as long as he liveth he is lent to the LORD.' And he worshipped the LORD there.

{ס}

MOTHERS OF DESTINY

1 Samuel 2:1-2, 5, 10 א שְׁמוּאֵל JPS 1917

א וַתִּתְפַּלֵּל חַנָּה, וַתֹּאמֶר,
עֲלֵץ לִבִּי בַיהוָה, רָמָה קַרְנִי
בַיהוָה; רָחַב פִּי עַל-אֹיְבֵי, כִּי
שִׂמְחָתִי בִישׁוּעָתְךָ. 1 And Hannah prayed, and said: my
heart exulteth in the LORD, my horn is
exalted in the LORD; my mouth is
enlarged over mine enemies; because
I rejoice in Thy salvation.

ב אֵין-קָדוֹשׁ כִּיהוָה, כִּי אֵין
בְּלִתֵּיךָ; וְאֵין צוּר, כְּאַלֹהֵינוּ. 2 There is none holy as the LORD, for
there is none beside Thee; neither is
there any rock like our God.

ה שְׂבָעִים בְּלָחֶם נִשְׁכְּרוּ,
וְרַעֲבִים חָדְלוּ, עַד-עֲקָרָה
יָלְדָה שְׁבַעָה, וְרַבַּת בָּנִים
אֲמָלְלָה. 5 They that were full have hired out
themselves for bread; and they that
were hungry have ceased; while the
barren hath borne seven, she that had
many children hath languished.

י יִהְיֶה יַחַתּוֹ מְרִיבּוֹ, עָלָיו
בַּשָּׁמַיִם יִרְעַם--יִהְיֶה, יָדִין
אֲפָסִי-אֶרֶץ; וַיִּתֵּן-עֹז לְמַלְכוֹ,
וַיִּרֶם קֶרֶן מְשִׁיחוֹ. {פ} 10 They that strive with the LORD
shall be broken to pieces; against
them will He thunder in heaven; the
LORD will judge the ends of the earth;
and He will give strength unto His
king, and exalt the horn of His
anointed.

Samuel, the son her prayer birthed, was the leader Israel desperately needed at that time. But her prayers birthed more than the immediate leader. First Samuel 2:5 says that Hannah bore seven. However, 1 Samuel 2:21 records only six children born to her.

1 Samuel 2:21 א שְׁמוּאֵל JPS 1917

כא כִּי-פָקַד יְהוָה אֶת-חַנָּה, וַתֵּהָר וַתֵּלֶד שְׁלֹשָׁה-בָנִים וּשְׁתֵּי בָנוֹת; וַיִּגְדַּל הַנֶּעֶר שְׁמוּאֵל, עִם-יְהוָה. {ס}

21 So the LORD remembered Hannah, and she conceived, and bore three sons and two daughters. And the child Samuel grew before the LORD.

So who was the seventh child? For the answer we must go back to the prophetic prayer in verse 10. She birthed the King Messiah—the ultimate leader for Israel and the world. She was the first one to mention the coming “Messiah.” Her own son would be the one who anointed King David, whose great-grandmother was Ruth.

Brim Note: Many Christians do not realize the Lord had spoken through Moses that Israel would have a king (Deuteronomy 17:14–15). It was in the plan of God. However, they were not to have a king until they were settled in the Land, and all was well. He was to have come to the position in peace after God had conquered all their enemies and given them the Land. Their error was in demanding a king before the time. An Anointed King was in God’s plan, and we know who He is.

Deuteronomy 17:14–15 ESV

Deut. 17:14 “When you come to the land that the Lord your God is giving you, and you possess it and dwell in it and then say, ‘I will set a king over me, like all the nations that are around me,’

Deut. 17:15 you may indeed set a king over you whom the Lord your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother.

I think the misunderstanding may come from the poor translation of the Hebrew words in the King James Version. The English Standard Version translates it well.

Women in the Old Testament Levitical Priesthood

Hannah’s Song was, no doubt, ministered in public assembly somewhere in the tabernacle area. She, perhaps, was of the Levitical priesthood.

SESSION 10 ENDS HERE

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LESSON 9 CONTINUES IN SESSION 11

MOTHERS OF DESTINY

SESSION 11 BEGINS HERE

Women in the Old Testament Levitical Priesthood

The women of the Levites served in the worship, particularly in song. (It's hard to sing with your mouth shut.)

Hannah's Song was, no doubt, ministered in public assembly somewhere in the tabernacle area. Joshua had set up the Tabernacle in Shiloh and there it remained for 369 years.

Hannah, like her husband, was of the Levitical priesthood.

The Levites were the tribe separated to the service (worship) of the Lord. When Moses came down from the mountain and discovered the debacle of the golden calf, in the ensuing acts of judgment and repentance, he put forth the challenge, "Who is on the Lord's side?" The whole tribe of Levi committed themselves to the Lord's side.

Exodus 32:26 KJV Then Moses stood in the gate of the camp, and said, *Who is on the Lord's side? let him come* unto me. And all the sons of Levi gathered themselves together unto him.

The women of the Levites served in the worship, particularly in song.

2 Chronicles 35:25 KJV And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

One of the leading families David set up to minister in worship and singing was the family of Heman.

1 Chronicles 6:31–33 KJV

1 Chr. 6:31 ¶ And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had rest.

1 Chr. 6:32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their office according to their order.

1 Chr. 6:33 And these *are* they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

1 Chronicles 25:4–6 KJV

1 Chr. 25:4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

1 Chr. 25:5 All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. **And God gave to Heman fourteen sons and three daughters.**

1 Chr. 25:6 All these *were* under the hands of their father for song *in the house of the Lord*, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

MOTHERS OF DESTINY

The singers lived in the chambers of the Tabernacle or the Temple (1 Chronicles 9:33). They also served there in those holy places.

1 Samuel 1:3 KJV And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, *were* there.

1 Samuel 2:22 KJV Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation.

1 Samuel 2:22 NASB1995 Now Eli was very old; and he heard all that his sons were doing to all Israel, and how they lay with the **women who served** at the doorway of the tent of meeting.

1 Samuel 2:22 ESV ¶ Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the **women who were serving** at the entrance to the tent of meeting.

SESSION 11 CONTINUES IN LESSON 10

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WOMEN AND THE WORD OF GOD

IN THE TIME OF THE KINGS

SESSION 11 CONTINUES FROM LESSON 9

David was the king of God's choice. His royal Line was marked out as the Line from which the King Messiah of Hannah's song would come.

Psalms 89:3-4, 34-37 KJV

Psa. 89:3 I have made a covenant with my chosen, I have sworn unto David my servant,

Psa. 89:4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Psa. 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Psa. 89:35 Once have I sworn by my holiness that I will not lie unto David.

Psa. 89:36 His seed shall endure for ever, and his throne as the sun before me.

Psa. 89:37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Remember, Satan is always after this righteous Line. If he can stop the covenant Word of God from coming to pass even once, he can defeat God. It would appear that he had almost succeeded, but he could not.

In the Torah, God placed special emphasis upon the behavior required of the kings of Israel. Each one was to have his own copy of the Torah which he had written himself. He was supposed to keep it with himself and read it continually. In that Torah were harsh warnings against idol worship and particularly against burning their children in the evil fires of the worship of false gods such as Molech.

Leviticus 18:21 KJV And thou shalt not let any of thy seed **pass through the fire** to Molech, neither shalt thou profane the name of thy God: I *am* the Lord.

Deuteronomy 18:10 KJV There shall not be found among you *any one* that maketh his son or his daughter to **pass through the fire**, or that useth divination, or an observer of times, or an enchanter, or a witch.

(**Emphasis** added on both Scriptures.)

The Canaanites would often sacrifice babies to their gods by “passing them through the fire.” The ultimate way for them to appease the gods was for the king to sacrifice his own son. Then you really knew that that king was serious in his worship, and you would get a good crop. So God told them, “You don’t do that.” They weren’t even in the Promised Land yet. They were still over on the other side of Jordan with Moses, and God tells them, “Don’t do it!” They hadn’t been around anybody who practiced child sacrifice. The Egyptians didn’t do that. They hadn’t been around any

IN THE TIME OF THE KINGS

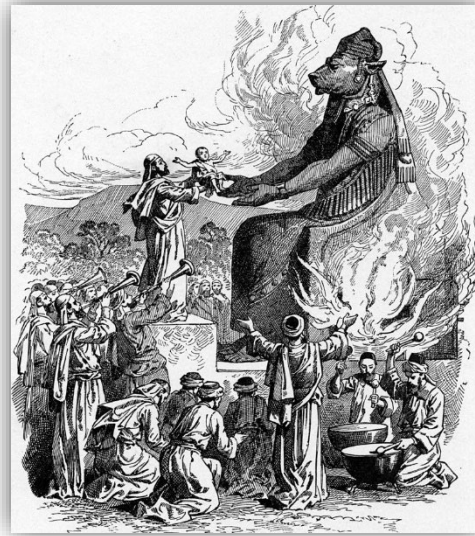
of these Canaanite gods that demanded the burning of children. Still, God warned them, but they did it anyway.

God Sent Prophets

God sent prophets to warn them where their backslidings would lead.

Jeremiah 2:19 KJV Thine own wickedness shall correct thee, and thy **backslidings** shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear *is* not in thee, saith the Lord God of hosts. (**emphasis added**)

The prophet Jeremiah warned the people of Judah that their backslidings would bring judgement upon them. They would reap what they had sown. The statue of Molech was basically a big black furnace with hinged arms that reached out. They would build a fire inside of the idol and place a baby on the arms; ultimately, the baby would end up in the fiery furnace of the idol. Unfortunately, it was a common practice. Even the kings of Israel, David's line, were guilty of this abomination.



"Offering to Molech" in Bible Pictures and What They Teach Us, by Charles Foster, 1897. Public Domain.

Divided Kingdoms

When Solomon died, he left no obvious heir. The Kingdom of Israel divided. The Northern Kingdom was known as Israel. It was always rebellious and idolatry was rampant. The Southern Kingdom was known as Judah.

Ahab and Jezebel ruled the Northern Kingdom (Israel) from 874 to 853 B.C.

2 Kings 8:16-19 KJV

2 Kings 8:16 And in the fifth year of Joram [king of Israel] the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, **Jehoram** the son of Jehoshaphat king of Judah began to reign [in Judah].

2 Kings 8:17 Thirty and two years old was he when he began to reign; and **he reigned eight years in Jerusalem.**

2 Kings 8:18 And he walked in the way of the kings of Israel, as did the house of Ahab: for **the daughter of Ahab was his wife**: and he did evil in the sight of the Lord.

2 Kings 8:19 Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.

IN THE TIME OF THE KINGS

Jehoram, king of Judah, took as his wife a daughter of Ahab, the wicked king of Israel. She influenced him to walk in the idol-worshipping ways of Ahab and Jezebel.

Jezebel's aim was to turn Israel into a whole nation of worshippers of Baal rather than Jehovah.

On Mt. Carmel, the prophet Elijah challenged what the evil Queen Jezebel was trying to do in Israel. The kingdom hadn't had any rain for more than three years. That was a slam against the Canaanite god Baal, who supposedly was the god of the rain.

The Canaanites in the Land who worshipped Baal convinced many of the Jews that he was the one that sent rain on their crops. They told the Jews, "Jehovah's OK down there where you have the Nile River rising and falling, but now up here we have to depend upon rain—seasonal rain—and the god that gives us that is Baal." The result was that many of the Jews would still worship Jehovah, but they'd make themselves a little grove of trees near the garden and put a little Baal altar in there. They tried to mix the worship of God with the worship of Baal.

Jezebel was quite successful in leading the Northern Kingdom of Israel into Baal worship. (Note: The Northern Kingdom was conquered and carried away about 130 years later by the Assyrians in 722 B.C. because they turned totally into idol worship.)

DIVIDED KINGDOM									
JUDAH				ISRAEL					
Years	King	Begin/End	Prophet	Scripture	Years	King	Begin/End	Prophet	Scripture
931-913	Rehoboam (son)	👎/👎	Shemaiah	I Kings 12,14 2 Chron 10-12	931-910	Jeroboam I (servant)	👎/👎	Ahijah	I Kings 12-14 2 Chron 10
913-911	Abijah (son)	👎/👎		I Kings 15 2 Chron 13					
911-870	Asa (son)	👍/👍	Hanani	I Kings 15 2 Chron 14-16	910-909	Nadab (son)	👎/👎		I Kings 15
					909-886	Baasha	👎/👎	Jehu	I Kings 16
					886-885	Elah (son)	👎/👎		I Kings 16
					885	Zimri (captain)	👎/👎	Micaiah Elijah I Ki 17-19, 21 2 Kings 1-2	I Kings 16
					885-874	Omri (captain)	👎/👎		I Kings 16
					874-853	Ahab (son)	👎/👎		I Kings 17 2 Chron 18
870-848	Jehoshaphat (son)	👍/👍		I Kings 22 2 Chron 17-20	853-852	Ahaziah (son)	👎/👎	Elisha I Kings 19 2 Kings 2-9 2 Kings 13	I Kings 22 2 Chron 18
848-841	Jehoram (son)	👎/👎	Obadiah (?)	2 Kings 8 2 Chron 21	852-841	Joram (son of Ahab)	👎/👎		2 Kings 3
841	Ahaziah (son)	👎/👎		2 Kings 8-9 2 Chron 21	841-814	Jehu (captain)	👎/👎		2 Kings 9-10
841-835	Athaliah (mother)	👎/👎		2 Kings 11 2 Chron 22-23	814-798	Jehoahaz (son)	👎/👎		2 Kings 13
835-796	Joash (son of Ahaziah)	👍/👎	Joel	2 Kings 11-12 2 Chron 23-24	798-782	Jehoash (son)	👎/👎		2 Kings 13-14
796-767	Amaziah (son)	👍/👎		2 Kings 14 2 Chron 25	782-753	Jeroboam II (son)	👎/👎		2 Kings 14

Jehoram, the king of Judah, married Athaliah, the daughter of Ahab and Jezebel. The enemy's plan was to turn the people of Judah into worshippers of Baal also. He intended to get rid of the Line of David and end their reign.

IN THE TIME OF THE KINGS

Satan's plan was to take over both the Northern Kingdom (Israel) and the Southern Kingdom (Judah)."

2 Kings 8:25-28 KJV

2 Kings 8:25 In the twelfth year of **Joram the son of Ahab king of Israel** did **Ahaziah [king of Judah]** the son of **Jehoram king of Judah** begin to reign.

2 Kings 8:26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And **his mother's name was Athaliah, the daughter of Omri king of Israel.**

2 Kings 8:27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab: for **he was the son in law of the house of Ahab.**

2 Kings 8:28 And he [Ahaziah, king of Judah] went with Joram [king of Israel] the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram (**emphasis added**).

"daughter of Omri"

בַּת־עֲמֹרִי *bath Omri* The Hebrew word *bat* can mean either "daughter" or "granddaughter."

Jehoram was a king of Judah. He had a son named Ahaziah who succeeded him. Jehoram, like many kings, had many wives. One of them was Athaliah. She was the daughter of Omri, king of Israel.

Ahaziah was the son of Jehoram and Athaliah. Ahaziah succeeded his father to the throne. He reigned only one year. He did evil. He was the son-in-law of the house of Ahab and walked in his ways. He went out to battle with his relative, Joram, the son of Ahab, and he was killed.

Satan, through Jezebel, succeeded in turning the Northern Kingdom completely against the worship of Yehovah. He worked through her relative, the wicked Athaliah, to do the same with the kingdom of Judah and to attempt to completely wipe out the righteous line.

2 Kings 11:1-3 KJV

2 Kings 11:1 And when **Athaliah the mother of Ahaziah** saw that her son was dead, she arose and destroyed all the seed royal.

So her aim was Satan's aim: wiping out the royal Line. Satan was sure they were keeping God's Word from coming to pass. He thought there would be no more seed royal.

2 Kings 11:2 But **Jehosheba, the daughter of king Joram [by another mother], sister of Ahaziah, took Joash the son of Ahaziah, and stole him** from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from **Athaliah**, so that he was not slain.

2 Kings 11:3 And **he was with her hid in the house of the Lord [the Temple] six years.** And **Athaliah** did reign over the land (**emphasis added**).

IN THE TIME OF THE KINGS

God used this righteous woman Jehosheba, who was married to a priest (2 Chronicles 22:11) to protect the baby Joash and to keep him alive. In doing this, she preserved the Line of the royal seed through him. They hid him in the Temple chambers, in the living quarters of those who served the Lord.

Athaliah ruled during the time that the child was hidden. She did everything she could to distract the people from the worship of Jehovah and get them to worship Baal.

2 Kings 11:4–14, 20 KJV

2 Kings 11:4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

Jehoiada the priest called for key military, religious, and other influential leaders to come to the Temple in Jerusalem. There he revealed to them that a rightful heir to David's throne had survived the purge perpetrated by Athaliah years earlier. The child, Joash, is just seven years old. Jehoiada then laid out the plan for officially getting the young Joash installed as the rightful king.

2 Kings 11:5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

2 Kings 11:6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

2 Kings 11:7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.

2 Kings 11:8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

Guards were charged with protecting the boy-king from assassination. No one who was unauthorized would be permitted to get near the king.

2 Kings 11:9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

2 Kings 11:10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the Lord.

2 Kings 11:11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

2 Kings 11:12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

IN THE TIME OF THE KINGS

Now, they made a lot of noise. They were so happy. They were so thrilled. They've got music going, trumpets, praising. And Athaliah hears it. She says, "Something is up over down there by the Temple."

2 Kings 11:13 ¶ And when **Athaliah** heard the noise of the guard *and* of the people, she came to the people into the temple of the Lord.

2 Kings 11:14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and **Athaliah** rent her clothes, and cried, Treason, Treason.

| Athaliah was obviously displeased with what was going on at the Temple.

2 Kings 11:20 And all the people of the land rejoiced, and the city was in quiet: and they slew **Athaliah** with the sword *beside* the king's house (**emphasis added**).

Athaliah, "in cahoots" with the house of Ahab, aimed to have the Southern Kingdom of Judah to become worshippers of Baal and to be rid of the worship of Yahweh.

Satan got as close as he could through the nation's sins and weakness, but he could not stop the covenant word of God then—or now! So Joash (also referred to as Jehoash) reigned in Judah from 835–796 B.C. About 200 years later, another good king, the young Josiah, would reign on the throne of Judah.

Good King Josiah (640–608 B.C.) and Huldah the Prophetess

2 Chronicles 34:1–3 ESV

2 Chr. 34:1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem.

2 Chr. 34:2 And he did what was right in the eyes of the Lord, and walked in the ways of David his father; and he did not turn aside to the right hand or to the left.

2 Chr. 34:3 For in the eighth year of his reign, while he was yet a boy [16], he began to seek the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, and the carved and the metal images.

E.W. Bullinger, *Companion Bible*

Doubtless Zephaniah and Jeremiah were used in influencing Josiah. Both prophesied during his reign. Zephaniah began in first year of Josiah; Jeremiah in his thirteenth year ...³⁸

2 Chronicles 34:4 ESV And they chopped down the altars of the Baals in his presence, and he cut down the incense altars that stood above them. And he broke in pieces the Asherim and the carved and the metal images, and he made dust of them and scattered it over the graves of those who had sacrificed to them.

³⁸ E.W. Bullinger, *Companion Bible* (1922; Reprint, Grand Rapids, MI: Kregel, 1999), 610.

IN THE TIME OF THE KINGS

| **Brim note:** The cleansing went throughout the land.

2 Chronicles 34:8, 14 ESV

2 Chr. 34:8 Now in the eighteenth year of his reign [at age 26], when he had cleansed the land and the house, he sent [certain leaders] ... to repair the house of the Lord his God [the Temple].

2 Chr. 34:14 While they were bringing out the money that had been brought into the house of the Lord, Hilkiah the priest found the Book of the Law of the Lord given through Moses.

| **Brim Note:** They found the Temple copy of the Torah. Probably the original, written by Moses and kept with the ark.

| So they read it and took it to the king and read it to him. As a sign of mourning King Josiah tore his clothes.

2 Chronicles 34:19–22 ESV

2 Chr. 34:19 And when the king heard the words of the Law, he tore his clothes.

2 Chr. 34:20 And the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the secretary, and Asaiah the king's servant, saying,

2 Chr. 34:21 “Go, inquire of the Lord for me and for those who are left in Israel and in Judah, concerning the words of the book that has been found. For great is the wrath of the Lord that is poured out on us, because our fathers have not kept the word of the Lord, to do according to all that is written in this book.”

| **Brim Note:** Josiah heard the Word of the Lord and knew they were in trouble. They had read to him, among other chapters, Deuteronomy 28 which included the blessings and the cursings.

| After he heard them, he tore his clothes. He said, “Lord, God, I’m repenting. I’m sorry for this!” So he called these high-up people, and he said, “Go inquire of the Lord for me” (verse 21 above).

| He knows they worshipped idols. He knows they’ve offered their babies in the fire. Jeremiah told him. Jeremiah told them him pretty straight what they did.

2 Chr. 34:22 So Hilkiah and those whom the king had sent went to Huldah the prophetess, the wife of Shallum the son of Tokhath, son of Hasrah, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter) and spoke to her to that effect.

| Jeremiah and Zephaniah were alive and ministering, but they don’t go to these men. The king and his closest advisors sought out Huldah, the prophetess, for this great matter of import. Evidently, they were familiar with her ministry. They knew that they would hear the voice of the Lord through her. (And she’s a woman.)

IN THE TIME OF THE KINGS

The city was divided into sections. She lived with her husband in the second quarter, where wise men and prophets and the keepers of the wardrobe lived.

2 Chronicles 34:23–33 ESV

2 Chr. 34:23 And she said to them, “Thus says the Lord, the God of Israel: ‘Tell the man who sent you to me,

2 Chr. 34:24 Thus says the Lord, Behold, I will bring disaster upon this place and upon its inhabitants, all the curses that are written in the book that was read before the king of Judah.

2 Chr. 34:25 Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the works of their hands, therefore my wrath will be poured out on this place and will not be quenched.

2 Chr. 34:26 But to the king of Judah, who sent you to inquire of the Lord, thus shall you say to him, Thus says the Lord, the God of Israel: Regarding the words that you have heard,

2 Chr. 34:27 because your heart was tender and you humbled yourself before God when you heard his words against this place and its inhabitants, and you have humbled yourself before me and have torn your clothes and wept before me, I also have heard you, declares the Lord.

2 Chr. 34:28 Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place and its inhabitants.” And they brought back word to the king.

2 Chr. 34:29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

2 Chr. 34:30 And the king went up to the house of the Lord, with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites, all the people both great and small. And he read in their hearing all the words of the Book of the Covenant that had been found in the house of the Lord.

2 Chr. 34:31 And the king stood in his place and made a covenant before the Lord, to walk after the Lord and to keep his commandments and his testimonies and his statutes, with all his heart and all his soul, to perform the words of the covenant that were written in this book.

2 Chr. 34:32 Then he made all who were present in Jerusalem and in Benjamin join in it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

2 Chr. 34:33 And Josiah took away all the abominations from all the territory that belonged to the people of Israel and made all who were present in Israel serve the Lord their God. All his days they did not turn away from following the Lord, the God of their fathers.

Josiah restored the Temple ministry; he kept the Passover

2 Chronicles 35:1 ESV Josiah kept a Passover to the Lord in Jerusalem. And they slaughtered the Passover lamb on the fourteenth day of the first month.

IN THE TIME OF THE KINGS

2 Chronicles 35:18 ESV No Passover like it had been kept in Israel since the days of Samuel the prophet. None of the kings of Israel had kept such a Passover as was kept by Josiah, and the priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem.

SESSION 11 ENDS HERE

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WOMEN AND THE WORD OF GOD

A NATION SAVED Hadassah (Esther)

SESSION 12 STARTS HERE

God's Word Is His Plan

When you are finished with this course, you will have been all through the Bible. The whole Bible. It's a plan. You need to see it **all**. Many, many people don't see a plan. Jerry Savelle said, "They call us 'Word people.' They should call us 'favorite Word people.'" We just pick out Scriptures and preach over and over on them. But you should know the overall plan of God and where you fit in it in this time—and what God is doing.

One Jewish writer said, "We wouldn't know what God was up to if we didn't have the prophets." And Jesus, when walking on the road to Emmaus with those two men, He started with the beginning and He showed them himself in all the prophecies. And He basically said, "You fools; you don't believe what the prophets said" (Luke 24:25). So, just like Peter said, you have to look at the Old Testament prophets to know the overall plan. And it's amazing how many people don't have any idea about the plan of God.

So we know the plan. At least we've seen a part of it. We're thankful for the part we have seen.

The History of Israel

The kings of Israel found themselves in a terrible place. After Solomon died, there was no clear heir. The son who inherited the throne was inadequate to rule the whole kingdom. A servant rebelled and started the Northern Kingdom, with ten tribes, which came to be called Israel. The Southern Kingdom was two tribes, Judah (*Yehuda*) and Benjamin (*Binyamin*), and was called Judea, or we say, Judah.

The Northern Kingdom was comprised of the ten "lost" tribes. They're not lost to God. He's bringing a lot of them back home. It's interesting to meet them in Israel. One example is the Peruvian Jews. They were found high in the mountains of Peru, observing Hebrew customs in spite of having no connection with any other Jews. They were brought to Israel and settled in the mountains there.

Jews have been coming from India and other places. The Bible even says they will come from "the land of Sinim," which is China (Isaiah 49:12). God knows who they are!

A NATION SAVED: HADASSAH (ESTHER)

The Northern Kingdom was conquered and assimilated into Assyria in 722 B.C.

In Romans 11, Paul spoke of the call of God on the Jews and how unbelief had broken off some of the branches. He said in verse 32 that God had “concluded them all in unbelief.” It was as though He had put all of the Jews in a sack of unbelief, as a nation, so that He could have mercy upon them all, as a nation. Did you consider that if the Jews had all become Christians, they would have been assimilated and God’s Word couldn’t have come to pass? He said He’s going to bring them home in the end.

The Babylonian Empire conquered the Southern Kingdom, Judea, in 586 B.C. The Babylonians carried Judea into captivity and they burned down the Temple.

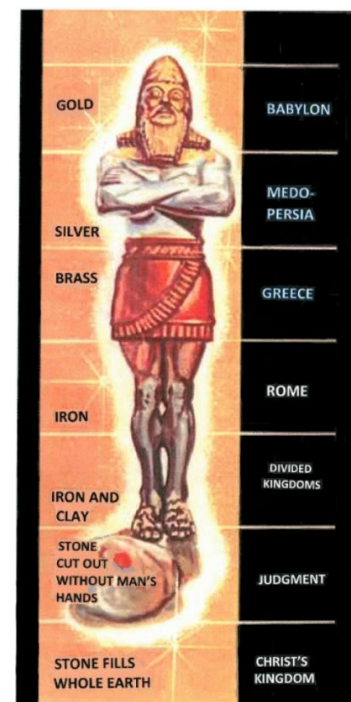
Babylonian Captivity

(See Appendix 1: Image of Nebuchadnezzar's Dream)

Nebuchadnezzar had a dream (interpreted by Daniel) that described the Times of the Gentiles. The Times of the Gentiles began with the Babylonian captivity and will continue until Christ’s kingdom (the stone kingdom) fills the whole Earth.

It started with the Babylonian head, and then they were overthrown by the Medes and Persians. They, in turn, were defeated by the Greeks under Alexander the Great. In the time of Jesus, Rome ruled. Rome was especially vicious.

We’re going to begin here with the end of the Babylonian Captivity. It had been seventy years—the number of years that the Jews did not let the land rest. Daniel is older now. He’s been put to the side by Belshazzar, who is the grandson of Nebuchadnezzar. The king was having a drunken party. They were even drinking from the golden vessels that Nebuchadnezzar seized from the Temple. Suddenly a hand appeared on the wall.



Daniel 5:25–28, 30 ASV

Dan. 5:25 And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

Dan. 5:26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end;

Dan. 5:27 TEKEL; thou art weighed in the balances, and art found wanting.

Dan. 5:28 PERES; thy kingdom is divided, and given to the Medes and Persians...

Dan. 5:30 In that night Belshazzar the Chaldean king was slain.

Cyrus, the Persian, nephew of Darius, king of the Medes, had laid the siege to the city of Babylon.

A NATION SAVED: HADASSAH (ESTHER)

Clarence Larkin, *The Book of Daniel*

The Babylonians entrenched behind the impregnable walls of the city, with provisions to last them for years, and sufficient tillable soil to supplement the supply, scoffed at Cyrus, and made light of the siege. ... But it was a false security, for God had decreed over 175 years before that the city should be taken by a man not then born, Cyrus ...³⁹

This is the prophecy given some 150 to 200 years before Cyrus was born.

Isaiah 44:28 ASV That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure, even saying of Jerusalem, *She shall be built*; and of the temple, *Thy foundation shall be laid*.

Persia

Darius the Mede reigned one year in Persia. His nephew Cyrus [Koresh], reigned three years.

Cyrus, King of Persia, gave the order for the Temple to be rebuilt in 534 B.C.

He moved the capital of his kingdom to Shushan, which was then the land of Elam, and is present-day Iran.

(See Maps 9: The Persian Empire)



³⁹ Clarence Larkin, *The Book of Daniel* (Glenside, PA: Rev. Clarence Larkin Estate, 1990), 62. Accessed August 1, 2021. <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

A NATION SAVED: HADASSAH (ESTHER)

Two years later, Ahasuerus succeeded Cyrus and was crowned the King of Persia. The Persian Empire was quite large in size. It was also very rich.

The events of Esther, chapter 1, occur four years into his reign.

In chapter 1, Ahasuerus has a big party. He has more than one big party and they lasted a long time.

Esther 1:3-4 KJV

Esth. 1:3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

Esth. 1:4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

King Ahasuerus extended the party and called for his queen, Vashti. He wanted her to come out and dance and display herself for all of the people.

God was influencing Vashti. He was in her refusal to obey the king. She had been having a banquet for the women in another hall, but she didn't want to come and perform. The king's advisors got upset about Vashti's refusal. They said, "If you let her get away with that, every woman in the kingdom is going to disobey her husband. You've got to do something about it." So King Ahasuerus divorced Vashti. She had been queen. Though he had a harem, she was the top wife. So the king's advisors gave him a plan. "Let's search throughout all the land for a beautiful young woman."

Hadassah—that's her Hebrew name—is the same as "Myrtle." It's a plant. God doesn't mind that she doesn't go by her Hebrew name. He named the Book after her Persian name. It literally means "star" in Persian. It is also the Canaanite name "Astarte." They had a goddess with that name.

Esther 2:5-10 אֶסְתֵּר JPS 1917

הָאִישׁ יְהוּדִי, הָיָה בְּשׁוּשַׁן
הַבִּירָה; וּשְׁמוֹ מֹרְדֵּכַי, בֶּן יָאִיר
בֶּן-שִׁמְעִי בֶן-קִישׁ--אִישׁ יְמִינִי.
5 There was a certain Jew in
Shushan the castle, whose name
was **Mordecai** the son of Jair the
son of Shimei the son of Kish, a
Benjamite,

וְאֲשֶׁר הִגְלָה, מִירוּשָׁלַיִם, עִם-
הַגָּלָה אֲשֶׁר הִגְלָתָהּ, עִם יְכָנְיָה
מֶלֶךְ-יְהוּדָה--אֲשֶׁר הִגְלָה,
נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל.
6 who had been carried away from
Jerusalem with the captives that
had been carried away with
Jeconiah king of Judah, whom
Nebuchadnezzar the king of
Babylon had carried away.

A NATION SAVED: HADASSAH (ESTHER)

- ז וַיְהִי אִמֵּן אֶת-הַדַּסָּה, הִיא אֶסְתֵּר בֶּת-דָּדוֹ--כִּי אֵין לָהּ, אָב וְאִם; וְהַנַּעֲרָה יָפֹת-תֶּאֱדָר, וְטוֹבַת מַרְאֶה, וּבְמוֹת אָבִיהָ וְאִמָּהּ, לָקַחַהּ מֶרְדֵּכָי לוֹ לְבֵת.
- ח וַיְהִי, בְּהַשְׁמַע דְּבַר-הַמֶּלֶךְ וְדָתוֹ, וּבְהַקְבִּץ נַעֲרוֹת רַבּוֹת אֶל-שׁוּשַׁן הַבִּירָה, אֶל-יַד הֶגַּי; וַתִּלָּקַח אֶסְתֵּר אֶל-בֵּית הַמֶּלֶךְ, אֶל-יַד הַגִּי שֹׁמֵר הַנָּשִׁים.
- ט וַתִּיטֵב הַנַּעֲרָה בְּעֵינָיו, וַתִּשָּׂא חֶסֶד לְפָנָיו, וַיְבַהֵל אֶת-תַּמְרוּקֶיהָ וְאֶת-מְנוּחָתָהּ לָתֵת לָהּ, וְאֶת שִׁבְעַת הַנַּעֲרוֹת הָרְאוּת לָתֵת-לָהּ מִבֵּית הַמֶּלֶךְ; וַיִּשְׁנֶה וְאֶת-נַעֲרוֹתֶיהָ לְטוֹב, בֵּית הַנָּשִׁים.
- י לֹא-הִגִּידָה אֶסְתֵּר, אֶת-עַמָּהּ וְאֶת-מִוְלָדָתָהּ: כִּי מֶרְדֵּכָי צִוָּה עָלֶיהָ, אֲשֶׁר לֹא-תִגִּיד.
- 7 And he brought up **Hadassah**, that is, **Esther**, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.
- 8 So it came to pass, when the king's commandment and his decree was published, and when many maidens were gathered together unto Shushan the castle, to the custody of Hegai, that **Esther** was taken into the king's house, to the custody of Hegai, keeper of the women.
- 9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ointments, with her portions, and the seven maidens, who were meet to be given her out of the king's house; and he advanced her and her maidens to the best place in the house of the women.
- 10 Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not tell it.

Esther's Preparation Time

Mordechai instructed Esther not to tell anyone that she was a Jew. Mordechai was a scribe. That job was a high position in the government. There were lots of Jews in the capital and people knew they were Jews. But for some reason, Mordechai did not want Esther's heritage known. The Bible doesn't tell us why.

A NATION SAVED: HADASSAH (ESTHER)

The servants began to prepare Esther because she's chosen. All of the girls who were selected as candidates to replace Vashti are going to get to spend one night with the king. But they don't do it on the first day they come. They've got to be smooth. So they prepared for this event for a year: six months with myrrh and six months with perfumes and cosmetics. And then they're going to go to the king for one night and the king is going to choose a new queen.

C.M. Ward was the radio voice of the Assemblies of God. He was instrumental in raising funds for the operational budget of the Assemblies. He was once on TBN being interviewed by Jan Crouch. In recounting the story of Esther, C.M. Ward said, "She did not go to the king with a pound of cold cream on her face, her hair in rollers and reading the 'Pentecostal Evangel.' If she had, we wouldn't have any Jews among us today!" He also said, "She married a divorced man. We wouldn't let her in our churches. But God used her to save Israel."

After a year of preparation, Esther was taken to King Ahasuerus. The women would choose jewels and different things to take with them when they went to the king. They might not ever go to the king again, but whatever they had taken, they could keep. When Esther went to the king, she took nothing but "what Hegai the king's chamberlain, the keeper of the women, appointed."

Esther 2:15-17 KJV

Esth. 2:15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

Esth. 2:16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

Esth. 2:17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Esther 3:1 ESV After these things King Ahasuerus promoted Haman the Agagite, the son of Hammedatha, and advanced him and set his throne above all the officials who were with him.

| Haman came from the line of somebody named "Agag." Do you recognize this?

Exodus 17:14, 16 ESV

Ex. 17:14 Then the Lord said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven."

Ex. 17:16 saying, "A hand upon the throne of the Lord! The Lord will have war with Amalek from generation to generation."

Just after Saul was anointed king, the Lord ordered him to wipe out Amalek.

A NATION SAVED: HADASSAH (ESTHER)

1 Samuel 15:1-3 ESV

1 Sam. 15:1 And Samuel said to Saul, "The Lord sent me to anoint you king over his people Israel; now therefore listen to the words of the Lord.

1 Sam. 15:2 Thus says the Lord of hosts, 'I have noted what Amalek did to Israel in opposing them on the way when they came up out of Egypt.

1 Sam. 15:3 Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey."

These people were so horrid, and they were so involved in idol worship, they could even put demons in animals. They are the same people who carried away David's family at Ziklag. They wouldn't even have been there if Saul would have obeyed God.

Saul went to battle and defeated the Amalekites, but he did not destroy all, notably the king of the Amalekites, Agag.

1 Samuel 15:7-9 ESV

1 Sam. 15:7 And Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt.

1 Sam. 15:8 And he took Agag the king of the Amalekites alive and devoted to destruction all the people with the edge of the sword.

1 Sam. 15:9 But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fattened calves and the lambs, and all that was good, and would not utterly destroy them. All that was despised and worthless they devoted to destruction.

Saul told Samuel that he had obeyed the Lord. Samuel said, "Then what is this bleating I hear?" Samuel then slew Agag. But it was too late. He had somehow lived long enough to beget a child. The wife and child survived.

Generations later, Agag's descendant, Haman, rose to a position of power. Satan planned to use Haman to destroy the entire nation from whom the Promised Seed must come. But Saul's descendants, Mordechai and Esther, are used by God to thwart Satan's scheme.

Esther 3:2-11 ESV

Esth. 3:2 And all the king's servants who were at the king's gate bowed down and paid homage to Haman, for the king had so commanded concerning him. But Mordecai did not bow down or pay homage.

Esth. 3:3 Then the king's servants who were at the king's gate said to Mordecai, "Why do you transgress the king's command?"

Esth. 3:4 And when they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai's words would stand, for he had told them that he was a Jew.

Esth. 3:5 And when Haman saw that Mordecai did not bow down or pay homage to him, Haman was filled with fury.

A NATION SAVED: HADASSAH (ESTHER)

Esth. 3:6 But he disdained to lay hands on Mordecai alone. So, as they had made known to him the people of Mordecai, Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

Esth. 3:7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast **Pur (that is, they cast lots)** before Haman day after day; and they cast it month after month till the twelfth month, which is the month of Adar.

| Lot פֹּר Pur – singular (*Purim* – plural)

Esth. 3:8 Then Haman said to King Ahasuerus, “There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom. Their laws are different from those of every other people, and they do not keep the king’s laws, so that it is not to the king’s profit to tolerate them.

Esth. 3:9 If it please the king, let it be decreed that they be destroyed, and I will pay 10,000 talents of silver into the hands of those who have charge of the king’s business, that they may put it into the king’s treasuries.”

This nation had been very rich, but King Ahasuerus had wasted a lot of resources going to battle against the Greeks because his father had been killed in a battle with Greece. He had wasted men’s lives and a lot of money. More money was needed to fill their coffers. The god of this world, Satan, had made Haman rich. Haman said, “I’ll put a lot into the treasury of this kingdom if you’ll just make a decree that the Jews have to be killed.”

Esth. 3:10 So the king took his signet ring from his hand and gave it to Haman the Agagite, the son of Hammedatha, the enemy of the Jews.

Esth. 3:11 And the king said to Haman, “The money is given to you, the people also, to do with them as it seems good to you.”

They sent letters all throughout that vast area that said, “On a certain day, you kill the Jews and you’ll get [to keep] what they have.” The Jews were pretty prosperous wherever they went. So there were people planning to take over Jewish businesses and belongings. The Jews were not able to defend themselves.

That was the plan. They had to have some time to get the letter sealed with a signet ring and sent throughout all the provinces. Mordechai had some time, and he knew that he needed to communicate with Esther. After all, maybe she had become the queen for this. They were able to get messages to each other. So Mordechai asked Esther (who was in the harem) to go before the King.

Esther replied, “Whoever goes before the king without being summoned will be put to death, except the one to whom the king holds out the golden scepter. And I have not been called for thirty days.”

There were many assassins in those days. They wanted to kill kings. So King Ahasuerus had a special force that surrounded him and if somebody came toward him without being bidden by the extension of the scepter, off with their head, immediately. They didn’t get a trial.

A NATION SAVED: HADASSAH (ESTHER)

These are the famous and often-quoted words of Mordechai:

Esther 4:13–14 ESV

Esth. 4:13 Then Mordecai told them to reply to Esther, “Do not think to yourself that in the king’s palace you will escape any more than all the other Jews.

Esth. 4:14 For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father’s house will perish. And who knows whether you have not come to the kingdom for such a time as this?”

Esther called for a three-day fast throughout all the communities of the Jews. The sages say that the fast resulted in a wave of repentance that swept over the nation and prepared Esther.

Esther’s story occurred during Passover. Nobody is supposed to fast during Passover. But they did. The whole nation was in trouble because they needed to repent. So the whole nation fasted and repented three days.

It is important that we note the italicized words in Esther 5:1.

Esther 5:1 KJV Now it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king’s house, over against the king’s house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

Notice that the words “*her*” and “*apparel*” are not in the original. They are italicized by translators to show that they are added.

Esther 5:1 (*The Chumash—The Stone Edition, ArtScroll Series*) Now it came to pass on the third day [of the fast as well as the first day of Passover], Esther donned royalty and stood in the inner court of the King’s palace facing the King’s house while the King was sitting on his throne in the throne room facing the chamber’s entrance.⁴⁰

The Megillah—The Book of Esther, ArtScroll Tanach Series

According to the Talmud: The word “royalty” refers not to clothing but to spiritual royalty, i.e., the holy [prophetic] spirit clothed her (Megillah 15a).⁴¹

The Jewish translators call Him the Holy Prophetic Spirit. She put on the Holy Ghost.

Esther 5:2–4 ESV

Esth. 5:2 And when the king saw Queen Esther standing in the court, she won favor in his sight, and he held out to Esther the golden scepter that was in his hand. Then Esther approached and touched the tip of the scepter.

Esth. 5:3 And the king said to her, “What is it, Queen Esther? What is your request? It shall be given you, even to the half of my kingdom.”

⁴⁰ Nosson Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2018), 1256.

⁴¹ Nosson Scherman, Meir Zlotowitz, *The Megillah—The Book of Esther, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2016), 82.

A NATION SAVED: HADASSAH (ESTHER)

Esth. 5:4 And Esther said, “If it please the king, let the king and Haman come today to a feast that I have prepared for the king.”

She may have shined! She may have had that aura on her. The glory! The Holy Ghost is the glory!

Sometimes, to get a certain job done, the Lord needs the body of the messenger to be a female. Sometimes He needs it to be a male. The real person is a spirit, but Esther had to be in a female house. She had to be in the most beautiful house you ever saw. It's quite possible that when King Ahasuerus looked at her, he saw the Holy Spirit—the aura. His reply to his queen: “You’ve got it—up to half of the kingdom.”

*The Plan***Haman's exhilaration**

She's going to have a feast and she's just going to invite only the king and Haman. Haman thinks he's got it made.

Esther 5:9–14 KJV

Esth. 5:9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Esth. 5:10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

Esth. 5:11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Esth. 5:12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

Esth. 5:13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Esth. 5:14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Most Hebrew sources say he prepared gallows for hanging. Some say it was a really tall pole upon which they impaled people. So either way, you're dead.

But the King couldn't sleep that night. God kept him awake. So he said, “I'll read something dull.” He had them bring the “book of records of the chronicles.” He “happened” to get the right book. And it was found that Mordechai had discovered that two of the king's guards were plotting to kill King Ahasuerus. These two guards were really close in proximity to the king. Their duties gave them the opportunity; they could have gotten the job done. But Mordechai had overheard it and had reported it. Then they had been tried and found guilty. So the king says, “We've got to reward this guy. What honor and dignity has been done to him? What did he get? He

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should have gotten a reward.” The king’s servant said, “We haven’t done anything yet.” So he said, “We’ve got to do something! Is there anyone in the court?” And it happened to be ...

Haman's humiliation**Esther 6:4–14 KJV**

Esth. 6:4 And the king said, Who *is* in the court? Now Haman was come into the outward court of the king’s house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

Esth. 6:5 And the king’s servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

Esth. 6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

Esth. 6:7 And Haman answered the king, For the man whom the king delighteth to honour,

Esth. 6:8 Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

Esth. 6:9 And let this apparel and horse be delivered to the hand of one of the king’s most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Esth. 6:10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king’s gate: let nothing fail of all that thou hast spoken.

Esth. 6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

Esth. 6:12 And Mordecai came again to the king’s gate. But Haman hastened to his house mourning, and having his head covered.

Esth. 6:13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

Esth. 6:14 And while they *were* yet talking with him, came the king’s chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Zeresh, Haman’s wife, prophesied very much like the High Priest did when Jesus was crucified. God put words in her mouth. He put words in the High Priest’s mouth. Caiaphas the High Priest said, “It’s better that one die for all than that all die.” He was a wicked High Priest who had bought his office. But God put His prophetic words in the High Priest’s mouth. God put His prophetic word in the mouth of a donkey. God put His prophetic word in the mouth of a

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Seer, Balaam, who was caught up in witchcraft and occultism. But God still put words in his mouth. Zeresh had God's words in her mouth. Haman may not have known it, but she said it: "You're going to fall before them."

Justice

Esther hosted a second banquet for King Ahasuerus, and he said, "What more do you want?"

Esther 7:1 through 8:2 KJV

Esth. 7:1 So the king and Haman came to banquet with Esther the queen.

Esth. 7:2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

Esth. 7:3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

Esth. 7:4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Esth. 7:5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

Esth. 7:6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

Esth. 7:7 And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Esth. 7:8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

Esth. 7:9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

Esth. 7:10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esth. 8:1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

Esth. 8:2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

There was a law in those days that no Persian decree or statute could be changed after the king had established it. It could not be rescinded. The day had been chosen and decreed for the destruction. They figured out a way to overcome the original edict. They would write letters, sealed with the signet ring of Mordechai, saying that

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the Jews could defend themselves. The letter doesn't reverse the original decree, but it allows the Jews to have weapons. Everybody would know that the king doesn't want the Jews to be killed. So the day of destruction came and the Jews were not wiped out. It was turned around.

SESSION 12 ENDS HERE

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SESSION 13 STARTS HERE

The enemy could easily have come to Esther and said, "Don't do it. You don't need to obey him. You're liable to get your head lopped off." So here again we have the theme of, "Should women speak? Or should women not speak? Should she speak or should she keep silent?"

Esther 4:14 ESV For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?"

Prophecy of the Distant Future

The account of Esther contained an amazing prophecy of some 2,300 years in the future.

Esther 9:1–13 ESV

Esth. 9:1 Now in the twelfth month, which is the month of Adar, on the thirteenth day of the same, when the king's command and edict were about to be carried out, on the very day when the enemies of the Jews hoped to gain the mastery over them, the reverse occurred: the Jews gained mastery over those who hated them.

Esth. 9:2 The Jews gathered in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could stand against them, for the fear of them had fallen on all peoples.

Esth. 9:3 All the officials of the provinces and the satraps and the governors and the royal agents also helped the Jews, for the fear of Mordecai had fallen on them.

Esth. 9:4 For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai grew more and more powerful.

Esth. 9:5 The Jews struck all their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them.

Esth. 9:6 In Susa the citadel itself the Jews killed and destroyed 500 men,

Esth. 9:7 and also killed Parshandatha and Dalphon and Aspatha

Esth. 9:8 and Poratha and Adalia and Aridatha

Esth. 9:9 and Parmashta and Arisai and Aridai and Vaizatha,

Esth. 9:10 the ten sons of Haman the son of Hammedatha, the enemy of the Jews, but they laid no hand on the plunder.

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Esth. 9:11 That very day the number of those killed in Susa the citadel was reported to the king.

Esth. 9:12 And the king said to Queen Esther, "In Susa the citadel the Jews have killed and destroyed 500 men and also the ten sons of Haman. What then have they done in the rest of the king's provinces! Now what is your wish? It shall be granted you. And what further is your request? It shall be fulfilled."

Esth. 9:13 And Esther said, "If it please **the king**, let the Jews who are in Susa be allowed tomorrow also to do according to this day's edict. And let the ten sons of Haman be hanged on the gallows."

Haman's ten sons were already dead. But when the king asked Esther what more could he do for her, she asked for Haman's ten sons to be hanged on the gallows the next day. They had already died from hanging. So why is Esther asking for them to be hung again? Was it possible that this request was for a future time? Some have connected Esther's request to an event at the end of World War II.

King Ahasuerus could not have granted Esther's request for so far in the future.

Kive Schmidt, "10 Sons of Haman," Sefaria

According to the Sages, every time **King Ahasverus** is mentioned by name in the *Book of Esther*, the reference is to him; [but] when the word **the King** [הַמֶּלֶךְ] appears on its own, it refers to God.

Esther was therefore not addressing her request to **Ahasverus**, but to **G-d** - who granted her request:

"And the King commanded it be done." (Esther 9:14).

... [If] The 10 son[s] of Haman [were] already [dead] why bother hanging them?

On the word "tomorrow", in Esther's request

"There is a tomorrow that is now, and a tomorrow which is later."

In other words, Esther was asking that the hanging of Haman's ten sons not remain an isolated episode in history, but should recur in the future, as well. Yet, if this is the case, surely King Ahasverus was in no position to accede to such a request. Only God could make and keep such a promise. ⁴²

Notice how the ten sons are listed on the next page. They are in parallel columns. In a Hebrew/English Bible, they will use the same layout in both languages. (Some English Bibles will also use this arrangement, but not all.) But if you're a Hebrew scribe transcribing the Hebrew Scriptures, you've got to do it the way they did it. You don't have a choice.

The next two pages show the Esther 9 passage. The first one is how it looks in a Hebrew Bible and the second one is a close up of just the lines containing the names.

⁴² Kive Schmidt, "10 Sons of Haman, Sections 1 and 2," sefaria.org, August 9, 2002. Accessed June 5, 2004. <https://www.sefaria.org/sheets/8376?lang=bi>

1260 / חמש מגילות

וְאֶת־	פְּרִשְׁנֶתָּא
וְאֶת־	דְּלָפֹן
וְאֶת־ ^ח	אֶסְפָּתָא:
וְאֶת־	פּוֹרְתָא
וְאֶת־	אֲדִלָּא
וְאֶת־ ^ט	אֶרִידְתָּא:
וְאֶת־	פְּרִמָּשְׁתָּא
וְאֶת־	אֶרִיסִי
וְאֶת־	אֲרֵדִי
וְעֵשֶׂרֶת	לִיזְתָּא:

בְּנֵי הָעָם בֵּן־הַמֶּדְתָּא צִרְרֵי הַיְּהוּדִים הָרְגוּ וּבִבְזָה לֹא
שָׁלְחוּ אֶת־יָדָם: יֵאֵפוּם הַהוּא בָּא מִסֵּפֶר הַהֲרוּגִים
בְּשׁוֹשָׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ: יֵבֹאֲמָר הַמֶּלֶךְ לְאַסְתֵּר
הַמֶּלֶכָה בְּשׁוֹשָׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים וְאַבְרַחָם
מֵאוֹת אִישׁ וְאֵת עֶשְׂרֵת בְּנֵי־הָעָם בְּשָׂאֵר מְדִינֹת

A NATION SAVED: HADASSAH (ESTHER)

Haman's Ten Sons

וְאֵת	אִישׁ
וְאֵת	פַּרְשַׁנְדָּתָא
וְאֵת	דַּלְפּוֹן
וְאֵת	אֲסַפְתָּא
וְאֵת	פּוֹרְתָא
וְאֵת	אֲדַלְיָא
וְאֵת	אֲרִידָתָא
וְאֵת	פַּרְמִישְׁתָּא
וְאֵת	אֲרִיסַי
וְאֵת	אֲרִידַי
עֲשָׂרָה	וְוַיִּזְתָּא

The writing here is from the Book of Esther 9:6–10. It starts with the last word of verse 6 and includes the first word (two words in English) of verse 10. Esther 9: 6 "... men, **7** and Parshandatha, Dalphon, Aspatha, **8** Poratha, Adalia, Aridatha, **9** Parmashta, Arisai, Aridai and Vaizatha, **10** the ten ..."

A NATION SAVED: HADASSAH (ESTHER)

The first name above (on the second line on the right) is Parshandata פֶּרְשָׁנְדָּתָא. Pay—resh—shin—nun—dalet—tav—aleph. Notice that the tav is smaller than normal. On the seventh line down (also on the right) is the name Aridata אֲרִידָתָא. The tav near the end is of normal size. This is called the square aleph bet. Every part of each letter has a given place within each square. In the name Aridata, the tav, which is the next to the last letter, is the proper size. The tav in the name Parshandata is smaller than normal. Year after year after year after year in succession, they write the letters exactly as they are required.

The fourth name from the bottom is Parmashta פֶּרְמָשְׁתָּא. The shin (ש) is small in this name. You can see a normal shin in the first name we looked at above. In the last name, Vaizatha וַיִּזְתָּא there is a very large vav and a small zayin. That's how they appear in the Bible. And year after year—for 2,300 years—Esther is copied this way and nobody knows why. But they're faithful to do it exactly like God said to do it.

The Biblical Listing of the Ten Sons of Haman

**Rabbi Avi Shafran, "Fighting Iron With Irony:
A Contemporary Purim Thought," Torah.org**

... The Book of Esther recounts how Haman's ten sons were hanged in Shushan. An eleventh child, a daughter, committed suicide earlier, according to an account in the Talmud. At Nuremberg, while eleven men were condemned to execution by hanging, only ten were actually hanged. The eleventh, the foppish, effeminate Goering, died in his cell only hours before the execution; he had crushed a hidden cyanide capsule between his teeth.

Something even more striking was noted by the late Belzer Rebbe. In scrolls of the Book of Esther, the names of the ten sons of Haman are unusually prominent; they are written in two parallel columns, a highly unusual configuration. Odder still is the fact that three letters in the list, following an unexplained halachic tradition, are written very small, and one very large. The large letter is the Hebrew character for the number six (Hebrew letters all have numeric values); the small letters, added together, yield the number 707. If the large letter is taken to refer to the millennium and 707 to the year in the millennium, something fascinating emerges. According to Jewish reckoning, the present year is 5762. The year 5707 the 707th year in the sixth millennium was the year we know as 1946, when ten sworn enemies of the Jewish people were hanged in Nuremberg, just as ten others had been in Shushan more than two thousand years earlier.

The Book of Esther, (9:13), moreover, refers to the hanging of Haman's sons in the future tense, after the event had been recounted, presaging, it might seem, some hanging yet to happen."⁴³

Brim Note: I found the following eyewitness account online.

⁴³ [Rabbi Avi Shafran](https://torah.org/interest/irony/), "Fighting Iron With Irony: A Contemporary Purim Thought," Torah.org, February 19, 2004. Accessed June 6, 2004. <https://torah.org/interest/irony/>

A NATION SAVED: HADASSAH (ESTHER)

**Kingsbury Smith, "The Execution of Nazi War Criminals," umkc.edu
Nuremberg Gaol, Germany
16 October 1946
International News Service**

... The author of this account, Kingsbury Smith of the International News Service, was chosen by lot to represent the American press at the executions.

... Julius Streicher made his melodramatic appearance at 2:12 a.m.

While his manacles were being removed and his bare hands bound, this ugly, dwarfish little man, wearing a threadbare suit and a well-worn bluish shirt buttoned to the neck but without a tie (he was notorious during his days of power for his flashy dress), glanced at the three wooden scaffolds rising menacingly in front of him. Then he glanced around the room, his eyes resting momentarily upon the small group of witnesses. By this time, his hands were tied securely behind his back. Two guards, one on each arm, directed him to Number One gallows on the left of the entrance. He walked steadily the six feet to the first wooden step but his face was twitching.

As the guards stopped him at the bottom of the steps for identification formality he uttered his piercing scream: 'Heil Hitler!'

The shriek sent a shiver down my back.

As its echo died away an American colonel standing by the steps said sharply, 'Ask the man his name.' In response to the interpreter's query Streicher shouted, 'You know my name well.'

The interpreter repeated his request and the condemned man yelled, 'Julius Streicher.'

As he reached the platform, Streicher cried out, 'Now it goes to God.' He was pushed the last two steps to the mortal spot beneath the hangman's rope. The rope was being held back against a wooden rail by the hangman.

Streicher was swung suddenly to face the witnesses and glared at them. Suddenly he screamed, 'Purim Fest 1946.' [Purim is a Jewish holiday celebrated in the spring, commemorating the execution of Haman, ancient persecutor of the Jews described in the Old Testament.]

The American officer standing at the scaffold said, 'Ask the man if he has any last words.'

When the interpreter had translated, Streicher shouted, 'The Bolsheviks will hang you one day.'

When the black hood was raised over his head, Streicher's muffled voice could be heard to say, 'Adele, my dear wife.'

At that instant the trap opened with a loud bang. He went down kicking. When the rope snapped taut with the body swinging wildly, groans could be heard from within the concealed interior of the scaffold. Finally, the hangman, who had descended from the gallows platform, lifted the black canvas curtain and went inside. Something happened that put a stop to the groans and brought the rope to a standstill. After it was over I was not in the mood to ask what he did, but I assume that he grabbed the swinging body of and pulled down on it. We were all of the opinion that Streicher had strangled.⁴⁴

⁴⁴ Kingsbury Smith, "The Execution of Nazi War Criminals," umkc.edu, Accessed July 25, 2021, http://law2.umkc.edu/faculty/projects/ftrials/nuremberg/NurembergNews10_16_46.html

A NATION SAVED: HADASSAH (ESTHER)

You can see what became of Haman and his boasting. If Saul had obeyed God, there wouldn't have been a Haman. If they had killed all the wicked ones in the Land of Promise, they wouldn't have fallen into idolatry. There was always a Satan. He was always there. But thank God he didn't quieten Esther.

SESSION 13 CONTINUES IN LESSON 12

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WOMEN AND THE WORD OF GOD

WOMEN, FAITH, AND FINANCES

SESSION 13 CONTINUES FROM LESSON 11

As we mentioned in earlier lessons, the Body of Christ experienced a powerful Holy Spirit move in the seventies and early eighties, now known as the Charismatic Renewal. Women were particularly targeted in the satanic attack that came upon this move through false teaching. Women had to be in “heavy submission.” They were never supposed to handle the finances or spend money without first receiving permission from their husbands.

Finances: My experience

After working for years in Baton Rouge, Louisiana, my husband Kent took a job in Shippingport, Pennsylvania. Kent wanted me and the kids to move back home to Oklahoma instead of joining him in Pennsylvania, so we did. That’s when I saw the ad for a job at Kenneth Hagin Ministries and went to work there. I hadn’t really been under Brother Hagin’s teaching during the three years in Louisiana. We had moved to Baton Rouge right after I was filled with the Holy Spirit.

I listened one day to a recorded teaching that said a woman shouldn’t work outside of the home. I was already working for Brother Hagin and really felt like the Lord had led me to work for him. I was so blessed to work there and had an experience with an angel who told me this was my Bible school. So I asked Brother Hagin if a woman should work. He picked up a book and started looking through it without answering me. I found out that this was because he was praying about **how** to answer me. He told me that the Lord didn’t give him a specific answer. He did feel impressed to share some of his experiences.

The Reward of Obedience

When his children were little, he pastored a church. Then the Lord called him to travel and teach and he was away from home ninety-five percent of the time. His traveling ministry developed into the organization that has ministered to people all around the world. When his granddaughter Candy was being born, there were serious complications in her birth. As Brother Hagin was praying for her, the Lord told him that He could save Candy’s life because of his obedience to travel in ministry back then. Another time, his son, Ken, was in the armed forces and had a terrible accident. The Lord showed Brother Hagin that the devil had planned to kill Ken. He let Brother Hagin know that He could save both Ken and Candy because he had obeyed.

WOMEN, FAITH, AND FINANCES

Brother Hagin told me that he wouldn't tell me whether or not to work because that decision was up to God. He said, "If you obey God, you will be blessed, and your children will be blessed." The outcome of the children would not be dependent on whether or not I was at home. Some children have mothers who stay at home and don't turn out very well. He said, "I'm not telling you what to do. I'm telling you obey God! If you obey God and obey Him in bringing them up, it'll bless them. And you'll be blessed." Thank God I didn't quit, because I didn't know hardly anything yet. And thank God I sat under Brother Hagin because everything I learned about faith and walking and obedience and holiness, I taught my family at home. And they turned out well.

Another element of the false doctrine from the seventies and eighties was that women can't have anything to do with finances. I listened to all kinds of tapes until I learned to be more discerning about what I listened to. Brother Hagin never named the names of those who taught contrary to the Word. He just taught the truth. He had to write *The Woman Question* because things were so crazy.

Freedom in Finances

We were in Baton Rouge for three years and we had four children. We rented a really lovely large apartment with three bedrooms on a golf course. It had a high price tag. We tried to sell our house in Collinsville, but it didn't sell. So we had a house payment and an apartment payment and other assorted bills, and our finances were tight. So my husband Kent took over handling our personal finances. He was really good with finances.

When he moved to Pennsylvania, his father moved there as well. Kent lived with his parents, and I lived with the kids in our home in Oklahoma. We were in pretty good shape financially. Just before Kent moved to Pennsylvania, he gave me the checkbook and said he was through with it. He said, "You're at home, and all the bills are at home now. You've got to pay the utilities—I'm not there. I'm not writing the checks." All bills were paid with a check back them. So he gave me the checkbook and I handled the finances. We always agreed on everything. We had joint accounts. We didn't buy anything big unless we talked it over.

Then I listened to a tape that taught that a woman should not even buy her children's clothes. She has to clear it with her husband first. They gave an example of a woman who went and bought her son a pair of pants without discussing it with her husband and had a car wreck on the way home. I thought, "Oh my! I bought the boys some Levi's yesterday! And I didn't ask Kent if I could buy them!" I called Kent to tell him what I'd done (even though we didn't do much long-distance calling) and he thought the whole teaching was stupid. "If the boys need some jeans, go buy them some jeans! We don't have to pray about it or anything!"

Women weren't even supposed to be able to think straight because of Eve.

Biblical Truth

Do we have any record of women having anything to do with finances in the Bible?

Hebrew 11:1-2, 35 KJV

Heb. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb. 11:2 For by it the elders obtained a good report.

Heb. 11:35 Women received their dead raised to life again ...

Elijah and the Widow of Zarephath

In 1 Kings 17, God used a widow to sustain the prophet. She prospered because of it and is one of the women recognized in Hebrews 11:35 for receiving her dead raised to life.

A Song about Elijah the Prophet

Havdalah is the ceremony that closes Shabbat, and “Eliyahu” is the traditional song Jewish people sing as it closes before wishing each other a Shavua Tov—or a good week. The song is about Elijah the Prophet.⁴⁵

Eliyahu Hanavi: Havdalah Song Lyrics (A Song for Elijah the Prophet)

Eliyahu hanavi
Eliyahu hatish'bi
Eliyahu Eliyahu
Eliyahu hagil'adi

Bim'herah (beyameinu)
yavo eleinu
im Mashi'ach ben David
im Mashi'ach ben David.

Eliyahu hanavi
Eliyahu hatish'bi
Eliyahu Eliyahu
Eliyahu hagil'adi

Elijah the prophet
Elijah the Tishbite
Elijah Elijah
Elijah the Giladite

May he soon (in our days)
come to us,
with the messiah son of David
with the messiah son of David.

Elijah the Prophet
Elijah the Tishbite
Elijah Elijah
Elijah the Giladite

1 Kings 17:1-4, 10-23 ESV

1 Kings 17:1 Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, “As the Lord, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.”

1 Kings 17:2 And the word of the Lord came to him:

1 Kings 17:3 “Depart from here and turn eastward and hide yourself by the brook Cherith, which is east of the Jordan.

⁴⁵ <https://www.youtube.com/watch?v=l30lgVThQyE>

WOMEN, FAITH, AND FINANCES

1 Kings 17:4 You shall drink from the brook, and I have commanded the ravens to feed you there.”

1 Kings 17:10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks. And he called to her and said, “Bring me a little water in a vessel, that I may drink.”

1 Kings 17:11 And as she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.”

1 Kings 17:12 And she said, “As the Lord your God lives, I have nothing baked, only :a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die.”

1 Kings 17:13 And Elijah said to her, “Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son.

1 Kings 17:14 For thus says the Lord, the God of Israel, “The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the Lord sends rain upon the earth.”

1 Kings 17:15 And she went and did as Elijah said. And she and he and her household ate for many days.

1 Kings 17:16 The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the Lord that he spoke by Elijah.

1 Kings 17:17 After this the son of the woman, the mistress of the house, became ill. And his illness was so severe that there was no breath left in him.

1 Kings 17:18 And she said to Elijah, “What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!”

1 Kings 17:19 And he said to her, “Give me your son.” And he took him from her arms and carried him up into the upper chamber where he lodged, and laid him on his own bed.

1 Kings 17:20 And he cried to the Lord, “O Lord my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?”

1 Kings 17:21 Then he stretched himself upon the child three times and cried to the Lord, “O Lord my God, let this child’s life come into him again.”

1 Kings 17:22 And the Lord listened to the voice of Elijah. And the life of the child came into him again, and he revived.

1 Kings 17:23 And Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother. And Elijah said, “See, your son lives.”

The Shunammite Woman

2 Kings 4:8-37 ב מלכים JPS 1917

וַיְהִי הַיּוֹם וַיַּעֲבֹר אֵלִישָׁע אֶל-
שׁוּנֵם, וְשָׁם אִשָּׁה גְדוֹלָה, וַתַּחֲזֹק-
בּוֹ, לֵאכֹל-לֶחֶם; וַיְהִי מִדֵּי עָבְרוֹ,
יָסַר שָׁמָּה לֵאכֹל-לֶחֶם.

8 And it fell on a day, that Elisha passed to Shunem, where was a **great woman**; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

ט וַתֹּאמֶר, אֶל-אִשְׁתָּהּ, הִנֵּה-נָא
יֵדְעָתִי, כִּי אִישׁ אֱלֹהִים קָדוֹשׁ
הוּא--עֹבֵר עָלֵינוּ, תָּמִיד.

9 And **she said unto her husband**: 'Behold now, I perceive that this is a holy man of God, that passeth by us continually.

י נַעֲשֶׂה-נָא עֲלֵית-קִיר קְטָנָה,
וְנָשִׂים לוֹ שֵׁם מִטָּה וְשֻׁלְחָן וְכִסֵּא
וּמְנוּרָה; וְהָיָה בָּבָאוּ אֵלֵינוּ, יָסוּר
שָׁמָּה.

10 Let us make, I pray thee, a little chamber on the roof; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.'

יא וַיְהִי הַיּוֹם, וַיָּבֹא שָׁמָּה; וַיָּסַר
אֶל-הָעֲלִיָּה, וַיִּשְׁכַּב-שָׁמָּה.

11 And it fell on a day, that he came thither, and he turned into the upper chamber and lay there.

יב וַיֹּאמֶר אֶל-גִּיחֲזִי נַעֲרוֹ, קְרָא
לְשׁוּנַמִּית הַזֹּאת; וַיִּקְרָא-לָהּ--
וַתַּעֲמֹד, לְפָנָיו.

12 And he said to Gehazi his servant: 'Call this Shunammite.' And when he had called her, she stood before him.

יג וַיֹּאמֶר לוֹ, אָמַר-נָא אֵלַיָּה הִנֵּה
חָרַדְתְּ אֵלֵינוּ אֶת-כָּל-הַחֲרָדָה
הַזֹּאת, מָה לַעֲשׂוֹת לָךְ, הַיּוֹשׁ
לְדַבֵּר-לָךְ אֶל-הַמֶּלֶךְ אוֹ אֶל-שָׂר
הַצָּבָא; וַתֹּאמֶר, בְּתוֹךְ עַמִּי אֲנֹכִי
יֹשֶׁבֶת.

13 And he said unto him: 'Say now unto her: Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?' And she answered: 'I dwell among mine own people.'

WOMEN, FAITH, AND FINANCES

- יד וַיֹּאמֶר, וּמָה לַעֲשׂוֹת לָהּ; וַיֹּאמֶר גִּיחֲזִי, אֲכָל בֶּן אִין-לָהּ-- וַאֲשָׁה זָקֵן.
- 14 And he said: 'What then is to be done for her?' And Gehazi answered: 'Verily she hath no son, and her husband is old.'
- טו וַיֹּאמֶר, קְרָא-לָהּ; וַיִּקְרָא-לָהּ-- וַתַּעֲמֵד, בַּפֶּתַח.
- 15 And he said: 'Call her.' And when he had called her, she stood in the door.
- טז וַיֹּאמֶר, לְמוֹעֵד הַזֶּה כָּעֵת חִיָּה, אֶתִּי (אֵת), חֲבִקֶת בֶּן; וַתֹּאמֶר, אֶל-אֶדְנִי אִישׁ הָאֱלֹהִים-- אֶל-הַכֹּזֵב, בְּשַׁפְּחָתְךָ.
- 16 And he said: 'At this season, when the time cometh round, thou shalt embrace a son.' And she said: 'Nay, my lord, thou man of God, do not lie unto thy handmaid.'
- יז וַתַּהַר הָאִשָּׁה, וַתֵּלֶד בֶּן, לְמוֹעֵד הַזֶּה כָּעֵת חִיָּה, אֲשֶׁר-דִּבֶּר אֵלֶיהָ אֵלִישָׁע.
- 17 And the woman conceived, and bore a son at that season, when the time came round, as Elisha had said unto her.
- יח וַיִּגְדַּל, הַיָּלֵד; וַיְהִי הַיּוֹם, וַיֵּצֵא אֶל-אָבִיו אֶל-הַקְּצָרִים.
- 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.
- יט וַיֹּאמֶר אֶל-אָבִיו, רֹאשִׁי רֹאשִׁי; וַיֹּאמֶר, אֶל-הַנֶּעֱר, שְׂאֵהוּ, אֶל-אִמּוֹ.
- 19 And he said unto his father: 'My head, my head.' And he said to his servant: 'Carry him to his mother.'
- כ וַיִּשְׂאֵהוּ--וַיְבִיֵּאֵהוּ, אֶל-אִמּוֹ; וַיֵּשֶׁב עַל-בְּרִכְיָה עַד-הַצֹּהֲרִים, וַיָּמָת.
- 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.
- כא וַתַּעַל, וַתִּשְׁכְּבֵהוּ, עַל-מִטָּה, אִישׁ הָאֱלֹהִים; וַתִּסְגֹּר בַּעֲדוֹ, וַתֵּצֵא.
- 21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

כב ותקרא, אל-אישה, ותאמר
שלחה נא לי אחד מן-הנערים,
ואחת האתנות; וארוצה עד-איש
האלהים, ואשובה.

22 And she called unto her husband, and said: 'Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come back.'

כג ויאמר, מדוע אתי (את)
הלכתי (הלכתי) אליו היום--
לא-חרש, ולא שבת; ותאמר,
שלום.

23 And he said: Wherefore wilt thou go to him today? it is neither new moon nor sabbath.' And she said: 'It shall be well.'

כד ותחבש, האתון, ותאמר אל-
נערה, נהג ולך; אל-תעצר-לי
לרכב, כי אם-אמרתי לך.

24 Then she saddled an ass, and said to her servant: 'Drive, and go forward; slacken me not the riding, except I bid thee.'

כה ותלך, ותבא אל-איש
האלהים--אל-הר הפרמל; ויהי
בראות איש-האלהים אתה,
מנגד, ויאמר אל-גִּיחִזִּי נערו,
הנה השונמית הלז.

25 So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant: 'Behold, yonder is that Shunammite.'

כו עתה, רוצ-נא לקראתה,
ואמר-לה השלום לך השלום
לאישה, השלום ליכלד; ותאמר,
שלום.

26 Run, I pray thee, now to meet her, and say unto her: **Is it well** with thee? **is it well** with thy husband? **is it well** with the child?' And she answered: '**It is well.**'

כז ותבא אל-איש האלהים, אל-
ההר, ותחזק, ברגליו; וינש גיחזי
להרפה, ויאמר איש האלהים
הרפה-לה כי-נפשה מרה-לה.

27 And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said: 'Let her alone; for her soul is bitter within her; and the

וַיִּהְיֶה הָעֵלִים מִמֶּנִּי, וְלֹא הִגִּיד
לִי. LORD hath hid it from me, and hath
not told Me.'

כח וַתֹּאמֶר, הֲשָׂאֵלְתִּי בֶן מֵאֵת
אֲדֹנִי; הֲלֹא אָמַרְתִּי, לֹא תִשְׁלַח
אֹתִי. 28 Then she said: 'Did I desire a
son of my lord? did I not say: Do
not deceive me?'

כט וַיֹּאמֶר לְגִיחִזִּי חָגֹר מִתַּנְיָךְ,
וְקַח מִשְׁעֲנִתִּי בְיָדְךָ וְלֶךְ, כִּי-
תִמְצָא אִישׁ לֹא תִבָּרְכֶנּוּ, וְכִי-
יִבָּרְכְךָ אִישׁ לֹא תַעֲנֶנּוּ; וְשִׁמַּתְ
מִשְׁעֲנִתִּי, עַל-פָּנֵי הַנֶּעֱר. 29 Then he said to Gehazi: 'Gird up
thy loins, and take my staff in thy
hand, and go thy way; if thou meet
any man, salute him not; and if any
salute thee, answer him not; and
lay my staff upon the face of the
child.'

ל וַתֹּאמֶר אִם הֵנָּעַר, חִי-יִהְיֶה
וְחִי-נִפְשְׁךָ אִם-אֶעֱזָבְךָ; וַיָּקָם,
וַיֵּלֶךְ אַחֲרֶיהָ. 30 And the mother of the child
said: 'As the LORD liveth, and as
thy soul liveth, I will not leave
thee.' And he arose, and followed
her.

לא וַיַּגִּחִזִּי עָבַר לִפְנֵיהֶם, וַיִּשֶׁם
אֶת-הַמִּשְׁעֲנִת עַל-פָּנֵי הַנֶּעֱר, וְאִין
קוֹל, וְאִין קָשָׁב; וַיָּשָׁב לִקְרֹאתוֹ
וַיֵּגֵד-לוֹ לֵאמֹר, לֹא הִקִּיץ הַנֶּעֱר. 31 And Gehazi passed on before
them, and laid the staff upon the
face of the child; but there was
neither voice, nor hearing.
Wherefore he returned to meet
him, and told him, saying: 'The
child is not awaked.'

לב וַיָּבֹא אֵלִישָׁע, הַבִּיתָה; וְהִנֵּה
הַנֶּעֱר מֵת, מִשְׁכָּב עַל-מִטָּתוֹ. 32 And when Elisha was come into
the house, behold, the child was
dead, and laid upon his bed.

לג וַיָּבֹא, וַיִּסְגֹּר דְּלֶת בֵּעֵד
שְׁנֵיהֶם; וַיִּתְפַּלֵּל, אֶל-יְהוָה. 33 He went in therefore, and shut
the door upon them twain, and
prayed unto the LORD.

WOMEN, FAITH, AND FINANCES

לָדָּ וַיַּעַל וַיִּשְׁכַּב עַל-הַיֶּלֶד, וַיָּשֶׂם
פִּיו עַל-פִּיו וְעֵינָיו עַל-עֵינָיו וְכַפָּיו
עַל-כַּפָּיו, וַיִּגְהַר, עָלָיו; וַיִּחַם,
בָּשָׂר הַיֶּלֶד.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him; and the flesh of the child waxed warm.

לָהּ וַיָּשָׁב וַיֵּלֶךְ בַּבַּיִת, אַחַת הַנָּחָ
וְאַחַת הַנָּחָ, וַיַּעַל, וַיִּגְהַר עָלָיו;
וַיִּזְוֹרֶר הַנַּעַר עַד-שִׁבְעַ פְּעָמִים,
וַיִּפְקַח הַנַּעַר אֶת-עֵינָיו.

35 Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.

לּוֹ וַיִּקְרָא אֶל-גִּיחִזִּי, וַיֹּאמֶר קְרָא
אֶל-הַשְּׁנַמִּית הַזֹּאת, וַיִּקְרָאָהּ,
וַתָּבֹא אֵלָיו; וַיֹּאמֶר, שְׂאִי בִנִּי.

36 And he called Gehazi, and said: 'Call this Shunammite.' So he called her. And when she was come in unto him, he said: 'Take up thy son.'

לָהּ וַתָּבֹא וַתִּפֹּל עַל-רַגְלָיו,
וַתִּשְׁתַּחוּ אֶרְצָה; וַתִּשָּׂא אֶת-בְּנָהּ,
וַתֵּצֵא. {פ}

37 Then she went in, and fell at his feet, and bowed down to the ground; and she took up her son, and went out.

That is the faith that is referred to in Hebrews chapter 11. Another significant event happened to the Shunammite woman in 2 Kings 8.

2 Kings 8:1, 3-6 KJV

2 Kings 8:1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 Kings 8:3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

2 Kings 8:4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

2 Kings 8:5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life,

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cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

2 Kings 8:6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

It's God's favor and it's translated in money and wealth and land because she had faith, and her confession was "shalom." She got her son back and more. Then the prophet said, "There's going to be a famine, and you're not going to be able to stop it with your faith. You received your son alive, but your faith is not going to stop the famine. But you can have something to eat. God will give you direction of where to go. You go down to Gaza." She went down to the land of the Philistines. After it was over, she came back, and she got back all that was hers. And God trusted her to handle it. He had a set-up for her to get it back.

He didn't say women can't buy their children a pair of pants. The craziness of it was that there were vast numbers of people who were acting like that. But thank God, it ended.

Remon Baseleous—Answered Prayer

Remon Baseleous, pastor of Covenant Assembly of God in Kingman, Kansas, shared a modern-day account of a story somewhat like Esther. Remon was born in Egypt and was a Christian (not a Muslim). He found and read Brother Hagin's books and then attended Rhema Bible Training College.

Remon—I was translating Brother Hagin's books, and while translating them, I found out that Brother Hagin never wrote a book. Someone put his messages into books. I had a desire. I thought, "I would love to meet that person." That was years ago before I ever knew that I would be here in the United States. I got connected with Miss Billye, and I got to translate *The Woman Question* into Arabic. [It was the first of Brother Hagin's books that Dr. Billye edited.] Where I grew up, it is exactly like what Miss Billye is teaching about. I grew up in a church that didn't allow women to preach: no makeup, no pants, no cutting hair. This described my sister and my mother. What she's teaching is still [believed] in other parts of the world—still, until now. So that's why we had Brother Hagin's book—*The Woman Question*—translated into Arabic.

Dr. Billye—We're not the whole world over here. And this is still going on in lots and lots of places.

A Modern-Day Esther Experience

Remon—So the Book of Esther is still alive. It's not just history; I have experience with this Book. Years ago, about 2011, what is called the "Arab Spring" spread all over the Middle East. Radical Muslims took over one country after another. Their agenda was to create a caliphate, a nation where radical Muslims are governing. So they took over Egypt; their agenda was to eradicate Christianity from the country so they can apply their [Muslim] agenda.

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In 2013, on November the 3rd, the Parliament passed Sharia law. This meant that there was a legal basis [for] persecuting and killing Christians.

That was a terrible day in the nation. I still remember it. Churches shut down. Christians [started] moving. You could see the end of your life coming. At the time, I was in my first year at Rhema. I got so scared. (I know [the fear] wasn't from God.) I would get up in the middle of the night with a voice that said, "You're not going to see your family again. You're not going to see your friends again."

I didn't know what to do. I was still growing in my prayer life. One day in prayer school, the lady that was over the prayer school (a wonderful woman of prayer), at the end, she moved and stood on the stage across from the first row where I sat as an usher. She pointed, which I think was toward me. She didn't know me. But she said, "There is a prayer assignment for your nation. Take it."

The Prayer Assignment

Remon—I went home, and I didn't know what a prayer assignment is. But I said, "God, whatever it takes, I'm going to pray. I don't know what to do, but I'm going to pray." As I began to press in, the Holy Spirit took over me. For three days, I was interceding with groaning that was beyond me. After the third day, I began to feel release. On the fourth day, I was still praying. I was by myself in a small house. And like someone standing behind me, I heard these voices. They said, "The same gallows that Haman and his cabinet prepared, they will be hanged on these gallows." The second statement, he said, "There will be celebrations and shouting all over the country." I wrote them down and after I wrote them, I said, "How could that be?"

He had said, "Haman and his cabinet." The radical Muslim president had a cabinet. The Muslim Brotherhood have a cabinet with ten people; the president was the eleventh. He wasn't really the one governing the country. He was like a puppet, and his cabinet was running the country. They had an agenda, already established, of how to take the money of the Christians from the banks, taking their positions, burning their homes, killing them. They said that the persecution in the country was the worst in modern history.

In One Day

Remon—Seven months later, in one day, people who voted for the Muslim Brotherhood (they were Muslims), the people turned against them [the Muslim Brotherhood] and asked them to leave. Over thirty million gathered around the palace and asked the president to leave. The military got involved. They arrested the president and his cabinet and transferred them to the prison where they were executed. In one day, we saw a turnaround. The president and his cabinet went from the palace to the prison. That same night, people all over the nation stayed in the streets praising and rejoicing for the turnaround. So we saw a turnaround in one day. The same plots that they had for the Christians turned against them and they got executed.

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Later on, as I continued to pray, I heard the Lord say, “What are you asking?” The same statement was said to Esther in the Book. He said, “What do you ask?” I said, “Lord, I want justice. And I want Christians to take their rights in the land.” Because if you are a Christian in a Muslim nation, you are treated like, not as a second-class citizen, but as a tenth-class citizen. You don’t have a lot of rights. I said, “I want Christians to have rights in the country.”

Today, we have a president—we call him Cyrus. He is a Muslim president, but God appeared to him in two visions—in two dreams—twenty-five years before he got to the office and told him he would be a president. He himself couldn’t believe it because he was a low-ranked soldier in the army; there was no way for him to be a president. After he became a president, he [shared] these two dreams. He said, “God spoke to me that I would be president.”

And the third thing that he began to do when he became a president was to bring equity to the Christians. He began building churches. He built the largest church in the Middle East. This was the third thing he did. He said [to the Christians], “I will pay you back.”

But I want to point out something about prayer. When all of the things happened in the country during the persecution, the Christians began to gather together and be unified. Something good about persecution—it can unify Christians like nothing else can unify them. So all the denominations that were fighting against each other began to unify and pray. I said, “God, Egypt protected Your Son when He fled from Herod—from the persecution of Herod. Now it is Your turn to return the favor. Protect us.” This was their prayer. The Bible says, “Out of Egypt, I called My Son.” And you guess—did God protect us? Yes, He did!

Don’t Let Your Heart Be Troubled

Remon—Fast forward to the last election. Two weeks before November the third, I was praying about the election, and I think I prayed over twelve hours. I fell asleep, and after fifteen minutes I got up with a voice [as] clear as I hear today. He said, “Don’t let your heart be troubled about the election.” No one, of course, can imagine what happened at the election. But I understood later that when He said, “Don’t let your heart be troubled ...” [it was] because it’s not over yet. It doesn’t matter who will get in the office. God can turn it around in a single day. In one day—twenty-four hours—things can turn, not upside down, but downside up. And I am a witness of that. I am a living witness that things can change in a country: twenty-four hours.

God hasn’t forgotten what the role of the United States was in the world. He did not forget that. We reminded Him. I said, “God, we protected Your Son. Now it is Your turn.” Now it is time to remind God. This nation spread the gospel all over the world. I am a product of the American missionaries who came in the twentieth century to my city. And they established the Full Gospel Churches where I got saved. It is not common to be Christian in Egypt, but I got saved because of the Full Gospel Church that American missionaries established. They built the schools where I got educated.

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They built the Bible schools where we got our Vacation Bible School every year. I am a product of the American missionaries who came to my city.

One Woman's Impact

Remon—We talked about women in the Bible. Women in history in my city—in less than a mile from where I grew up, an American missionary by the name of Lillian Trasher⁴⁶, who, at the age of 23 years-old left North Carolina because she heard a missionary say, “We need missionaries in Egypt.” One ticket bought [for passage] on a ship. She went to Egypt; she ended up in my city. It was the largest orphanage [in Egypt that she founded and ran]. Less than a mile from where I grew up.



Remon—I’m an example of what the impact of this nation had around the world. And God hasn’t forgotten that. After I graduated from Rhema, I had my suitcases ready to go to India to be a missionary. I didn’t want to stay here. The more I prayed about it, the further I got from permission [to go to India]. The Lord said, “Go to Branson.” I said, “Branson is not India.” So I ended up here to be part of Prayer Mountain. But He said, “You have a debt to pay to this nation.” And I know with all my heart that God has a plan for the United States of America because of the seed that they’ve sown. It has been said over ninety-five percent of the world missionaries come out of the United States of America.

Dr. Brim—Isaiah 19 makes it clear that God has a future for Egypt. In Zechariah 12 and 14 we see them during the Millennium. They are there. They are one of the sheep nations.

⁴⁶ <https://ifphc.wordpress.com/2021/12/23/lillian-trasher-serving-the-widows-and-orphans-of-egypt-2/>

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The life of Patsy Cameneti (my long-time friend) was impacted by the story of Lillian Trasher. And we have just heard from a man who was affected by her.

Remon has shared a story of how his nation turned. They found a Scripture. The Scripture was, "We protected Your Son. Two years. Now You owe us." Sounds to me like Rahab. "I watched over these spies, now you've got to get me and everything I've got out of here." You can stand on parts of Scriptures if you stand in faith. And look what happened! So there's an example of it for today.

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The Proverbs 31 Woman

Miriam Feinberg Vamosh, *Women at the Time of the Bible*

Proverbs 31:10-31 is a paean of praise to women's success at what we now call "multi-tasking" – essential to the survival of the biblical household. In its famed opening line in English translation, the woman is deemed "virtuous," worthy, and of "noble character." None of these do justice to the original Hebrew – *eshet hayil* – which in fact means "strong woman." No wonder her price was "far above rubies!"⁴⁷

Proverbs 31:10 מְשֻׁלִּי JPS 1917

י אִשָּׁת-חַיִּל, מִי יִמָּצֵא; וְרָחֵק
 מִפְּנֵינִים מְכָרָהּ. 10 A woman of valour who can
 find? for her price is far above
 rubies.

This JPS translation does not bring out the true meaning, but we can see the Hebrew *eshet chayil*.

Proverbs 31:11-18 ESV

Prov. 31:11 The heart of her husband trusts in her,
 and he will have no lack of gain.

Prov. 31:12 She does him good, and not harm,
 all the days of her life.

Prov. 31:13 She seeks wool and flax,
 and works with willing hands.

Prov. 31:14 She is like the ships of the merchant;
 she brings her food from afar.

Prov. 31:15 She rises while it is yet night
 and provides food for her household
 and portions for her maidens.

⁴⁷ Miriam Feinberg Vamosh, *Women at the Time of the Bible*, (Herzliya, Israel: Palphot Ltd., 2007), 6.

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Prov. 31:16 She considers a field and buys it;
with the fruit of her hands she plants a vineyard.

Prov. 31:17 She dresses herself with strength
and makes her arms strong.

Prov. 31:18 She perceives that her merchandise is profitable.
Her lamp does not go out at night.

She knows you need to make a profit. Most Jews just know this. Their attitude toward money is (I read this in *The Complete Idiots Guide to Understanding Judaism* by Rabbi Benjamin Blech), that everything belongs to God, and we're stewards. You're supposed to be a faithful steward. You can see this in the Gospels. The landowner goes away, and he comes back. He had left his monies in the hands of others. One said, "We invested your money and got a return on it." Another one said that he had also gotten a return on the money. The third one said, "I know you're a hard task master. I wrapped it in a napkin and hid it in the ground." The Lord wasn't happy with him. He wanted the money to be invested for a profit.

The Proverbs 31 woman knew you needed a profit. Their attitude toward money is that you're a faithful steward over whatever God gives you, but if you don't profit, He'll find another steward to take your place. And that's what happened.

Proverbs 31:19–31 ESV

Prov. 31:19 She puts her hands to the distaff,
and her hands hold the spindle.

Prov. 31:20 She opens her hand to the poor
and reaches out her hands to the needy.

The understanding of prosperity, especially in Pentecostal circles, became unscriptural. The belief was almost as if being poor was somehow really holy. If you had money, there was something wrong. I've had Jewish friends say to me, "What is that? Can't they read that being poor is a curse? And that being profitable is a blessing?" I know how it all got messed up—the devil. For one thing, he didn't want them to have enough money to put that Pentecostal message around the world.

Prov. 31:20 She opens her hand to the poor
and reaches out her hands to the needy.

Prov. 31:21 She is not afraid of snow for her household,
for all her household are clothed in scarlet.

Prov. 31:22 She makes bed coverings for herself;
her clothing is fine linen and purple.

Prov. 31:23 Her husband is known in the gates
when he sits among the elders of the land.

Prov. 31:24 She makes linen garments and sells them;
she delivers sashes to the merchant.

| She's in the garment business! She also has a real estate business.

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- Prov. 31:25** Strength and dignity are her clothing,
and she laughs at the time to come.
- Prov. 31:26** She opens her mouth with wisdom,
and **the teaching of kindness is on her tongue.**
- Prov. 31:27** She looks well to the ways of her household
and does not eat the bread of idleness.
- Prov. 31:28** **Her children rise up and call her blessed;**
her husband also, and he praises her:
- Prov. 31:29** “Many women have done excellently,
but you surpass them all.”
- Prov. 31:30** Charm is deceitful, and beauty is vain,
but a woman who fears the Lord is to be praised.
- Prov. 31:31** Give her of the fruit of her hands,
and let her works praise her in the gates.

Submission to Husbands

Shelli—In rightly dividing the word of truth, you find out to whom that Scripture is speaking. When Peter, by the inspiration of the Holy Spirit, wrote his first letter, he wrote it to the strangers scattered—to the diaspora.

Dr. Brim—He was the apostle to the Jews that had become born again. Paul was the apostle (the sent one) to the Gentiles.

Submitting to the Ones Who are Submitted to God

Shelli—That’s so important to know. Why? Because in the same letter, by the Holy Spirit, he said, “Wives, be in subjection to your own husbands.” These were not husbands that were worshiping idols. These were not husbands from nations. These were husbands from the diaspora, with Jewish background and value. And you can see the robbery to take this verse out of its context and say, “Oh, it says here, ‘Wives, be in subjection to your own husbands.’” But remember, these are husbands of Jewish value. They served Yahweh.

Dr. Brim—So it didn’t have to be like I told you with Elizabeth [Pruitt: Lesson 1, Spirit, Soul, and Body] and like those false teachers were teaching during Charismatic days. If your husband says, “Let’s go to the bar,” then you go to the bar.

Shelli—Exactly. And one thing that I’ve seen and shared with the class before, but it bears repeating. One thing that the husband does, as we read in Ephesians 5, they wash their wife, the mother of their children, with the water of the Word. Men, you have no idea the power of your voice to your wife. God has put something in your voice straight from the throne room that when you speak the Word of God over your wife to wash her—not the sword of the Spirit, but the water of the Spirit. And one thing they do every Shabbat ...

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Dr. Brim—We're not talking about the secular Jews but those who walk close to the Word (and not those who are the most extreme Orthodox).

Shelli—We're talking about the Jews whose homes we've been in and watched them. They do this every Shabbat. They sing this song to their wife every Shabbat. In some of the families, they have all the children (and they have lots of them), sing with the father as he's singing to this mother.

Dr. Brim—Look at how it says in verse 28, "Her children rise up and call her blessed ..." In one home where we observed Shabbat [with the family], each child had to tell how they had been particularly blessed by their mother that week.

Shelli—She sits like the queen of the home. They just honor her. She dresses in her jewels and her finest. She's respected. She's not put down.

Dr. Brim—Not every Jew is right. The Black Coats [the "Ultra-Orthodox"] are not so nice to their wives. They're very hard on their wives. They're very hard on the nation of Israel. They don't believe it should exist. They think only the Messiah can build the Temple and only He can create a "State of Israel."

Then there are the Orthodox in varying degrees and the conservatives. Most of them are close to the Book. There are also secular Jews.

Shelli—It's kind of like in Christianity. There are different sects of Christianity. And they have "denominations" within the Jewish community.

Dr. Brim—The ones we know and the ones who don't throw stones at Christians, they invite us to their house for Shabbat, they do this.

Women Supported the Ministry of Jesus

The Bible specifically mentions these women.

Luke 8:1-3 KJV

Luke 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

Luke 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

Luke 8:3 And Joanna the wife of Chuza Herod's steward, and Susanna, and **many others**, which ministered unto him of their substance (**emphasis added**).

"their substance"

The "substance" was theirs to give. They followed Jesus as He travelled and taught in synagogues. One of these synagogues has been found in Migdal (where Billye Brim Ministries has property where we are building the Migdal Arbel Prayer & Study Center).

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The Hebrew word *Migdal* means “tower.” This village, located on the Sea of Galilee, had a harbor for boats. The Bible even mentions Jesus coming there by boat (Matthew 15:39). As He walked into town, He would have gone right past the recently-discovered synagogue. The ruins are well-preserved, making it possible to see where the *bema* (pulpit) was. We know for sure that He preached from there.

“Joanna”

Joanna was the wife of Herod’s steward. The steward managed the treasuries for Herod. She and the other women were not poor. They had money of their own and travelled with Jesus. There were **many**.

Four hundred years passed between the Old Testament and the New Testament. In the Old Testament, women had much freedom to speak (e.g., Deborah, Hulda, etc.). Why was there not a woman among the twelve? I don’t know all the reasons, but one could have been that no one would have listened to her from some of those groups (the Pharisees and the Sadducees, etc.).

Lydia: Businesswoman and Supporter of Paul's Ministry

Just as the ministries of Jesus and Paul benefitted from the support of women, Kenneth E. Hagin, Oral Roberts, Kenneth Copeland and other ministers depend on the giving of women. There is no indication that the women supporters had to get permission from their husbands to allocate the money.

Philippians 4:15–17 KJV

Phil. 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

Phil. 4:16 For even in Thessalonica ye sent once and again unto my necessity.

Phil. 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.

Only the Philippian church supported Paul's ministry. What in the world is their reward? You talk about soil! Here we have a sure word that when you give and support a ministry, your heavenly account receives a deposit.

Migdal Arbel, Galilee



This is a picture of the synagogue at Migdal. In the middle, you see a stone *bema* (pulpit). That's where you would put the scroll. The rabbi would stand, and the people would sit around the perimeter of the room. The female Jewish archeologist told us that the people of the synagogue had a lot of money.

The Church contained many Jews for the first three hundred years or so. There are many signs in the ruins of the Migdal synagogue that indicate that it was friendly to Jesus and His followers. The property of Migdal Arbel Prayer and Study Center is not far from there.

Luke 4:14–15, 17 KJV

Luke 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Luke 4:15 And he taught in their synagogues, being glorified of all.

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Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Matt. 15:38 through 16:3 KJV

Matt. 15:38 And they that did eat were four thousand men, beside women and children.

Matt. 15:39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Matt. 16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Matt. 16:2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

Matt. 16:3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

He probably would have been in or near the synagogue. This is where He would have said, "You need to watch the signs of the times." He's a sign-giving God, and He wants you to know the signs of the times.

Shelli—Then, two thousand years later, here comes Dr. Billye Brim and the Lord drops in your heart to have a school in this area that teaches how to discern the signs of the times.

Dr. Brim—We're not going to get in trouble for not watching the signs of the times!

There is no specific mention of men who supported the ministry of Jesus and the disciples. I'm sure they did. But it does clearly say that a lot of women gave. One of these was Lydia, a businesswoman in the New Testament times. The church in her area was started in her home. The first church in Europe was started in a woman's home. The upper room where they had the Passover feast and the Seder meal and where the Holy Ghost fell was owned by a woman. It was John Mark's mother and Barnabas' sister. She was a wealthy woman.

Philippians 4:15–19 KJV

Phil. 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

Phil. 4:16 For even in Thessalonica ye sent once and again unto my necessity.

Phil. 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.

Phil. 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

Phil. 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Following the God Dots

Paul was on a missionary trip and Luke was with him. (He was writing the Book of Acts.) They've gone through Phrygia and Galatia. They were headed toward Asia, but the Holy Spirit told them, "No. Don't go there." He doesn't tell them why. God does not tell you paragraphs usually.

Acts 16:6–10 KJV

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Acts 16:8 And they passing by Mysia came down to Troas.

Acts 16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

Acts 16:10 And after he had seen the vision ...

Paul saw the vision. It's not necessary to give everybody in the group a vision. There's a visionary, and it's the leader. God works down through pastors—if they're God-called pastors. He's not going to reveal some big change to somebody else in the church. He reveals things to people and pastors who are smart recognize who are the praying people. But there's been a lot of trouble caused.

A God-called Pastor

My husband, Kent, and I were sent to the Friends Church in Collinsville, Oklahoma. The pastor was Cooper Beaty. He got filled with the Holy Spirit and was hired to teach at Rhema Bible Training College (Rhema Bible Training Center at that time). I had been teaching the Sunday School class and the class had grown huge. The church was packed out. But I was called to have a traveling ministry.

The next pastor of the church was Lee Morgans. He was a graduate of Rhema Bible Training Center. We had an elementary school at that time. Some people came in from a Pentecostal denomination and they had a prayer group. It was "revealed" to them that Pastor Lee should go. They told the head of our elementary school and affected him.

I took a ministry trip to Russia. When I came back home, my husband told me that there would be a business meeting that night and they intended to vote out Pastor Lee. I said, "I'm going to go down there. I'm going to get up on my soap box ..." God caused me to see a Scripture that says, "Stay away from angry men," and "where anger is, no rain is going to fall" (Proverbs 22:24 and Deuteronomy 11:17). And I was looking for the rain. I am looking for the rains of the Holy Ghost. He said, "You don't go to the meeting." So I had to stay home.

That night at the meeting, they made their proclamation, "We're going to vote. The Holy Ghost has revealed to us that Pastor Lee is through here." And the young

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whippersnapper, who was the head of the school, not dry behind the ears, got up and accused Pastor Lee of being too friendly with the girl students. Pastor Lee's a grandpa! He's been a grandpa since he was a young man. Pastor Lee's daughters were there with his family.

Pastor Lee isn't very large, but in his heyday, you didn't want to mess with him. He headed down the aisle. (They were in charge [of the proceedings] in the front. This was still a Friends church and the pastor had almost no authority, other than to preach. The Board had the authority.) So Pastor Lee went down that aisle to knock out the accuser, who wasn't very big, either. He wasn't even as big as Pastor Lee. Pastor Lee intended to cold-cock the man because he had made the accusation in front of his girls. He marched about halfway down the aisle and God said, "If you do this, it's over. All your ministry." And so, he didn't.

They voted. You couldn't be in on the meeting unless you were a member. There weren't that many who were members. There were a lot of people there and a lot of support for Pastor Lee. Among the members, I think he won by one vote. So Pastor Lee said, "No. I'm not going to stay." He walked out of that Friends church (the [building] we have right now). We prayed. Sister Jeanne Wilkerson said, "You're an appointed shepherd in that town. If you don't take your responsibility, He'll get someone else." And then Brother Phil Halverson prophesied to him.

So Kent and I, Jan and Lee went out to Lake Oologah and sat by the lake on a picnic table. God told us to start a church. So we started a church. We met in the Veteran's building—the VFW building. We had some wonderful meetings. One day we were having a meeting and God gave us this Scripture (Mark 11:25 AMPC). We had a bunch of great people down at that VFW. Holy Ghost people. Loved God. Faith people.

Mark 11:25 AMPC And whenever you stand praying, if you have anything against anyone, forgive him *and* let it drop (leave it, let it go), in order that your Father Who is in heaven may also forgive you your [own] failings *and* shortcomings *and* let them drop.

So we were in church one Sunday morning at the VFW building. At that time, it was not in good shape. The ceiling was falling in and the rain was leaking. We had a Holy Ghost move and He gave us that Scripture. He said, "I'll make something out of you if you will obey that Scripture and you will let it drop and you will never again bring that up." All those people did it. They let it drop. They never talked about that anymore.

The people who headed up the prayer group moved away. The little whippersnapper moved away. A few faithful Friends, who had been Friends from the beginning (Quakers), contacted us and invited us back. The Friends Denominational Board in Kansas—we were in the Kansas Meeting, they called it—said, "We'll sell you the church. We'll bless you. And we'll use all the money for missions."

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The people down there had built it in the first place. It was debt-free. We bought the church at a low price, and they took all the money and put it in missions. That's why we have A Glorious Church Fellowship under our own ministry now. That's how it happened—how we got there.

I said all that to say this; the visionary was Paul. God puts a pastor in—it doesn't work if it's somebody who is not sent by God. But when God sends a pastor, He'll work down and reveal. And the prayer group is supposed to support the pastor and not get the idea that he must do certain things.

There's a Visionary in Every Work of God

With our ministry, Kent knew the visionary was me. Even though he was the vice president, I was the president. I would never, ever tell him I heard from God if I didn't. But if I did, that was it. "You heard from God; here's what we're doing."

Paul was the visionary and all the others with him had the attitude that they were going to go because that's what God wanted them to do. Paul had seen a man pleading, "Come over and help us!" He was headed to Asia; he gets turned around to go toward Europe.

Acts 16:10–15 KJV

Acts 16:10 And after he had seen the vision immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Acts 16:11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

Acts 16:12 And from thence to **Philippi**, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

Acts 16:13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Acts 16:15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*.

Lydia was a wealthy businesswoman. Her home was large enough to house Paul's whole missionary team. And thus was the start of the Philippian Church, which was the sole support, at least for a time, of the great Apostle Paul's ministry.

A leading member of that church was Lydia. She was also a founding member and no doubt one of the largest givers in the church. Lydia and the church were partners in the ministry of Paul.

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Most of our New Testament letters are partner letters (Paul writing to the partners) or pastoral letters (Paul giving advice to the pastors: Timothy, Titus, etc.).

Philippians 4:15 ESV And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only.

I wanted to use that translation because it used the word “partnership.” The Letter to the Philippians is a partner letter.

Women of Substance

Miriam Feinberg Vamosh, *Women at the Time of the Bible*

Several wealthy women are mentioned in the Bible. The Shunammite woman, for example, is specifically described as “well-to-do” [when it says a great woman], a status further revealed when she refuses Elisha’s offer to put in a good word for her with the local ruler. She probably doesn’t need it, because she is a member of the landed gentry (2 Kgs. 4:11-13). Abigail, the wife of Nabal, owned a great estate. In the New Testament, women helped fund the ministry of Jesus, like Joanna, and other wealthy women ... Mary, the mother of John [Mark], must have been a wealthy woman, as she had a house large enough for “many believers” and a maid, named Rhoda (Acts 12:13).⁴⁸

They were all over at her house praying and Rhoda went and answered the door.

Acts 17:4 KJV And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Acts 12:12-13 KJV

Acts 12:12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

Acts 12:13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

Once again, we find the Church meeting in the home of a woman.

Martha (of Mary, Martha, and Lazarus) was the homeowner and the head of the house.

Luke 10:38-39 KJV

Luke 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

Luke 10:39 And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.

⁴⁸ Miriam Feinberg Vamosh, *Women at the Time of the Bible*, (Herzliya, Israel: Palphot Ltd., 2007), 16.

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So we find women homeowners and their homes were used in the early days of the church.

The ointment contained in the alabaster jar was worth a small fortune. The woman had the right of control of that precious ointment when she ministered it to Jesus.

Then there was the woman who gave the biggest offering in the whole Bible: the poor widow with her two mites. She gave everything she had.

SESSION 14 CONTINUES IN LESSON 13

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WOMEN AND THE WORD OF GOD

HERALDS OF HIS COMING

SESSION 14 CONTINUES FROM LESSON 12

Psalm 68:11 ESV The Lord gives the word; the women who announce the news are a great host.

Psalm 68:12 תְּהַלִּים JPS 1917

יְיָ אֱדַנִּי יְהִי-אָמַר; הַמְבַּשְׂרוֹת, 12 The Lord giveth the word; the women that proclaim the tidings are a great host.

(The Psalms from Hebrew translations are often one number behind the English translation because of a different system of numbering.)

In the NASB, Psalm 68:11 says the women “are a great army.” This is talking about the end of days. “God gives the Word,” and there will be a great many women in a great host who are going to herald the news. They’re going to give the Word.

Dr. Roy Hicks, who was the head of the Foursquare [Church] west of the Rocky Mountains, had nothing against women ministers. Amy McPherson performed the ceremony when he and his wife got married. He said, “Every time I see you and I see the other women God is raising up, I know Jesus is coming soon. Because of this Scripture—you’re the fulfillment of it.”

Prophecy knows “fillment,” and it knows “fulfillment.” It knows shadow and type, and then it knows fulfillment.

A rabbi from America was arguing with me about this Scripture once when we were in Israel. He was trying to prove to me how wrong we were. He’s the one who showed me the generations in Matthew (the fourteen generations—Matthew 1:17). It opened a great truth to me. He was attacking our understanding of this Scripture. Isaiah is prophesying. The country is in trouble.

Isaiah 7:14–16 KJV

Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

“Immanuel”

Im = with; *anu* = us; *el* = God. God with us. It’s prophesying the incarnation: that God is going to live in a man.

Is. 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

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Is. 7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

He said to me, "That word [in verse 14] is not virgin." And I thought, "Oh no!" I had to check it out. It's not. The word is "young woman." "A young woman shall conceive and bear a son and call his name Immanuel [God with us]." That's definitely prophesying about Jesus, but there was, in that day, a "fillment." Not a fulfillment. There was an actual woman who lived. She actually had a child. They actually named him Immanuel. And before he was very old, he experienced the events of this chapter.

Isaiah 7:14-17 יְשַׁעְיָהוּ JPS 1917

יד לָכֵן יִתֵּן אֲדֹנָי הוּא, לָכֶם--אוֹת:
הִנֵּה הָעֵלְמָה, הָרָה וְיֹלְדֶת בֵּן,
וְקָרְאת שְׁמוֹ, עִמָּנוּ אֵל. **14** Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel.

טו הַמָּאָה וּדְבַשׁ, יֹאכֵל--לְדַעְתּוֹ
מֵאוֹס בָּרָע, וּבַחֹר בַּטּוֹב. **15** Curd and honey shall he eat, when he knoweth to refuse the evil, and choose the good.

טז כִּי בִטָּרֵם יֵדַע הַנֶּעֱר, מָאֵס
בָּרָע--וּבַחֹר בַּטּוֹב: תַּעֲזֹב הָאָדָמָה
אֲשֶׁר אַתָּה קִץ, מִפְּנֵי שְׁנֵי מְלָכֶיהָ. **16** Yea, before the child shall know to refuse the evil, and choose the good, the land whose two kings thou hast a horror of shall be forsaken.

יז יָבִיא יְהוָה עָלֶיךָ, וְעַל-עַמֶּךָ
וְעַל-בֵּית אָבִיךָ, יָמִים אֲשֶׁר לֹא-
בָּאוּ, לְיָמִים סוּר-אֲפָרַיִם מֵעַל
יְהוּדָה: אֵת, מֶלֶךְ אַשּׁוּר. {פ} **17** The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

There was actually a young woman. She actually had a child. She actually named him Immanuel. And before he was around two years old, the country would be in trouble. Assyria is coming in to get them.

The Bible is progressive revelation. Prophecies can know filling and fulfilling. In that day, He (we're talking about the Seed again) revealed there's going to be a Seed. His name's going to be Immanuel. In the New Testament, with progressive revelation,

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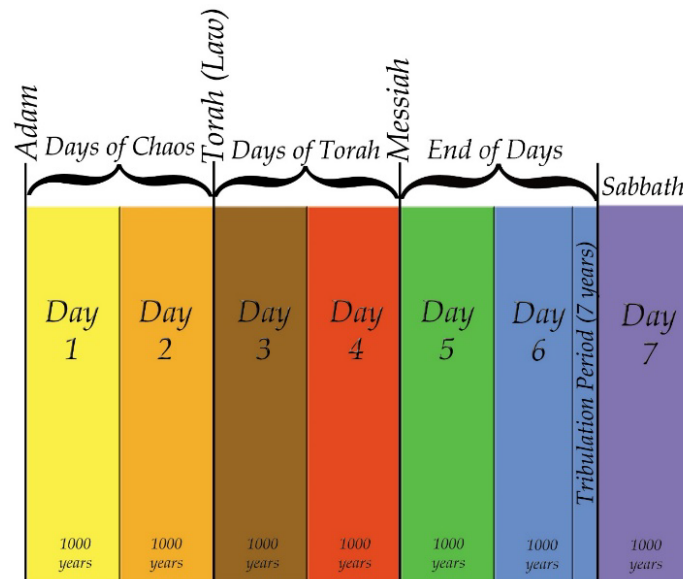
we learn that the Promised Seed will be born of a virgin. So she's a virgin. It's a virgin birth. We get that virgin part from the New Testament and the Immanuel part from the Old Testament.

Knowing the truth is a good thing. Sometimes things have been translated wrong. If you encounter somebody who says, "That word is not virgin," you can say, "I know. But we know from the New Testament that she was a virgin. She named His name Immanuel. And that was a forerunner to this Immanuel."

There's no glory in ignorance. Such a large number of the Scriptures that give women troubles were poor translations from the original language.

The timeline given Moses told on which day He would arrive.

This comes from the Talmud. This is an oral tradition that was given through Moses saying a thousand years is as a day and a day is as a thousand years.



Babylonian Talmud: Tractate Sanhedrin, Folio 97a.14–97b.1

The world is [set] to exist for 6,000 years. In the first 2,000 there was desolation [that is, no Torah]; [in the next] 2,000 years the Torah flourished; and the next 2,000 years is the Messianic era, but because of our many sins [the Messiah is delayed and many of] these years have been lost. ⁴⁹

What Moses heard from God was the three sets of 2000 years. He heard, "I gave Adam a six-day work week. First two days: chaos (every man doing what was right in his own sight). Then I'm going to give you the Torah for two days. Then the Messiah is coming and you're going to have two days (two thousand years of the Messiah)." In their tractate they made a footnote because they don't believe He

⁴⁹ Dr. Maurice Mizrahi translation of *The Babylonian Talmud, Tractate Sanhedrin, Folio 97a.14–97b.1*, December 30, 2017, Accessed July 23, 2023.

https://images.shulcloud.com/618/uploads/PDFs/Divrei_Torah/171230-The-end-of-the-world-Vayechi.pdf

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came. It reads, “He should have come at the beginning of the last two thousand years. The delay is due to our sins.”

But we know that He did come. And there were some people looking for him. They didn’t depend on the High Priest who bought his office and was crooked. Probably Zechariah, John the Baptist’s father, should have been the High Priest. The office had been given through political manipulation and bribery. So you can’t depend on the High Priest and his men to tell you what’s going to happen.

NOTE: Another translation of the Talmud passage above follows:

Babylonian Talmud: Tractate Sanhedrin, Folio 97a.14–97b.1

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.

That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.⁵⁰

Brim note: He came on time!

When Jesus came, there were some people who were looking for him: Anna (Luke 2:36–38), Simeon (Luke 2:25–35), Joseph of Arimathea (Mark 15:43).

Anna

Jesus is there with Joseph and Mary and Simeon.

Luke 2:36–38 KJV

Luke 2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

Luke 2:37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

Luke 2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

“... in that instant ...” what does that mean? She received a revelation. We’re in the last days. I hope your pastor or preacher knows and is hearing and preaching messages that come from God. But you can certainly live like she did—in the presence of God so that the Holy Ghost can keep you on the inside looking out. You can have inside information. The only way you’re going to do that is with a prayer life. Your own prayer life. Anna had her own prayer life. The Lord is never late. He impressed her, “Go down there right now!” So she went. Jesus was just a little baby.

⁵⁰ https://www.sefaria.org/Sanhedrin.97a.14?ven=William_Davidson_Edition_-_English&vhe=Wikisource_Talmud_Bavli&lang=bi

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She went out and preached about this baby to all of those who were looking for God's redemption. There was a group of them. She was a part of a group of people who were identifiable as "those who were looking for the redemption." Those who knew what time it was. They were saying, "That's what Moses heard. It's time and we're setting ourselves apart and we're going to look for Him." That's how we are. We love His appearing. The Bible tells us some of the people who were in that group. One of them was Simeon. The Lord had revealed to him that he was not going to die until He saw the Lord's Christ.

Simeon

Luke 2:25 KJV And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Simeon was one of the people in that group waiting for the Messiah. Anna knew where she could find the others who were waiting for the redemption. She went to them and told them, "Messiah is here!"

Joseph of Arimathea

Joseph was another person who was in that group.

Mark 15:43 KJV Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God ...

Women and Revelation

A common notion among the religious ones who restrict women is the devil-inspired idea that women cannot receive revelation because they are daughters of Eve, and she was deceived. However, the first two people who knew He was about to come were women.

Mary, the Mother of Yeshua

The one who received the very Seed himself was a woman, a virgin who received Him into her womb from the Holy Spirit. She was probably about fourteen years old. And she had been in preparation to carry this Seed. In spite of all that Satan had done to try to destroy the Seed and keep it from coming, God had always kept her family and her lineage protected. This is because she's going to provide the flesh part of the Divine Seed. She will also furnish the womb in which it will grow. And He will be the "Seed of a woman." The Old Testament has a Scripture, "A woman encompassed a man ..." (Jeremiah 31:22). Satan didn't succeed in stopping the Seed.

Luke 1:26 KJV And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

It's just a little village, but God knows where all the little villages are, and who is in that little village. And He sent Gabriel to go to that woman.

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Luke 1:30–32 KJV

Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Salvation. The first time the King Messiah is mentioned, it comes out of a woman's lips. The first time His Name "Yeshua" is given, it's given to a woman.

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Psalm 89. "I'm going to watch over My Word to perform it. There's going to come a Seed of David. And of His Kingdom there's going to be no end. Satan—it didn't work. I kept this little girl and now I'm going to plant Divine Seed in her. The Seed of the woman is going to break your lordship." Oh, what a Planner! Oh, what a Plan!

Luke 1:33–38 KJV

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Luke 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

Luke 1:37 For with God nothing shall be impossible.

Luke 1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Elizabeth (Elisheva), the Mother of John the Baptist

The witness of the Spirit came to Mary's cousin, Elizabeth, revealing that Mary's babe was her Lord. In response, she SPOKE the Word of the Lord. The Scripture even specified that it was "a loud voice."

Luke 1:41–45 KJV

Luke 1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

Luke 1:42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

Luke 1:43 And whence *is* this to me, that the mother of my Lord should come to me?

Luke 1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

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Luke 1:45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

The spirit of prophecy had come upon Elizabeth, and she prophesied and now it came upon Mary, and she prophesied.

Mary Delivered the Word in Two Ways

In the Sunday School of the denomination to which I belonged as a child, we often spent some time in each class talking about how wrong the Catholics were. (I later learned they did the same thing about us.) But in my church, we rarely heard about Mary. You would see her in the enactment of the Manger scene and not much else, because we despised her. We didn't hate her. In the Bible, when it says they despised something, it means they didn't give it much attention. We didn't pay much attention to Mary. But I think she's one of the greatest women in the Bible. She must have been, to have been the one who carried the Promised Seed.

I was preaching in my very early days up in Chicago, in a meeting with Jerry Savelle and some others and we each had a night to preach. Friday night was my night. This guy comes up to me and he was crying and he said, "Ma'am, ma'am, I've got to apologize to you! I've got to ask for your forgiveness!"

I knew him because he had been coming all week. He had come from the ghetto—skid row. He was on fire for God. He had been saved for about two months. He was so on fire for God that he brought about twenty people with him every night. The ushers would save seats for the twenty people that he brought.

He said, "I've got to apologize to you because when you got up and you were going to be the speaker on Tuesday night, I walked out. And I've got to apologize to you for it." It's because I was a woman speaker. He'd only been saved two months, but long enough to know that he can't listen to a woman. He said, "God hasn't let me sleep. I haven't been able to sleep and last night He kept me up all night, and if I don't get you to forgive me, I don't know if I'll ever sleep!" The only religious background he had at all was a touch of Catholicism from long before (including a bit about Mary). The Lord spoke to this brand-new Christian and said, "Son, if a woman could deliver THE Word, a woman can deliver My written Word." I did a little dance, a little shout ... God had given me revelation through a baby Christian!

Thank God for revelation. He can give it through donkeys, people saved off of skid row two months, and women.

FIRSTS

The **FIRST** to know He was coming were women.

The **FIRST** to speak that “He’s here!” were women.

The **FIRST** to preach “He is Risen” was Mary Magdalene (Mary from Migdal)

Mary was commissioned by angels to announce His Resurrection and give instruction to His disciples.

Matt. 28:1–7 KJV

Matt. 28:1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Matt. 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Matt. 28:3 His countenance was like lightning, and his raiment white as snow:

Matt. 28:4 And for fear of him the keepers did shake, and became as dead *men*.

Matt. 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Matt. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Matt. 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

She knows she has the revelation that He is risen, and she’s supposed to preach it. And she’s supposed to preach it to men. She’s not only supposed to preach that He’s risen, but she’s also giving them some directions about what they’re supposed to do next. They didn’t believe her, and they got in a little trouble for it. Jesus upbraided them for not believing this woman preacher.

Mark 16:9–14 KJV

Mark 16:9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Mark 16:10 And she went and told them that had been with him, as they mourned and wept.

Mark 16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Mark 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

Mark 16:13 And they went and told *it* unto the residue: neither believed they them.

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Mark 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

She was first to preach the resurrection. What is our message? Resurrection! He's alive! He is risen! That's our message and the first to preach the message was a woman. He upbraided those who didn't believe it.

The Samaritan Woman at the Well:

The **FIRST** one to hear from His lips "I Am He," i.e., "I Am The Messiah"

She is a Samaritan. What put her in the position of having all of those husbands? The Samaritans accept the first five books of the Bible. So it could have been a Levirate marriage situation in which she had been married to one brother who died and then to the next brother and the next brother and the next brother, as each one passed away. Everybody assumes she's a harlot. But when she goes back to town, they listen to her. So we don't know everything there is to know about this woman. But the very amazing thing is that she's the first one to whom He actually said, "I am the Messiah." (As far as we know from what is written in the Bible.) Not only that, but she preached this message. In addition, He revealed to her that the order of worship was going to change.

John 4:4 KJV And he must needs go through Samaria.

Why did He have to go through Samaria? God wanted Jesus to get to that woman. Just the same as He had wanted the spies to get to Rahab.

Shelli—Brother Hagin came into your office and asked, "Do you know why Jesus had communication with her?" This woman at the well. "It was because she asked questions. Jesus wants you to ask. And you have not because you ask not."

Dr. Brim—Yes, he did say that. No matter what she asked, He answered her. God knew she was going to be like that. He's going to save a whole city—the main city of Samaria. This was the one that Phillip was going to go to and preach later on. It's also the one that John and Peter are going to come to and lay hands on people so that they'll receive the Holy Ghost. He needs someone in that city who saw the Messiah and who will believe it. He looks on hearts. He knew her heart. He led her to be in that spot. And Jesus didn't go into town with the disciples. He stayed at the well.

John 4:5, 7, 9-26 KJV

John 4:5 KJV Then cometh he to a city of Samaria, which is called Sychar [present-day Nablus], near to the parcel of ground that Jacob gave to his son Joseph.

John 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

HERALDS OF HIS COMING

John 4:10 Jesus answered and said unto her, *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

John 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

John 4:13 Jesus answered and said unto her, *Whosoever drinketh of this water shall thirst again:*

John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

John 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

John 4:16 Jesus saith unto her, *Go, call thy husband, and come hither.*

John 4:17 The woman answered and said, I have no husband. Jesus said unto her, *Thou hast well said, I have no husband:*

John 4:18 *For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

John 4:21 Jesus saith unto her, *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

John 4:22 *Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

John 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

John 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

John 4:26 Jesus saith unto her, *I that speak unto thee am he.*

He reveals to her directly, no beating around the bush, "I am the Messiah." And the order of worship is going to change. Deep revelation. She goes back into town and tells the people, and they came to Him.

John 4:28-30, 39 KJV

John 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

John 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

John 4:30 Then they went out of the city, and came unto him.

HERALDS OF HIS COMING

John 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Many people were there, but the emphasis is on the men because she was sent by the Master to the men to tell them, "I've seen the Messiah!" She preached, she spoke, she didn't have to be silent. So that's why we know that verse and others we're going to look at are out of harmony with the Word of God.

The Samaritans believed. And He stayed two days with them. Do you think they ever forgot those two days with Messiah? Then when Phillip came later on, they remembered those two days when the Messiah was there. Phillip would then preach that He came, He rose, He shed His blood and now you can be born again. Then Peter and John would come, and the Samaritans would receive the Holy Ghost. The Lord knows how to run His business. If He wants to have His message spoken through the mouth of any woman, anybody ... Everybody who has breath is supposed to praise the Lord!

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WOMEN AND THE WORD OF GOD

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We have already considered the ministry of many women in the New Testament.

Jesus certainly ministered to and with women. His ministry to women was absolutely liberating. He showed great love and appreciation of women, without a trace of the harsh religious traditions and teachings of the day. The place of women in His ministry is unquestioned. His attitude toward all people—including women—was always one of freedom from bondage.

A pastor once told me, “I tell my people, ‘If a teaching brings you into bondage in any way, it’s wrong.’” There are false teachings going around today. The devil wants people in bondage and God wants people free.

Just because Jesus came and God got the Seed into the world doesn’t stop the devil from his antics. False doctrines and false teachings are not dead. We’ll look at how that affected the letter that Paul wrote to Timothy.

Woman healed on the Sabbath

Luke 13:10–16 ESV

Luke 13:10 Now he was teaching in one of the synagogues on the Sabbath.

Luke 13:11 And behold, there was a woman who had had a disabling spirit [KJV: spirit of infirmity] for eighteen years. She was bent over and could not fully straighten herself.

Luke 13:12 When Jesus saw her, **he called her over** and said to her, **“Woman, you are freed from your disability.”**

Luke 13:13 And he laid his hands on her, and immediately she was made straight, and she glorified God.

Luke 13:14 But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, “There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day.”

Luke 13:15 Then the Lord answered him, **“You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it?”**

Luke 13:16 **And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?”**

This is a covenant woman. Covenant people are not supposed to be bowed over by Satan. It was a spirit of infirmity. The King James says it better than the English Standard Version (“spirit of infirmity” versus “disability”). But the ESV makes it very plain and gets the point across that “he called her over.” That’s very, very important.

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God designed the Tabernacle and gave the pattern to Moses. He designed the First Temple and gave the pattern to David (Solomon built it). The Second Temple (built by Zerubbabel) had no section called "the women's section." That was added when the evil Herod refurbished the Second Temple. Extreme separation in public assembly is a product of certain Babylonian rabbinic teachings.

Synagogues in Jesus' time and until today (except in Reform Judaism) separated the genders. Women sat in balconies or otherwise sectioned-off areas. That's why the fact that He "called her over" to where he was teaching was scandalous to the rulers. But He did it on purpose. He could have spoken healing to her where she sat, as He did to the Centurion's servant. But He called her to Him, overriding the tradition.

*Many women were disciples of Jesus***Luke 8:1-3 NASB1995**

Luke 8:1 Soon afterwards, He *began* going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,

Luke 8:2 and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

Luke 8:3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

Luke 23:27 NASB1995 And following Him was a large crowd of the people, **and of women** who were mourning and lamenting Him.

Luke 23:49 NASB1995 And all His acquaintances and **the women who accompanied Him from Galilee** were standing at a distance, seeing these things.

Luke 23:55 NASB1995 Now **the women who had come with Him out of Galilee** followed, and saw the tomb and how His body was laid.

Luke 24:1 NASB1995 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.

Well-respected author of *Pilgrims and Patriots* and other books about the patriotic history of our country, Eddie L. Hyatt, wrote in his book, *Paul, Women and Church*:

Eddie L. Hyatt, *Paul, Women and Church*

Many of these women had followed Jesus to Jerusalem from Galilee. They had left everything to follow Him. They were totally committed to Him.

They observed His crucifixion and wept. They also made a point to observe where His body was laid so they could bring spices and show honor to Him in His death. They were

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the last ones to leave the cross and the first ones at His tomb on resurrection morning. They were also the first to be honored with an appearance from their risen Lord.⁵¹

Women were in the Upper Room (when they received the Holy Spirit), which was a house owned by a woman: John Mark's mother and sister to Barnabas (Colossians 4:10).

Acts 1:14 KJV These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Just as the writer of Hebrews 11 stated, we have no time [nor room] to mention all the women set free by our Lord. For instance, the woman with the issue of blood (Matthew 9:20–22), the daughter of the Syrophenician woman (Mark 7:25–30, Matthew 15:22–28), the daughter of Jairus (Luke 8:41–42, 49–56), etc.

The woman with the issue of blood

The woman with the issue of blood was under such bondage. She couldn't even go into a crowd. She had been bleeding for twelve years.

Matthew 9:21 KJV For she said within herself, If I may but touch his garment, I shall be whole.

If I may touch the tzitzit (probably). The tzitzit were those little things sewn at the corner of the garment. Orthodox Jewish men have what is kind of like an undershirt. It is worn under all your shirts. At the corners are tassels—they're tzitzit. It reminds you that you are a son of the Covenant. She reached out and touched the tzitzit because He was a son of the Covenant and she's a daughter of the Covenant. And power flowed out to her. He said, "Woman, your faith has made you whole." He told her to tell it. Tell what happened. There were a lot of men in that crowd that didn't think she should have been there because she was unclean. But he told her to tell how she had been set free.

The Syrophenician woman

The Syrophenician woman was not even a Jew. Yet Jesus went where she was in Lebanon. What drew Him there? Her faith! And she had a daughter who was demon-possessed. She came to Him and said, "Son of David; my daughter is severely oppressed by a demon (Matthew 15:22 ESV)." Son of David. Ben Dahveed. Anytime they said, "Ben Dahveed, Son of David," they said, "We believe Psalm 89. We believe you're the Messiah." That's what the blind men on the side of the road were saying—remember blind Bartimaeus? (Matthew 20:29–34, Mark 10:46–52) "Ben Dahveed, Ben Dahveed! You're the one—you're the promised seed! Psalm 89, Ben Dahveed." They recognized him as the Messiah. And she did. She's not a Jew, and He's sent to the house of the lost sheep of Israel. But she's got faith.

So why does He go to Lebanon in the first place? God sees her. And she said, "Minister to my daughter," and He said, "No, I'm just sent to the lost sheep of the tribe of Israel." He's going to elicit great faith out of her. He needed her confession.

⁵¹ Eddie L. Hyatt, *Paul, Women and Church*, (Grapevine, TX; Hyatt Press, 2016), 23.

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He needed words out of her mouth. She said, “even the dogs eat the crumbs that fall from their masters' table.” He called her a dog. That's what they called the Gentiles—dogs. “How shall the dogs eat the children's bread?” And she said, “... even the dogs eat the crumbs ...” And He said, “... woman, great is your faith! Be it done for you as you desire.” That woman's child got free. Always faith. Faith draws him. I don't care if you're in the covenant of “them.” Rahab wasn't in the covenant. She (the Syrophenician woman) wasn't in the covenant. They made a draw on Him with their faith.

Always, always make sure your faith is in good condition and fed and you haven't leaked out. Faith has to be fed; it has to be fed on faith Scriptures. It has to be exercised with words spoken out of your mouth. And then you will see what faith brings you.

Why were there no women apostles among the twelve? He was sent to the lost sheep of the tribe of Israel. Among the tribes of Israel in that day, it wasn't common for women to be leaders. One possible reason: the foolish edicts of certain Babylonian rabbis, one of which was that it took the witness of 200 women to equal the witness of one man.

Paul

To think that the Apostle Paul thought little of the ministry of women is to be ignorant of his life and ministry. Eddie Hyatt observes in his book, *Paul, Women and Church*, that in Paul's missionary journeys, “he met and became the friend of many women who became, in his own words, his coworkers.”⁵²

Eddie L. Hyatt, *Paul, Women and Church* A Female Apostle

In his letter to the church at Rome, Paul sends personal greetings to twenty-four people in the latter part of the letter, *i.e.*, chapter sixteen. These individuals are friends and coworkers who are dear to his heart. Of the twenty-four mentioned by name, ten are women. Many of these obviously functioned in roles of leadership in the churches. One woman named Junia is specifically referred to as an apostle. In Rom. 16:7 Paul says, *Greet Andronicus and Junia, my countrymen and my fellow prisoners, who were of note among the apostles who were also in Christ before me.*

Junia is a feminine name and was universally recognized as a female apostle for the first several centuries of the Church's existence. ...

Concerned by the presence of a female apostle, some have attempted to argue that the name should be translated “Junias,” which is male. There are insurmountable facts, however, that militate against this argument.

First of all, without exception, all ancient Greek manuscripts have the feminine form of Junia, not Junias. Secondly, the female name Junia was quite common in the first century whereas the male name, Junias, is unknown. Junias, therefore, is a hypothetical

⁵² Hyatt, *Paul, Women and Church*, 18.

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name. Thirdly, as mentioned above, Junia was universally recognized as a female apostle for the first several centuries of the Church's existence.

Why then have some modern translations, such as the 1984 NIV, rendered the name Junias instead of Junia? Dr. N. Clayton Croy, Professor of New Testament at Trinity Lutheran Seminary in Columbus, Ohio, says, "It is hard to see any reason other than the translators' bias against the possibility that a woman could be an apostle." Well-known New Testament scholar, James G. D. Dunn, says, "The assumption that the name must be male is a striking indictment of male presumption regarding the character and structure of earliest Christianity."⁵³

Paul ministered with women and called them his coworkers. If this is Paul's attitude toward women, he surely wouldn't say that they can't talk.

**Eddie L. Hyatt, *Paul, Women and Church*
A Woman Minister Respected by Paul**

Phoebe was a woman for whom Paul had great respect as is borne out in the language he used to describe her. The power of His words is lost in our English translations, but is very obvious in the Greek (Romans 16:1-2).

In Romans 16:1, Paul refers to Phoebe as *a servant of the church in Cenchrea*. "The word "servant" in this passage is misleading. It is from the Greek word *diakonos* and should be translated as "minister." Indeed, *diakonos* is translated as "minister" in twenty-three places where it is used of men, including Paul, Barnabas and Apollos (I Corinthians 3:4). In this one place where it is used of a woman, these same translators chose to use the word "servant," a clear example of their bias.

Young's Literal Translation gets it right.

Romans 16:1 YLT And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

Diakonos does literally mean "servant" but became a word for Christian leaders as a result of Jesus using it in response to the request by James and John for special seats of power in His kingdom. Jesus replied that whoever wanted to be great must become a *diakonos*, or "servant." From that declaration of Jesus, *diakonos* became a common designation for Christian ministers, highlighting the servant character of Christian leadership. The well-known evangelical theologian, E. Earle Ellis, wrote,

Diakonos is used frequently in the Pauline letters for those who exercise ministries of teaching and preaching. The title is given to Paul and to a number of his associates who are active on a continuing basis as traveling missionaries or as coworkers in local congregations. In terms of modern function, it best corresponds to the modern designation "minister."

Designating Phoebe as a *diakonos* shows that she was a "minister" from the church in Cenchrea who had been sent by that church to Rome on a special assignment. Paul recognizes her as such by using the same word for her that he uses for himself, for Barnabas, and for Apollos.

Paul also said that Phoebe had been a *prostatis* to many, *and of myself also*. The KJV and NKJV translate the word "helper," but *Thayer's Greek-English Lexicon* says that *prostatis* refers to "a woman set over others" and that it describes Phoebe as a "guardian, protector, and benefactor." *Vines Expository Dictionary of New Testament Words* says

⁵³ Hyatt, *Paul, Women and Church*, 24-26.

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that *prostatis* is a word of “dignity” and indicates the high esteem with which she was regarded.

I like the King James. It's got a poetic element to it. I like a lot of their translation. But you've got to go to the root—the original—to get the real meaning. And I'm sure in the days of King James England, some of those translators didn't yet have the revelation of the freedom of women.

These definitions are correct for *prostatis* is made up of the prefix *pro*, meaning “before,” and *istemi*, meaning “to stand.” It, therefore, literally means “to stand before” and identifies Phoebe as a leader with the qualities one would expect in a modern day pastor.

... Paul's designation of her as a “minister,” militates against such an interpretation. She was one who had “stood before” others, including Paul himself.

An argument could be made from this passage that Phoebe had, at some time, functioned in a pastoral type role toward Paul. She is obviously held in very high esteem by him for he exhorts the Roman believers, both men and women, to receive her and respect her *in the Lord in a manner worthy of the saints*, and to assist her *in whatever business she has need of you* (Romans 16:2).⁵⁴

Eddie L. Hyatt, *Paul, Women and Church*

Priscilla: A Pastor and Close Friend

In Romans 16:3-5 Paul greets Priscilla and her husband Aquilla, whom he always mentions together. They obviously functioned in a mutual partnership, for not only does Paul always mention them together, he always uses the plural pronouns, “they” and “them,” when referring to them. In vs. 5, for example, he sends greetings to “them” and to the church that is in “their house.”

It is likely that Priscilla was the out-front one in their ministry and the pastor of the church in their house. And this is indicated by the fact that when referring to them, Paul mentions Priscilla first. This goes against the proper conventional practice in the ancient world of always mentioning the man first. That Paul would mention Priscilla first is a powerful statement of her status and influence, and of Paul's estimation of her.

Paul first met this couple when he went to Corinth to preach the gospel. They welcomed him into their home and he worked with them in their tent-making business, the vocation in which Paul had also been trained. They were Jewish followers of Jesus as was Paul. The three of them had much in common and became very close friends (Acts 18:1-3).

When Paul departed Corinth, Priscilla and Aquilla departed with him but they remained in Ephesus and hosted a congregation in their home while Paul went on to Jerusalem and Antioch. Paul later returned to Ephesus and reconnected with this couple. When he wrote his first letter to Corinth from Ephesus he included greetings from Priscilla and Aquilla *and the church that is in their house* (I Corinthians 16:19).

In his letter to the Romans, Paul sends greetings to Priscilla and Aquilla who were in Rome preaching the gospel and hosting a church in their home (Romans 16:3-5). In vs. 4 he says that they *risked their necks for my life*.

⁵⁴ Hyatt, *Paul, Women and Church*, 26–28.

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Sometime before this, perhaps during the eighteen months they were together in Corinth, Priscilla and Aquilla had put their lives at risk for Paul, for which he publicly thanked them.

This is the word of God that is written for us. But it was also written at a certain time to certain people who lived at that time, in that culture. They faced the threats that were pressing in that day. These things must be considered.

... Priscilla and Aquilla had put their lives at risk for Paul for which he publicly thanked them. Paul's estimation of this couple and their influence is shown in his words, *to whom not only I give thanks, but also all the churches of the Gentiles*. (Romans 16:4). Priscilla was a woman leader recognized and respected by Paul.⁵⁵

A man came along named Apollos, and he really had the anointing. He could really preach, but he didn't have all of his doctrine straight. And so Acts 18:26 tells us that Priscilla and Aquila took him aside and taught him the "way of God more perfectly." So Priscilla taught the correct doctrine to a man. And Apollos became a wonderful teacher.

**Eddie L. Hyatt, *Paul, Women and Church*
Paul's "Spiritual Mother"**

In Romans 16:13 Paul sends greetings to Rufus, *and his mother and mine*.

Paul's spiritual mother was Rufus' mother.

This is obviously not Paul's biological mother, but it is a woman who has been a spiritual mother to him. We know little about this woman but at some point in Paul's spiritual journey she had offered encouragement and counsel to Paul and been like a mother to him.

The identity of this woman can perhaps be identified by comparing Paul's words in this passage to Mark's gospel, which also mentions an individual named Rufus. Since Paul's letter and Mark's gospel were both written to the same Christian community in Rome, and within a few years of each other, it is likely that the Rufus mentioned by Paul and the Rufus mentioned by Mark are the same person.

In his gospel, which was originally written to the church in Rome, Mark tells of Simon of Cyrene being compelled to carry the cross of Jesus (Mark 15:21). He mentions that Simon was the father of *Alexander and Rufus* and the way he presents these two names indicates that Alexander and Rufus were well known to the Christians in Rome.

Mark obviously expects his audience to make the connection when they read that Simon of Cyrene is the father of these two individuals who are part of their community. The Rufus of Paul, therefore, is most likely the Rufus of Mark, the son of Simon of Cyrene who carried the cross of Jesus.

Paul never mentions a spiritual father in his writings, but he does make a point to send greetings to his spiritual mother. His spiritual mother was likely an African woman from Cyrene (Cyrene is located on the north coast of Africa), the mother of Rufus and the wife of Simon of Cyrene who carried the cross of Jesus.⁵⁶

In the Bible, you can connect the dots. In my own life there were God dots. This decision was made here and that one there. One week I was saying "speaking in tongues is of the devil," but the next week, I was speaking in tongues because a

⁵⁵ Hyatt, *Paul, Women and Church*, 28–30.

⁵⁶ Hyatt, *Paul, Women and Church*, 30–31.

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lady came to my door and then took me to a Brother Hagin meeting. These are the God dots in my life. You connect the God dots.

So in the Bible, if you carefully study it, you can connect the God dots. You can find out that Paul had a spiritual mother who was likely an African woman who was related to Simon of Cyrene (who carried the cross of Jesus) and was the mother of Rufus.

Eddie L. Hyatt, *Paul, Women and Church***Paul Was No Misogynist**

There are many more women in Paul's life such as those in Philippi whom he had said *labored with me in the gospel* (Philippians 4:3) and the numerous women he greets in the last chapter of Romans including the ones whom he says had also “labored” with him in the gospel.⁵⁷

A Woman's Home Becomes the Meeting Place for the First Church in Europe

... Lydia, opened her heart and her home to Paul and his three companions, Silas, Timothy and Luke. Lydia seems to have been a woman of some means. She was a business woman who had relocated from Thyatira to Philippi to carry on her business of selling dyed garments. She must have had a sizable estate for she had no problem accommodating these four men.

Lydia was the head of a household, which included not only immediate family, but also extended family as well as servants and their families. Luke does not tell us if she was a widow or how she had come to be the head of a household ...

| and it's called *her household*.

Lydia's home became Paul's base of operations for Philippi and the primary meeting place for this new *ekklesia* (church) in Philippi (Acts 16:15, 40). This is indicated by the fact that when Paul and Silas were later arrested and then released from jail, they immediately went to the house of Lydia where they met with the brothers and sisters and encouraged them before departing Philippi (Acts 16:40).

... The first church in Europe was begun with women and met in the home of a woman. It is incredulous to think that when the believers gathered in Lydia's house that she and the other women sat in the corner in silence while the men did all the talking. Such nonsense is based on a contorted misinterpretation of a single verse of Scripture, I Corinthians 14:34, while ignoring everything else Paul said and did in regards to women.⁵⁸

The Egalitarian Nature of Macedonian Culture

In Thessalonica, Luke says that a great multitude of Greeks, and not a *few prominent women*, joined Paul and Silas. (Acts 17:4; NIV). The Greek word translated as “prominent” in the NIV is *proton*, and it's translated as “leading” in the NKJV, “important” in the NLT, “influential” in J.B. Philips and “chief” in the ASV.⁵⁹

⁵⁷ Hyatt, *Paul, Women and Church*, 31.

⁵⁸ Hyatt, *Paul, Women and Church*, 34–35.

⁵⁹ Hyatt, *Paul, Women and Church*, 41.

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The Prominence of Women in the Macedonian Churches

Philippi ... was a major trading center since it was situated on a main highway that connected the eastern provinces of the Roman Empire with Rome. It was also a city filled with much occultic activity and idolatry. Paul and his companions arrived there probably sometime in the year 49 or 50.⁶⁰

| This is twenty years or so after Jesus ascended.

There was a reason Paul wrote the letter to Timothy. Paul had two separate stays in prison, both in Rome. Between the two, Paul and Timothy had gone to Ephesus. Paul wrote his letters to Timothy around this time. In his first letter to Timothy, Paul said why Timothy was left in Ephesus. This city was a bad place, whose whole society was based on the worship of “Diana of the Ephesians” (who was also called Artemis). One of the “Seven Wonders of the World” was the Temple of Diana in Ephesus. Understanding more about what they believed will help in understanding a verse in Timothy,

The Reason for Paul's First Letter to Timothy

In this epistle, Paul was writing to Timothy, who was a pastor in Ephesus. He was there because Paul begged him to stay there. Paul had urged Timothy to remain in Ephesus after their ministry trip because so much false teaching had gotten into the church. It was just like in Charismatic days. Many people were baptized with the Holy Spirit from various backgrounds, but they brought a lot of false doctrine with them from their former religions. This happened in Ephesus as well. They mixed elements of their former beliefs with Paul’s teaching. So Paul said, I need somebody here who can teach correctly. So they had founded the church, and Paul was leaving someone there who would teach it right.

From the Weymouth New Testament, we read:

1 Timothy 1:3–6 Weymouth New Testament

1 Tim. 1:3 When I was on my journey to Macedonia I begged you to remain on in Ephesus that you might remonstrate with certain persons because of their erroneous teaching

1 Tim. 1:4 and the attention they bestow on mere fables and endless pedigrees, such as lead to controversy rather than to a true stewardship for God, which only exists where there is faith. And I make the same request now.

1 Tim. 1:5 But the end sought to be secured by exhortation is the love which springs from a pure heart, a clear conscience and a sincere faith.

1 Tim. 1:6 From these some have drifted away, and have wandered into empty words.⁶¹

⁶⁰ Hyatt, *Paul, Women and Church*, 43.

⁶¹ *Weymouth New Testament*, Accessed July 25, 2021. https://biblehub.com/wey/1_timothy/1.htm

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Eddie L. Hyatt, *Paul, Women and Church*

I Timothy 2:11-12 has been used more than any other passage of Scripture to restrict the role of women in church. ... It reads,

Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence.

The key to understanding this passage, and any passage of Scripture, is context.⁶²

| So reading in context, you have to know that he is straightening out some false doctrine.

Eddie L. Hyatt, *Paul, Women and Church*
The Context of I Timothy

One important key to interpreting the above passage is the fact that Paul's concern in this letter is not church order or women in leadership, but the teaching of false doctrine by both men and women. This is born[e] out in 1:3 where Paul says to Timothy, *As I urged you when I went into Macedonia--remain in Ephesus that you may charge some that they teach no other doctrine.*

| I put it in the Weymouth Translation because it's a very plain translation: "because of their erroneous teaching." I think King James says "no other doctrine"—erroneous teachings.

The phrase "no other doctrine" in this verse is a translation of one Greek word, *heterodidaskalein*. This word literally means "different doctrine." ...

The verse clearly shows that Timothy's purpose for being in Ephesus is to confront false teaching. It is also clear that Paul's purpose in writing this letter to Timothy is to encourage and instruct him in his unpleasant task. This understanding provides the setting for accurately interpreting what Paul is saying in this letter.⁶³

| He left Timothy there.

Paul convinced Timothy to remain and departed for Macedonia. Somewhere along the way, probably from Macedonia, he wrote this letter to encourage his *son in the faith* (1:2) and to instruct him in his unpleasant task of confronting the false teachers and teaching in Ephesus.

Exegeting the Passage

The best interpretation of I Timothy 2:11-12 is that Paul is addressing a specific situation in Ephesus that is having a particular effect on the women. He may also be addressing a particular woman (she may be representative of a company of women) who is propagating the "other doctrine" about which he is so concerned.⁶⁴

| The next passage is found at the top of page 92, halfway into the first paragraph.

... Paul ... addresses the "women" in Ephesus; but when he comes to the prohibition of verse 11 he switches it to the singular and speaks of "a woman" in Ephesus.

This interpretation is also borne out by the phrase in 2:12, I do not permit, which, in the Greek, is in the present, ongoing sense and literally reads, "I am not permitting." This

⁶² Hyatt, *Paul, Women and Church*, 87.

⁶³ Hyatt, *Paul, Women and Church*, 89.

⁶⁴ Hyatt, *Paul, Women and Church*, 91.

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seems to point to a restriction specific to the current situation in Ephesus, with the meaning, “I am not permitting at this time.”

Paul is concerned about this woman's teaching, not because she is a woman but because of what she is teaching. The situation may change if she recognizes the error of her ways. ...

The problem of false teaching in Ephesus is being propagated by both women and men, and Paul seems to deal more harshly with the men. He mentions two of the men by name, Hymenaeus and Alexander, whom he describes as having rejected faith and a good conscience ...

This is serious for what has been shipwrecked is not their ability to believe God, but the gospel itself, which they have perverted. This is made clear by the definite article being placed before the word “faith.” In other words, it is “the faith”—the gospel itself—that they have shipwrecked.⁶⁵

As far as Paul is concerned, their shipwreck of “the faith” amounts to blasphemy. He, therefore, deals with them severely, informing Timothy, *whom I have delivered unto Satan that they may learn not to blaspheme* (1:19-20). ...

This is a serious thing. I always wondered, “Why did Paul turn these men over to Satan? It’s because they were blaspheming—they were shipwrecking **the** faith, **the** message, **the** pure message. Remember he said the message is pure and it leads to love. So these are blasphemous people and they’re preaching things that could have shipwrecked the Gospel so that you and I didn’t get it good and right.

Knowing, perhaps, that the woman has not had the opportunity to learn, Paul says, *Let the woman learn in silence with all submission* (1 Timothy 2:11).

Give them permission to learn. A lot of times in those cultures, they didn’t let them learn. He said: *Let the woman learn in silence with all submission* (1 Timothy 2:11).

That Paul would have women learn is revolutionary since both Jewish and Greco-Roman culture was very biased against women being educated. The New Testament scholar, Dr. Craig Keener, comments on this verse, saying,

The way for any novice to learn was submissively and quietly. Given the bias against instructing women in the law, it is Paul's advocacy of their learning the law, not that they started as novices and so had to learn quietly, that was radical and countercultural.

The Greek word for “silence” in these verses is *hesuchia* and it is the same word used in 2:2 where it is said to be God's will for all his people. *Hesuchia* refers to a life without upset and turmoil.

Let the women learn in a life without upset and turmoil.

... Learning ... in calmness and quietness, was the Greek-Socratic method for all students to learn.⁶⁶

1 Timothy 2:11–14 KJV

1 Tim. 2:11 Let the woman learn in silence with all subjection.

1 Tim. 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

⁶⁵ Hyatt, *Paul, Women and Church*, 92.

⁶⁶ Hyatt, *Paul, Women and Church*, 93.

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There is no specific word in biblical Greek for “wife.” Brother Hagin teaches that it should have been, “I suffer not a wife to teach nor usurp authority over the man.” But he did not realize what the meaning of this word “authority” is. What Eddie Hyatt shows us about this word will help us.

1 Tim. 2:13 For Adam was first formed, then Eve.

1 Tim. 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 2:11–14 Young’s Literal Translation

1 Tim. 2:11 Let a woman in quietness learn in all subjection,

1 Tim. 2:12 and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness,

1 Tim. 2:13 for Adam was first formed, then Eve,

1 Tim. 2:14 and Adam was not deceived, but the woman, having been deceived, into transgression came,

“rule”

authenthein = αὐθεντεῖν

This Greek word, used only once in the New Testament, is *authenthein* (from which we get the word “author”).⁶⁷ It’s not the word *exousia*, which is regularly used for “authority.”

Scholars have studied these words and know how they were used as long ago as six hundred years before Jesus.

Eddie L. Hyatt, *Paul, Women and Church*

... Its use from around 600 B.C. up to the time of Paul carried the meaning of “gaining the upper hand” with connotations of control, dominance and even violence. In one case, it was used of a murder. The murderer was said to have committed *authenthein* against the victim.

From around the time of Paul and onward, *authenthein* begins to take on a new meaning. Although the original meaning persists, it is now also used to refer to someone who claims to be the author or originator of someone or something. In fact, our words “author” and “authentic” are derived from *authenthein*. But why would Paul use such a word in this passage?

And the only time it's used in the whole Bible?

The Cultural Setting

The answer is to be found in the cultural climate of Ephesus and the kind of false teaching that Timothy is confronting. ... Ephesus was the center for the worship of the female goddess known as Artemis, or Diana. As mentioned earlier, her temple, considered one of the wonders of the ancient world, was in Ephesus. ...

To understand Paul's use of *authenthein*, it is important to remember that Artemis was a fertility goddess and could produce offspring without the help of a male cohort. She was

⁶⁷ Hyatt, *Paul, Women and Church*, 95.

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totally self-sufficient. According to one ancient source, the legendary female warriors, known as the Amazons, originated from Ephesus and Artemis was their role model. Like Artemis, they did not need a man.

There is strong evidence that, in Ephesus, stories of Artemis were being mingled with Biblical stories and the gospel itself. This combining of different beliefs is called “syncretism” and is a problem in the church today. For example, a recent headline in the Dallas Morning News read, “One Part Jesus and Two Parts Buddha.” The writer then explained that a growing trend in America is for people to concoct their own religion, drawing what they like from the various religions of the world and discarding what they don't like.

This sort of syncretism could more easily happen in the ancient world since there were no rapid duplication processes of either print or voice. The only thing Paul could leave with the people where he preached was the memory of what he had said and how he'd behaved.

Syncretism could easily occur as people combined what they heard from Paul with the myths and legends that were a part of their local life and culture. Modern archaeology has uncovered evidence indicating that this is precisely what was happening and was the reason for Paul writing I Timothy.⁶⁸

It's all very interesting how they mixed it all up. Some of the stories that were circulating were:

In each of these accounts, Eve is pictured as the instructor of Adam and the one who gives him life. In one account, Adam even refers to Eve as his mother, which is how Artemis was addressed by her devotees.

The spirit-filled woman came to him and spoke with him saying, “Arise, Adam.” And when he saw her, he said, “You are the one who has given me life. You will be called ‘the mother of the living,’ because she is my mother, she is the female healer, and the wife and the one who gave birth.”

In another account, the same ability of Artemis to give birth without the help of a male is ascribed to Eve.

For Eve is the first virgin, the one who had no husband and yet gave birth. She is the one who acted as a physical-midwife to herself.⁶⁹

**Eddie L. Hyatt, *Paul, Women and Church*
Summary**

So what Paul is saying in I Timothy 2:11-12 is that he does not permit a woman to teach that she is the *authentein*--the author or originator--of man. He uses the word *authentein*, not only because of the content of the false teaching, but because of the controlling, domineering manner in which it is being pushed by its proponents.

He does not use the normal word for authority, *exousia*, because he is not addressing the normal exercise of authority in the Church. He is addressing the specific problem that exists in Ephesus.

⁶⁸ Hyatt, *Paul, Women and Church*, 96–97.

⁶⁹ Hyatt, *Paul, Women and Church*, 98.

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Authentein was the appropriate word for confronting the false teaching in Ephesus. That it was not appropriate for any other situation that Paul faced, is confirmed by the fact that he never used it again. ...⁷⁰

First Timothy 2, using the word *authentein*, reads:

1 Timothy 2:12–13 KJV

1 Tim. 2:12 But I suffer not a woman to teach, nor to usurp [*authentein*, not *exousia*] over the man, but to be in silence.

1 Tim. 2:13 For Adam was first formed, then Eve.

Many of the things Paul said were to confront and keep church doctrine straight until you and I could have it right.

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⁷⁰ Hyatt, *Paul, Women and Church*, 99–100.

WOMEN AND THE WORD OF GOD

DERECH דֶּרֶךְ

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After the Rapture

The Judgment Seat of Christ

The Judgment Seat of Christ is the next stop for each of us after the rapture of the Church.

2 Corinthians 5:10 ESV For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

My fear, before I was enlightened to the truth (which made me free), was that I would get in trouble at the Judgment Seat of Christ for doing what I felt I was being called to do.

As I told you in my testimony in the first session, all my life as I was growing up, I was trying to find out what I could do for the Lord. I thought, because of the teaching of my denomination, that if I would go ahead and do what I felt like I should do, I would get in trouble at the Judgment Seat of Christ.

And then, in that room at Kenneth Hagin Ministries, when I was putting together *The Woman Question*, I prayed. I hung my head over that typewriter and prayed. I said, “Lord, do you mean I can do what I’m being called to do and not get in trouble at the Judgment Seat of Christ?” And He said, “Yes, and one day you’re going to leave here. But right now, you don’t know anything. And this is your Bible school.”

Kent's Statement

Somebody once asked my husband, Kent, “What do you think of Billye preaching?” He said, “Well, I’ll tell you right now, if God called her to preach, I don’t want her to go up to the Judgment Seat of Christ and say she didn’t do it because I wouldn’t let her.” (He had a lot of sense about things like that.)

If you make it to the Judgment Seat of Christ, you’re in. You’re not going to be turned away. This is the place of reward. You’re born again: “by grace are you saved through faith and that not of yourselves ... not of works, lest any man should boast” (Ephesians 2:8–9).

No person will be in Heaven because they worked themselves there. It’s impossible. But they will be there because of “by grace, through faith.” This is a place of reward.

After you're born again, you will have rewards in Heaven based on whether you did good or evil in your body.

Revelation 22:12 KJV And, behold, I come quickly; and my **reward** is with me, to give every man according as his work shall be (**emphasis** added).

Your Derech—Your Path

After we're born again, we are to walk something called a *derech* in Hebrew (דֶּרֶךְ).

God has given every person on this Earth a *derech*. On one of our trips to Israel, our Jewish guide said, "We don't think about [the Scripture] 'Train up a child in the way he should go' the way you do, [meaning] teaching the right things 'and when he is old, he will not turn from it.'" He said, "The word is *derech*. We know that God has a *derech* for everyone. So when you find out from God what this child's *derech* is, then you train him up to be on that *derech*. If he's called to the medical profession, you put him through medical school. You train him for the *derech* he is to walk on."

That bears out what I've learned from people who've been to Heaven. One of these was our dear friend Gary Wood. He wrote a book about his experience, originally called *A Place Called Heaven*. It now has a new title—*I Saw the Glories of Heaven: A Story of Healing, Hope and Life After Death*. In this passage, Gary and his sister were traveling home, singing "Silent Night," when their car suddenly slammed into a parked truck.

**Gary Wood, *I Saw the Glories of Heaven:
A Story of Healing, Hope and Life After Death***

I turned to see what the matter was. There was an explosion, then a sharp, instant pain seared across my face. There was a brilliant light that engulfed me, and I remember being free from all pain. I slipped out of my body. It was like slipping out of my clothing. I was above the car now; it was as if the top of the car had been removed. I could see my body; I could hear Sue crying. My life passed before my very eyes. I had heard that is what happens. I had never given it much thought. Then again, I was only eighteen years old and had not thought too much about my death. I certainly never thought I would die young. There I was, looking down at my body, seeing my life go by like a rerun. Everything, in just an instant, flashed before me. I had no fear, and there was no sorrow or confusion. I truly believed that I would never return from this experience. I was in a swirling, funnel-shaped cloud that grew wider and wider and brighter and brighter. As I began to ascend up through this tunnel of light, I felt such a tranquil feeling of peace wash over me, wave after glorious wave. At the end of this brilliant tunnel was a pathway. I could see down the path a very bright, yet not blinding light. I was moving and it was like the moving sidewalks in an airport.⁷¹

Many people who have been to Heaven and have returned to Earth tell of a path. Richard Sigmund is one of these people. He also died in a car wreck.

⁷¹ Dr. Gary L. Wood, *I Saw the Glories of Heaven: A Story of Healing, Hope and Life After Death* (New Kensington, PA: Whitaker House, 2008, 2014, 2018), 21–22.

**Richard Sigmund, *My Time in Heaven:*
*A True Story of Dying ... and Coming Back***

“You Must Walk on This Path”

“He guides me in paths of righteousness
for his name’s sake.”

—Psalm 23:3

I must be in a place called heaven! I thought. What a wonderful, wonderful place.

I was standing on a golden pathway.

“You must walk on this path.” The voice, gentle yet firm, made it clear that I needed to be on this path. I wasn’t about to argue with the voice, which, again, seemed to me to be the voice of Jesus.

On the pathway, I was always accompanied by at least two angels: one on the right and one on the left. ... The one on the left didn’t say much except for reminding me frequently that I had an appointment with God. I believe that he was my guardian angel. We all have guardian angels who are assigned to us at birth. These two angels had separate jobs, but they worked in perfect harmony.

The Jews believe every one of us have two angels, who give a witness of our lives. “Out of the mouth of two or three witnesses ...” (Matthew 18:16).

The Golden Pathway and Garden

The golden pathway was like a guided tour. It led me in a particular direction in which I had to go. It would take me to things that I was supposed to see before my appointment with God.⁷²

He saw a veil, a very thin veil. And he saw people on either side of that veil. Those on the other side were awaiting people on this side that were “coming home.”

In heaven, you know when someone is coming through. People in heaven somehow knew that they should be at the receiving area when someone was coming. Later, I learned that there are announcement centers in heaven, and people are notified that their loved ones are about to arrive there. I will explain more about these announcement centers in another chapter.

A Path Prepared for Me

The veil extended as far to the left and right as I could see. I had the impression that it was hundreds of miles long in each direction. And every few feet, there was a path leading into heaven. Everyone who came through the veil had a path unique for him or her. And I had a path—the path was for me.

Then, from behind me, I heard a voice saying, “You have an appointment with God,” and I felt a familiar touch.

Although I could not see who was behind me, I believe it was the Lord Jesus. I recognized His voice.⁷³

⁷² Richard Sigmund, *My Time in Heaven: A True Story of Dying ... And Coming Back* ((New Kensington, PA: Whitaker House, 2004, 2010), 21.

⁷³ Sigmund, *My Time in Heaven*, 20.

The Most Beautiful Spot in Heaven

The Throne Room of God was the most beautiful spot in heaven.

During my second visit to the Throne Room, I was taken to an area that I had not noticed during my first visit because I had been so overwhelmed by the presence of God. I was to experience even more this time.

In this area, there were what appeared to be rooms in a high, arched cathedral. They were all along a side wall, across from a living statue of the Lord Jesus. Again, the statue was alive; it moved and it spoke. I have no way of explaining it. I can only tell you what I witnessed in the best way I know how.

The Covenant of Jehovah

The rooms had arched entrances that led into a large area that was totally private. I saw my name, RICHARD OF THE FAMILY OF SIGMUND, and under it these words:

THE COVENANT OF JEHOVAH AND THE REDEEMED
OF THE LAMB.

I was shaking and unable to make even a sound. Sometimes, silence is golden.

On a beautiful, pulpit-like structure was a book that looked like a Bible.

It was signed across the front with these words: “My covenant will [sic] not break. I will not alter the thing that has gone out of My mouth” [Psalm 89:34].

I was astonished. I was reminded of the shed blood of the Lord and of the price He paid to redeem me, and again, I wept uncontrollably.

The book opened by itself, and then, suddenly, Jesus was there by my side. He said, “This is my plan for your life, and I will honor it as long as you honor it and live under My Father's demand for your life.”

I fell at His feet and cried, “Holy is the Lord my God.” I never knew the power of covenant in that realm before, and I will never forget it. It shall stand for eternity.

There were other rooms, also—one for each born-again believer. You see, God has plans for each one of us—eternal plans.⁷⁴

God has a path for your life and that word “path,” in the Hebrew, is *derech*. Psalm 25—the whole psalm—is about the *derech* for your life: for anyone's life. One of the verses in Psalm 25 is hardly ever translated correctly.

Psalm 25:1-4 תהלים KJV

אֱלֹהֵי יְהוָה, נַפְשִׁי אֶלְדֹּד: אֲשָׂא 1 [A Psalm] of David. Unto Thee, O LORD, do I lift up my soul.

ב אֱלֹהֵי--בָּךְ בְּטַחְתִּי, אֶל-אֲבוֹשָׁה; אֶל-יַעֲלֻצוֹ אוֹיְבֵי לִי. 2 O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me.

⁷⁴ Sigmund, *My Time in Heaven*, 122-123.

ג נִם כָּל-קַיִיךָ, לֹא 3 Yea, let none that wait on thee be
יִבְשׁוּ; יִבְשׁוּ, הַבּוֹגְדִים רֵיקָם. ashamed: let them be ashamed
which transgress without cause.

ד דַּרְכֶיךָ יְהוָה, 4 Show me Thy ways, O LORD;
הוֹדִיעֵנִי; אֲרַחֲוֶיךָ לְמַדְנִי. teach me Thy paths.

The Hebrew word for “way” here is *derech* (which is sometimes also translated “path”). “Teach me your ways, and show me the path of my life.” It’s *derech*. We will see it when we look at the Hebrew. You’ll be able to read it with your own eyes. It is actually, “Show me Thy ways, O Lord; make known to me Thy paths [for my life].” Make it known to me.

Shelli: In the Bullinger’s [Companion] Bible, it has a *dalet* before that phrase, “Shew me Thy ways,” *derech*. You’ll see the aleph bet [at the beginnings of the verses]. Starting with, “Oh my God,” verse two, there’s an *aleph*. So each one of these [verses] begins with that letter of the Hebrew alphabet.

Dr. Brim: It’s what you call an Alphabet Psalm. Psalm 119 is an Alphabet Psalm. They taught the Alphabet Psalms to the children—they taught them to everyone. And you would say something like “A is for apple, B is for [boy].” And each verse begins with that letter. An Alphabet Psalm means, “This is a very basic fundamental of life. This is the ABCs of life. You need to learn this. This is how you live life and develop.” This is Psalm 119. There are several of them.⁷⁵

So this is the *dalet* verse. I’m going to look this up in a Hebrew Bible. It begins with the word *derech*. “*Derachecha, Adonai, hodienu ...*” “Make known to me your ways and teach me, Oh Lord, your paths.” The word that’s *derech* here is going to be that first one. Make me know the *derech*. Make me know it.

Psalm 25:5 תְּהַלִּים KJV

ה הַדְרִיכֵנִי בְאֱמֶתְךָ, וְלִמְדֵנִי- 5 Lead me in thy truth, and teach
כִּי-אַתָּה, אֱלֹהֵי יִשְׁעֵי; me: for thou art the God of my
אוֹתְךָ קִוִּיתִי, כָּל-הַיּוֹם. salvation; on thee do I wait all the
day.

Now you’re teaching this to a little young Hebrew child who is learning his ABCs. The rabbis are teaching this to the people. A very basic A, B, C. So one of the basics

⁷⁵ Dr. Peter J Williams, “Reading the Psalms in Hebrew,” Tyndalehouse.com

[https://tyndalehouse.com/explore/articles/reading-the-psalms-in-hebrew/#:~:text=A%20total%20of%20nine%20Psalms,\(sometimes%20with%20small%20variations\).](https://tyndalehouse.com/explore/articles/reading-the-psalms-in-hebrew/#:~:text=A%20total%20of%20nine%20Psalms,(sometimes%20with%20small%20variations).)

A total of nine Psalms follow the structure of the Hebrew alphabet: 9, 10, 25, 34, 37, 111, 112, 119, 145. They are acrostics with lines, verses or sections beginning successively with the letters of the alphabet (sometimes with small variations). Apr 19, 2019

is: God's got a path for you and He will make you know it. And so you're asking Him to do that. "I'll wait on you." Wait doesn't mean, "I wish God would hurry." It means you wait on Him; you minister to Him, like a waiter in a restaurant.

Psalm 25:6-8 תהלים KJV

- ו זָכֹר-רַחֲמֶיךָ יְהוָה, 6 Remember, O LORD, thy tender
נְחֻסֶיךָ: כִּי מֵעוֹלָם הָמָּה. mercies and thy lovingkindnesses;
for they have been ever of old.
- ז חַטֹּאות נְעוּרַי, וּפְשָׁעַי-- אֵל- 7 Remember not the sins of my
תִּזְכֹּר: youth, nor my transgressions:
כְּחַסְדֶּךָ זָכֹר-לִי-אֱתָהּ-- לְמַעַן according to thy mercy remember
טוֹבֶךָ יְהוָה. thou me for thy goodness' sake, O
LORD.
- ח טוֹב וְיָשָׁר יְהוָה; עַל-כֵּן יוֹרָה 8 Good and upright is the LORD:
חַטָּאִים בְּדֶרֶךְ. therefore will He teach sinners in
the way.

Some people say, "Sinners: they can't hear from God." That's not true. I bet you were a sinner one time and you heard from God. He called you. Psalm 25:8: "Good and upright is Jehovah. Therefore, He will teach sinners in the way." And He will. It's *derech*. You were once a sinner out there, but He had a *derech* for you and He wanted you on that *derech*. And this tells us right here that He'll speak to sinners to get them on their *derech*. Every single one that He ever got on a *derech* was a sinner at one time. He had to call them to get them on their *derech*.

You can take that verse. Do you remember how Remon said they took a verse and said, "We watched over your Son, now you've got to watch over us"? (See Lesson 12: Women, Faith and Finances under "Remon Baseleous—Answered Prayer.") Take that verse and say to the Lord, "I know my son is a sinner. I know he's out there in sin. But You said right here that You would get him and put him on the path. I'm standing on it."

Shelli: That is based on God's goodness. "Upright is the Lord: therefore will He teach sinners in the *derech*." It's based on His goodness.

Dr. Brim: Psalm 25:8: Good and upright is the Lord: therefore will he teach sinners in the way.

Psalm 25:9-12 תהלים KJV

9 The meek will he guide in judgment: and the meek will he teach His way.
ט יִדְרֹךְ עֲנוּיִם, בְּמִשְׁפָּט; וְיִלְמֹד עֲנוּיִם דְּרָכּוֹ.

It's all talking about the *derech* and it's all talking about you getting on the *derech*.

10 All the paths of the LORD are mercy and truth unto such as keep His covenant and His testimonies.
י כָּל-אַרְחוֹת יְהוָה, חֶסֶד וְאֱמֶת-לְנֹצְרֵי בְרִיתוֹ, וְעִדּוּתוֹ.

All the paths of the Lord are chesed ve'emet.

11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.
יא לְמַעַן-שְׁמֹךְ יְהוָה; וְסַלַּחְתָּ לְעֲוֹנִי, כִּי רַב-הוּא.

12 What man is he that feareth the LORD? Him shall he teach in the way that he shall choose.
יב מִי-זֶה הָאִישׁ, יִרָא יְהוָה-יִוָּדְנוּ, בְּדֶרֶךְ יִבְחָר.

Dr. Brim: I do not know of any English translations that get verse 14 right. None of them. It's challenging. I've even seen some Hebrew Bibles that don't get it right. But this is the *ArtScroll Tehillim*, and they get it right and some others get it right.

Psalm 25:12-14 תהלים The ArtScroll Tanakh Series Tehillim

12 Who is this, the man fearful of HASHEM, ...
יב מִי-זֶה הָאִישׁ, יִרָא יְהוָה-- ...

In the notes on verse 12, it says, "Who is this, the man. 'The man' *par excellence* (Ibn Ezra)"⁷⁶ There is a man *par excellence*. Who is this, the man *par excellence*, who fears Hashem. Now this man:

12 ... He will show him the way [derech] he should choose.
יב ... יִוָּדְנוּ, בְּדֶרֶךְ יִבְחָר.

I've circled *b^ederech*. "*Be*" is "in." So "*b^ederech*" is "in the way/path" he should choose. God wants to show you your *derech*. If He is going to hold you

⁷⁶ Avrohom Chaim Feuer, *Tehillim- ArtScroll Tanakh Series* (Brooklyn, NY: Mesorah Publications, 2005), 312.

responsible for walking on your *derech*, then He has to be sure that He's faithful to show you what that *derech* is. He wants to show you what to do more than you want to find out what to do, and He's got it right in here. The next step. The path: He'll show you.

יג נפשו, בטוב תלין; וזרעו, יירש ארץ. 13 His soul will rest in goodness, and his descendants will inherit the land.

Now here's the verse that everybody misses (King James).

Psalm 25:12-14 KJV

Psa. 25:12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.

Psa. 25:13 His soul shall dwell at ease; and his seed shall inherit the earth.

Psa. 25:14 The secret of the LORD *is* with them that fear him; and he will shew them his covenant.

That's how most people translate it. But that is not what it says. Look at what it says in the in the ArtScroll.

יד סוד יהוה, ליראיו; ובְרִיתוֹ, לְהוֹדִיעֵם. 14 The secret of HASHEM is for those who fear Him, and His covenant is to let [make] them know.

“Let” is the same word as “make” in another verse. “His covenant is to let them know”; “His covenant is to make them know.” He will show you the way that you should choose. He's covenanted with you to make you know what that path is. Not to make His whole covenant known to you. He is under covenant obligation to reveal to you **your** path. You can take this Scripture and you can read it to Him. “You know what I'm supposed to do next. I fear You. You will show me the way I should choose. The secret of my path is with You: ‘For those who fear you ...’ and I fear you. And Your covenant is to make me know.”

Radak translates it, “God has struck a pact with the soul, promising to enlighten it ...”⁷⁷ He has made a pact with your spirit. He has made a pact with you. When He sent you to this Earth, He had a path for you, and He has covenanted to make you know what that path is.

⁷⁷ Avrohom Chaim Feuer, *Tehillim- ArtScroll Tanakh Series* (Brooklyn, NY: Mesorah Publications, 2005), 313.

Finding Our Path

People come [to be prayed for in a healing] line and they want you to lay hands on them so that they will know their path. You can't do that. You are going to have to get alone with God yourself. You take this verse and say, "It tells me right here 'You are covenanted to make me know.' You are covenanted to make me know if I should marry Tom, Dick or Harry. You are covenanted to make me know whether I should move to Africa or if I should move to Nixa or Branson, wherever. You are covenanted to make me know; I don't have to wonder about it. You are covenanted to make me know if I should invest in that—whatever." But people don't take time to find out.

Brother Hagin had stories that we all remember. There was this woman in the church—a widow woman. There was a man in the church, and she just wanted to be married more than she wanted anything in the world. And she wanted him. Well, he wasn't the best catch in the whole wide world, and everybody knew it.

I don't know how long they had been married, but she came to Brother Hagin (he was the pastor). But he said, "I wasn't the best pastor in the world." He didn't have that pastor's easy touch. She came over there crying and bawling and sobbed, "I don't know why God did this to me. I don't know why God let me marry him." He said, "Sister, God didn't have one thing in the world to do with you marrying him. You wanted that old coot, and you got him."

"What God has joined together, let not man put asunder." There's a whole lot of things God didn't join together.

There is an idea of the sovereignty of God: that He's controlling everything and every single thing that happens was for some good reason. You had this car wreck for some good reason. God's going to train you and teach you something. No—you had the car wreck for some other reason. You were talking on the phone or texting.

God doesn't do all these things. In His sovereignty, He allows you and me to have a will. He allowed Adam to have a will. He wanted Adam to take his will and walk in his *derech*: to do what he should do on this Earth. That's what He wants for you and for me.

Thank God you don't get slaughtered if you get off the *derech*, because every one of us have taken a sidetrack for one reason or another.

Shelli: The scenic route.

Dr. Brim: Well, it wasn't that scenic! But the Devil probably made you think it was that scenic.

The best path for you is right in the center of God's will. God does not have to be a mystery to you. But you do have to take the time to get before the Lord, and you do have to take the time to hear from the Lord what is that path of life.

I can remember when my husband passed away. I've told you before that God put me in a bubble: a bubble of comfort. I took time to find out what to do. "What shall I

do here?" I was really surprised. He spoke so plainly to me. He said, "I want you to study Hebrew in the Land." I never had any idea of anything such as that. I was thinking, "Shall I sell the house and move to Pryor [Oklahoma]? Shall I do this? Shall I do that?" And He said, "I want you to study Hebrew in the Land. I'm going to place you close to the Jews. So close they know your love and see your power."

How to do that was a long walk: almost going another way and Him getting me back. I called Brenda and said, "I found this school and I'm going to enroll. I'm going to live over there in the next session." Brenda was secretary/treasurer. She said, "You better find out if we've got enough money in the bank for you to spend the summer in Oklahoma City [as opposed to Israel]." (We lived in Collinsville, Oklahoma.) I don't know how, but He did it.

Gloria Copeland once told me, "The Lord never told Ken and me to do something that we had the wherewithal to do. Never." He just shows you the path.

One time when I was kind of beating myself up over something, the Lord told me, "Do you want to hear something good about you?" Oh, brother! Yes, I do. And He said, "You hear my voice. And when you do, you take a step."

Hear and Obey

So just hear and obey. Just hear and take a step. It won't be the whole path. It won't be the end. But we know from Richard Sigmund and from Gary Wood, that when you step into Heaven, the pathway is still there. You're going to go on that pathway. You're going to go in that building with those cathedral windows. Over the arched entrance is going to be your name.

I asked the Lord, "Am I going to be Billye from the family of Brim? Or am I going to be Billye Marie from the family of Combs?" I don't know. But my name is going to be up there just as surely as Richard Sigmund's was. The path is going to go up into that room and that book is going to be opened and it's going to be my life plan. And I'm going to see how close I got to it. I'm going to be rewarded for how closely I followed. I won't be kicked out of Heaven.

The reward is measurable. Some people are going to have more reward; some people are going to have less reward. I read a book about a lady who went to Heaven when she was six years old. She and her husband are pastors. When this happened, her mother wrote down everything. She said, "People might not think crowns are a big deal on Earth. But they are a big deal there." As a little girl, she saw people standing in line to receive their crowns. She said, "They were all beautiful." Some were just plain gold work. Some had a jewel or two. Some were just filled with jewels. They would say, "Oh, what a beautiful crown!" She sent her father, who was a pastor as well, a Father's Day card. She said, "Your crown is filled with beautiful jewels."

It is important to the Lord that you find out about your path and that you stay on it. When Shelli was 15, in 1973, she had an experience that affected her path. So go ahead and tell about this experience that you had.

Shelli's Story

Shelli: Remember when Mom read the Scripture where it says, "Train up a child in the way [the *derech*] he should go ..." (Proverbs 22:6). Also, remember what Paul said in Romans 7:9, "I was alive without the law once. But when the commandment came ... I died." He wasn't talking about physical death, or he couldn't have written the letter. He's talking about spiritual death. "I was alive," Paul said, "without the law once." So before the age of accountability, Paul was alive unto God. So when babies are born, they are alive unto God.

In Brother Hagin's life, when he was little, he was asked, "What are you going to be when you grow up?" Well, he was alive unto God. He would answer in his childish speech, "I a preacher." He knew in his spirit being, which was alive unto God, "I want to be a preacher." When the commandment came at the age of accountability (and I think that age is different for different children, depending on their environment), he died spiritually. After that, he lost all desire to be a preacher. He wanted to be a lawyer. It wasn't until after his born-again experience that he reconnected because he was now alive unto God, and he wanted to be a preacher.

Dr. Brim: It's in your spirit already, even as a child. He's put it in there for you to get on that path.

Shelli: Especially as children are alive unto God before that time of accountability. I know with Kylie (who's directing [the taping of this class] and not only preaching but singing [in ministry]), when she came out of the womb, had songs and music [in her heart]. She was alive unto that. Before she was very old, she knew verses to over 200 songs.

She was also bossy. We would go to a family reunion, and she would want to do a demonstration like an airline stewardess, telling where the exits are. That was the director anointing for television and what she has prepared for as well.

Alive unto God—that *derech* being manifested. And as a parent, having the wisdom [is important]. Don't enroll Kylie into veterinarian school right now. That's not her *derech*.

Just because her grandpa may have done that, or five generations. But that's not where she's slanted.

It was the same thing with her brother Cody. By the time he was two, I remember setting him on my lap [when we traveled by plane]. (You could be on an airplane and have a two-year-old child on your lap [at the time].) He was crying because we didn't have a window seat. I said, "Cody, you're only two. You have a lot to learn. We need to honor the person who has the window seat and be glad that they have the window seat." I said, "Besides that, what's up?" And he said, "Well, I cannot look out of the window," the plane was still on the tarmac, "and see the different airplanes, and see what size and what shape their tails are." And he began to do the little shapes of the different tails on those airplanes with his little fat chubby hands. And I thought to myself, "I didn't even know or notice they had different shapes of tails!" (It wasn't my *derech*.)

Dr. Brim: Let me tell you one little story about him. He was staying with me over at my house. We were over on the lake in Pryor [Oklahoma]. We were going to church in Collinsville. (He was really little.) He looks up at me and he said, "Mimi, how are you going to go up?" And I said, "Huh? How are you going to go up?" He said, "Yeah. I'm gonna go up in the shape of an airplane, if I can keep my feet together." He was always on that *derech*. It was always tugging on him there.

Shelli: So we knew not to enroll him to be a veterinarian. But [consider] the slant. Today, he's a pilot and a very good one. There's just an anointing on his life to do that.

So it's such wisdom when you begin to see your children or grandchildren have an inclination in a certain area, to nurture that, to educate that, to prepare them for their path: for their *derech*.

Directing Shelli's Path

So back to 1973. We had shag carpeting in our home: avocado green shag carpeting—the latest. And it came with a plastic rake. It was on a Saturday and my job was to clean the living room and the den area.

I don't know why, but it was during the raking.

All of a sudden, the presence of God came from on the top of me. I was already born again, but there was something on the top like a mantle of love: pure, heavy love. I know it was from God. It was so holy that I gently put down my rake and I thought, *I'm going to go upstairs to my bedroom. I'm just going to get on my knees and wait until this presence of God lifts because it's so reverent. I don't want to do anything to displease Him.* And I knew Mom would understand. I didn't see Mom, but I knew she would understand.

So I go into my bedroom and no sooner had I gotten into my bedroom than I'm gone. I am out, who knows where, except there are a lot of stars, a lot of galaxies, a lot of vastness and so amazing and so beautiful and so big. And all of a sudden, I see ... Just imagine this [the blackboard in front of her] being the universe and all these different stars and galaxies and constellations, and I'm just whizzing through it. All of a sudden, I see what looks like a Halley's Comet. It started out here [drawing a picture on the board] and had a head to it and it had a tail like that. But the head of it was going the speed of light across. And there was another one that was right behind it [drawing another figure]. It had a head to it and went like that and it was just speeding across this universe.

I'm watching it and I heard this voice say, "Do you want to know what that is?" and I said, "Yes." He said, "The first represents your mother's life and ministry. And the second, right behind it, is you." He said, "I called you and your mother to a parallel path in life." I'm 15. Mom's not in full-time ministry. Mom doesn't have Billye Brim Ministries. She doesn't have Prayer Mountain in the Ozarks. She doesn't have A Glorious Church Fellowship. She's a mom. And she worked for Brother Hagin. So I'm hearing from God that Mom is going to have a ministry. And He said, "Yours will be a parallel."

Then He showed me things to come—I had a mini vision. I saw myself standing in front of a church of maybe 200 people. They had come up to the pulpit. I had ministered. I was older then. (I saw this in the vision when I was 15.) They came up and they were weeping and crying and saying, “We know and loved your mother for years. We followed her ministry. We knew that she couldn't come to this church, but you came. And even your voice sounds like hers. Thank you for coming.” And the Lord said, “Even your voice will sound like your mom's.” At the time, when I was 15, that wasn't cool.

He said, “But it's all for My glory.” All of this is for the glory of God. Every ounce of it is for Him. Then He said, “Do not marry Bill.” [Her boyfriend at that time.] Bill was several years older than me, a nice guy, president of the student body. He was motivated to be a success in life and eventually became president of a bank and did fabulously. But in high school, he just wanted to marry me. He said, “You are going to be my wife, and we're going to be married and we're going to have a great life.” The Lord, in the vision, said, “Do not marry Bill.” Bill had gone off to college. He said, “When I come back, I want to marry you.” And the Lord said, “Do not marry him, for if you do, you will never grace the pulpit.”

So after it was over, I talked to Bill and said, “What do you think about women in ministry?” He said, “I don't.” He said, “I don't believe that women are called in public ministry.” I didn't know that, but God did. If I had married him, I would have been off the *derech*—off the path—for a long time now. So He will show you things to come that your joy may be full. I couldn't even blame the devil if I had married him. That would have been my own stupid choice.

Dr. Brim: And really stupid because He warned you.

Shelli: Yeah, because He warned me. This part shocked me, but He said, “Shelli you can name on one hand the young people at your age (and I was 15) who I have given a *derech*. I have given them a plan. But they make choices that are opposite and that are not on that *derech*.” He was pleading with me to make right choices: to be on that *derech*.

The Right Derech

Dr. Brim: You can see why it's so wrong to tell people, “You can't preach,” when they've got a *derech*. You have become a stumbling block to someone's life to whom God has given a *derech*. He rescued Bill from being a stumbling block in your life. Bill is a good man. He was from the same denomination I was brought up in.

Shelli: And he has a great *derech*—it's nothing against him. And as you so beautifully say, “The hand is not dangling from the nose, or the arms aren't dangling from some weird part in the body.” There is an orchestrated, designated fitting together: jointly fitted. I believe that's what these classes are as well. Your coming here. We have been drawn by the Father, specifically knitted close together for the *derech*—for the purpose, not only individually, but collectively.

Dr. Brim: You don't want to put somebody on a *derech* that's not their *derech*. You can't be a preacher because your mother thinks you're called to preach. God deals

with everybody in their own hearts for their *derech*, and then He's going to hold that person responsible if they're on the *derech* or not.

Another thing He told me one time is, "There are very few people who are on the *derech* I had for them from the start and have always stayed on it. Very few." But thank God, we can get back on the *derech*. We can ask Him to forgive us: wash us in His blood. We can be sure to do our best to get right back on that *derech*. He can get you there from wherever you are.

You say, "Maybe I married the wrong man." Join the club. There have been a whole lot of folk who have done that. But God is able to work and He is able to bring people. He is able to get you into a *derech* for your life, and you can have a place of reward. You can know reward at the Judgment Seat of Christ, and you can know reward when you get to that place [in Heaven] with your name across the top.

I know there are things we've missed. But praise God, there's times we've hit it too.

God has a plan for our life. He has a *derech* for our life. And it is our business to see that we are on the *derech* and not be a stumbling block for somebody else (e.g., to not make a rule for a whole huge denomination, "We're not allowing any women to preach."). Because what if God calls some of those women to preach the gospel?

So praise the Lord hallelujah. And we will close this session.

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השפה העברית

The Hebrew Language

A Compilation by
Dr. Billye Brim

WOMEN AND THE WORD OF GOD

TEACH YOURSELF THE HEBREW ALPHABET — consonants

Orthography — few principles:

א ב ג ד ה ו ז ח ט י כ ל



- from right to left.
- round letters — mostly clockwise.
- separate letters — not joined.
- in hebrew writing we use only "script".
- in hebrew there are no letters for vowels.
- You will learn the vocalization system in class.
- "final" letter — at the end of a word only.





























SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Aleph		A . 1
	Bet		B . 2
	Gimel		G . 3
	Dalet		D . 4
	Hay		H . 5
	Vav		V . 6
	Zayin		Z . 7
	Chet		CH . 8
	Tet		T . 9
	Yod		Y . 10
	Kaf		K . 11
	Final Kaf		
	Lamed		L . 12

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WOMEN AND THE WORD OF GOD

It would be to the advantage of any
"beginner" to learn to write the Hebrew
Alphabet (script) before starting a course at
Ulpan Akiva.

"A LETTER A DAY TAKES YOU A LONG WAY"

	SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
		Mem		M .13
		Final Mem		
		Nun		N .14
		Final Nun		
		Sameh		S .15
		Ayin		A .16
		Pay		P .17
		Final Pay		
		Tzadee		TS .18
		Final Tzadee		
		Kof		K,Q .19
		Resh		R .20
		Shin		SH .21
		Tav		T .22

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WOMEN AND THE WORD OF GOD

Teach Yourself the Hebrew Alphabet

*from right to left

* separate letters—not joined

*in modern Hebrew writing, we use only "script"

	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	B as in B all	ב	ב	2
	Vet	ב	V as in V eil	ב	ב	
3	Gimel	ג	G as in G ate	ג	ג	3
4	Dalet	ד	D as in D og	ד	ד	4
5	Heh	ה	H as in H eart	ה	ה	5
6	Vav	ו	V as in V eil	ו	ו	6
7	Zayin	ז	Z as in Z oo	ז	ז	7
8	Chet	ח	CH as in Ba CH	ח	ח	8
9	Tet	ט	T as in T oy	ט	ט	9
10	Yod	י	Y as in Y olk	י	י	10
11	Kaf	כ	K as in K ite	כ	כ	20
	Khaf	כ	CH as in Ba CH	כ	כ	
	Khaf sofit	ך	CH as in Ba CH	ך	ך	
12	Lamed	ל	L as in L eg	ל	ל	30
13	Mem	מ	M as in M ap	מ	מ	40
	Mem sofit	ם	M as in M ap	ם	ם	
14	Nun	נ	N as in N ose	נ	נ	50
	Nun sofit	ן	N as in N ose	ן	ן	
15	Samech	ס	S as in S un	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in P an	פ	פ	80
	Fay	פ	F as in F lag	פ	פ	
	Fay sofit	ף	F as in F lag	ף	ף	
18	Tsade	צ	TS as in ca TS	צ	צ	90
	Tsade sofit	ץ	TS as in ca TS	ץ	ץ	
19	Koof	ק	K as in K ite	ק	ק	100
20	Resh	ר	R as in R ouge	ר	ר	200
21	Shin	שׁ	SH as in SH ip	שׁ	שׁ	300
	Sin	שׂ	S as in S un	שׂ	שׂ	
22	Tav	ת	T as in T oy	ת	ת	400

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Counting in Hebrew

1	achat	אחת
2	shtayim	שת"מ
3	shalosh	שלוש
4	arba	ארבא
5	chamesh	חמש
6	shesh	שש
7	sheva	שבא
8	shmoneh	שמונה
9	tesha	תשא
10	eser	אשר

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THE HEBREW ROOT HAS THREE CONSONANTS—USUALLY

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

From

HOW THE HEBREW LANGUAGE GREW

by Edward Horowitz

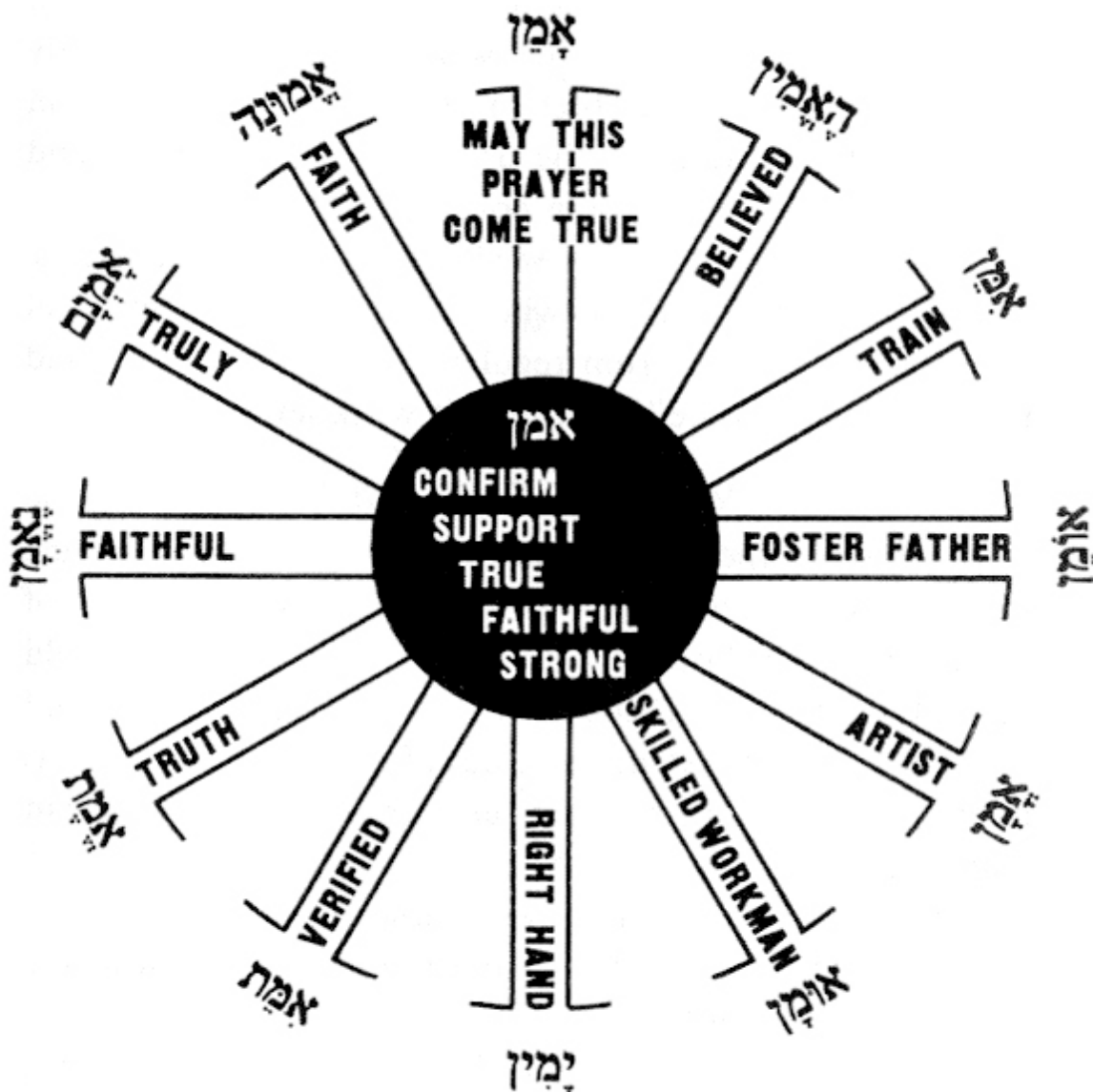
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THE AMEN WHEEL

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



From
 HOW THE HEBREW LANGUAGE GREW
 by Edward Horowitz
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AMEN

AMEN is a root of unusual interest. Like אָמֵן it also shows how far and wide a word can travel.

The Hebrews loved the word “Amen.” In it they expressed their every hope that God would be merciful to them and grant them their heart’s desire. From Hebrew the word spread to over a thousand languages. It now enjoys an unusual distinction. It has entered more languages and is used in more countries than any other word in human speech. The Hebrew Bible has been translated into over a thousand languages or more. All of them have retained and are using the Hebrew word Amen.

In Hebrew the root אָמֵן which means “confirm or support” has had a very rich development. All of the many words coming from אָמֵן grow out of or can be related to the idea of “support or confirmation.” To the basic meaning “confirm or support” is related the concept of true and faithful; it conveys the idea of being sure and certain in one’s work, and possessed of strength.

From

HOW THE HEBREW LANGUAGE GREW by Edward Horowitz
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AMEN: WORDS DERIVED FROM THE SAME ROOT

Here are many but by no means all of the derived words.

אָמֵן	Having the sense of “may this prayer come true.”
אָמֵן	Foster father, as one who supports and nourishes.
אָמֵנֶת	Foster mother
אָמֵן	Trained מֵאֵמֵן — trainer הִתְאָמֵן — was drilled
אָמוּן	Training
נֶאֱמָן	Faithful אֱמֹנִים — faithful ones
הֶאֱמִין	Believed
אָמֵן, אָמוּן, אֱמוּנָה	All mean faithfulness, fidelity
אָמֵן	Truly
אֱמֶת	Faithfulness, truth, the “nun” has dropped out. (See page 32.)
אֱמֶת	Verified הִתְאֶמֶת — was verified
אָמֵן	Master workman, as one who is firm and sure in his workmanship, used now in the sense of artist
אֲמָנוּת	Art אֲמָנוּתִי — artistic
אִמָּן	Also skilled workman, now used in the sense of artisan or craftsman
אִמָּנוּת	Craftsmanship

Another form of the root אָמֵן is יָמֵן. יָמֵן frequently interchanges with יָ. We have for example אֶחָד and יָחַד or אֶרֶץ and יֶרֶךְ.

From יָמֵן we have

יָמִין	The right hand in the sense of the stronger hand
יָמִי	Right (adjective)
הָיָן	He went right (direction)
תִּימָן	South, south wind, namely, what is on the right hand as one faces east

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שָׁלֵם *SHALEM*—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לְךָ” —he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc. is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שָׁלַם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת — entirety

תְּשֻׁלֹּם — payment; שְׁלֵמוֹן — payment, may mean “bribe.”

הִשְׁלִים — the hifil causative pattern could mean either “made peace” or “made whole”, the word going back to either שָׁלוֹם or שָׁלֵם.

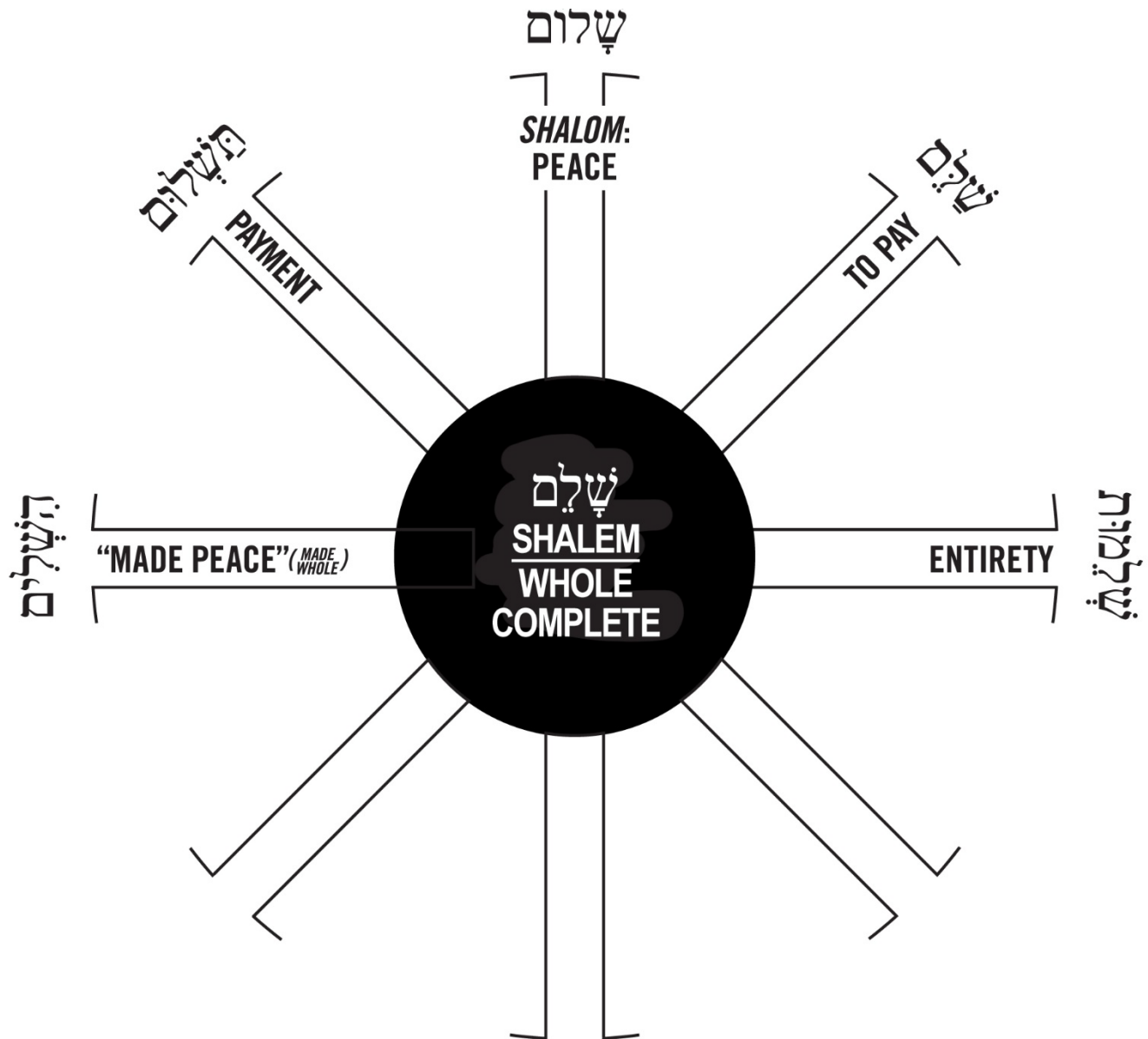
It is interesting to note that the English greeting “Hail”, has the same meaning as שָׁלוֹם, namely, “being whole”. When someone says “Hail” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

From
HOW THE HEBREW LANGUAGE GREW
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THE SHALOM WHEEL



From
 SHALOM: THE PEACE THAT COMES
 FROM BEING WHOLE
 by Dr. Billye Brim
 Billye Brim Ministries
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אמת

EMeT

TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אמת (EMeT) and all that remains is מת (MT)*.

Without God there can be no truth. In its place only death and destruction remain.

From

THE SECRET OF HEBREW WORDS

by Benjamin Blech

Rowan & Littlefield Publishers, Inc. Copyright 2001.

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*Note: the word מת (MT) means “died” (3rd person, masculine, singular, past tense). It can also mean “dead,” as in הוא מת “He is dead.”

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ISH (אִישׁ)—ISHAH (אִשָּׁה)

Genesis 1:26–28 KJV

Gen. 1:26 And God said, Let us make **man** in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 2:15 KJV And the LORD God took the man, and put him into the garden of Eden to dress it and to **keep** it.

Man = Adam = אָדָם

guard = keep =

8104. שָׁמַר *shamar*, *shaw-mar'*; a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:—beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, ... watch(-man).

Genesis 2:21–23 KJV

Gen. 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen. 2:22 And the **rib**, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Gen. 2:23 And Adam 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**.

Woman =

802. אִשָּׁה *'ishshah*, *ish-shaw'*; feminine of 376 a woman

Man =

376. אִישׁ *'iysh*, *eesh*; a man as an individual or a male person

The word translated “rib” in this chapter is not the Hebrew word for rib.

It is the Hebrew word for “side”:

6763. צֵלַע *tsela*, *tsay-law'*; a side, literally (of a person) or figuratively (of an object or the sky, i.e. quarter)

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חֶסֶד וְאֱמֶת

CHESED VE'EMET

חֶסֶד

Chesed, Obligatory loyal love

אֱמֶת

EMET, Truth

חֶסֶד וְאֱמֶת

Chesed ve'EMET

בְּרִית

Brit, Covenant

יְהוָה

Yehoveh, Jehovah, Yahweh

ArtScroll, *Chumash*, Stone Edition

“The Name יה-וה-וה [represents] the eternity of God, because its letters are also those of the words הָיָה הוּא וְיִהְיֶה, *He was, is, and will be.*”⁷⁸ This means that God’s being is timeless. However, יהוה is more than a descriptive Name; it is a proper noun, for it is the actual Name of God. It is also known as *Shem HaMeforash*, or the “Ineffable Name.” (Ineffable, according to Oxford Languages, is, “too great or extreme to be expressed or described in words.”)

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⁷⁸ Nossan Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition*, ArtScroll Series (Brooklyn, NY: Mesorah Publications, 2008), 11.

חַסְדּוֹ

CHASDO
(His Chesed)

Hallelujah! Key tov. Key l'olam chasdo.

הַלְלוּיָהּ כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ

(The vav [ו] at the end of *Chesed* represents the vowel *holem* [ו], the “ō” sound. This indicates “His” or “belonging to Him.”)

For example:

Shem(i)	→ Shmi	= My Name
Shem(cha)	→ Shemcha	= Your Name (masculine)
Shem(ech)	→ Shmech	= Your Name (feminine)
Shem(o)	→ Shmo	= His Name
Shem(a)	→ Shma	= Her Name

Chip's Question to me ...

A student of Hebrew came to the church where Chip is pastor and said, “The Scripture your mother teaches and its Hebrew translation should not be translated ‘mercy.’ It should be translated ‘grace.’”

In February 2019, someone sent me an old book: *Hesed* in the Bible* by Nelson Glueck. (The English translation was printed in 1967 by The Hebrew Union College Press. It was first published in Germany in July 1927.)

Here I found that neither “mercy” nor “grace” gives the complete meaning of this wonderful word.

(*The sound represented here by the “Ḥ” is the same as the sound represented by the “ch” or “kh” in other transliterated words. It is similar to the “ch” in “Bach.”)

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TOHU V'BOHU

Without Form and Void

Genesis 1:1–2 בְּרֵאשִׁית KJV

- א בְּרֵאשִׁית. בָּרָא אֱלֹהִים, אֶת
הַשָּׁמַיִם, וְאֶת הָאָרֶץ. 1 In the beginning God created the heaven and the earth.
- ב וְהָאָרֶץ, הָיְתָה תֹהוּ וָבֹהוּ, וְחֹשֶׁךְ,
עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים,
מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם. 2 And the earth was without form [tohu], and void [bohu]; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Isaiah 45:18 יִשְׁעִיהוּ JPS 1917

- יח כִּי כֹה אָמַר-יְהוָה בּוֹרֵא הַשָּׁמַיִם
הוּא הָאֱלֹהִים, יִצֹר הָאָרֶץ וְעָשָׂה
הוּא כּוֹנֵנָה--לֹא-תֹהוּ בְרֵאשִׁית, לְשֶׁבֶת
יִצְרָה; אֲנִי יְהוָה, וְאֵין עוֹד. 18 For thus saith the LORD that created the heavens, He is God; that formed the earth and made it, He established it, He created it not a waste, He formed it to be inhabited: I am the LORD, and there is none else.

Jeremiah 4:23–27 יִרְמְיָהוּ JPS 1917

- כג כֹּג רָאִיתִי, אֶת-הָאָרֶץ, וְהִנֵּה-תֹהוּ,
וָבֹהוּ; וְאֶל-הַשָּׁמַיִם, וְאֵין אוֹרָם. 23 I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light.
- כד כֹּד רָאִיתִי, הַהָרִים, וְהִנֵּה, רֹעֲשִׁים;
וְכָל-הַגְּבָעוֹת, הִתְקַלְקְלוּ. 24 I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro.
- כה כֹּה רָאִיתִי, וְהִנֵּה אֵין הָאָדָם; וְכָל-
עוֹף הַשָּׁמַיִם, נָדְדוּ. 25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.
- כו כֹּו רָאִיתִי, וְהִנֵּה הַכְּרָמִל הַמְדֻבָּר;
וְכָל-עָרָיו, נִתְּצוּ מִפְּנֵי יְהוָה--מִפְּנֵי,
חֲרוֹן אַפּוֹ. {ס} 26 I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and before His fierce anger. {S}
- כז כֹּז כִּי-כֹה אָמַר יְהוָה, שְׁמָמָה תִּהְיֶה
כָּל-הָאָרֶץ; וְכָלָה, לֹא אֶעֱשֶׂה. 27 For thus saith the LORD: The whole land shall be desolate; yet will I not make a full end.

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Genesis 1:1–9 בְּרֵאשִׁית**Original Hebrew****NASB 1995**

- א** בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת
הַשָּׁמַיִם, וְאֶת הָאָרֶץ. **1** In the beginning God created the
heavens and the earth.
- ב** וְהָאָרֶץ, הִיְתָה תֵהוֹ וְנִבְהוּ, וְחָשֶׁךְ,
עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת
עַל-פְּנֵי תְמִיִם. **2** Now the earth was formless and void,
and darkness was over the surface of the
deep, and the Spirit of God was moving
over the surface of the waters.
- ג** וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר. **3** Then God said, "Let there be light";
and there was light.
- ד** וַיַּרְא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב;
וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. **4** God saw that the light was good; and
God separated the light from the
darkness.
- ה** וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם, וּלְחֹשֶׁךְ
קֶרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם
אֶחָד. {פ} **5** God called the light day, and the
darkness He called night. And there was
evening and there was morning, one
day.
- ו** וַיֹּאמֶר אֱלֹהִים, יְהִי רָקִיעַ בְּתוֹךְ
הַמַּיִם, וַיְהִי מַבְדִּיל, בֵּין מַיִם לַמַּיִם. **6** Then God said, "Let there be an
expanse in the midst of the waters, and
let it separate the waters from the
waters."
- ז** וַיַּעַשׂ אֱלֹהִים, אֶת-הָרָקִיעַ, וַיַּבְדֵּל
בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ, וּבֵין
הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ; וַיְהִי-כֵן. **7** God made the expanse, and separated
the waters which were below the
expanse from the waters which were
above the expanse; and it was so.
- ח** וַיִּקְרָא אֱלֹהִים לָרָקִיעַ, שָׁמַיִם; וַיְהִי-
עֶרֶב וַיְהִי-בֹקֶר, יוֹם שֵׁנִי. {פ} **8** God called the expanse heaven. And
there was evening and there was
morning, a second day.
- ט** וַיֹּאמֶר אֱלֹהִים, יִקְוּ הַמַּיִם מִתַּחַת
הַשָּׁמַיִם אֶל-מָקוֹם אֶחָד, וַתֵּרָאֵה,
הַיַּבֶּשָׁה; וַיְהִי-כֵן. **9** Then God said: "Let the waters below
the heavens be gathered together into
one place, and let the dry land appear";
and it was so.

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ET**Genesis 1:1 - בְּרֵאשִׁית**

Hebrew Text:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

Transliterated in English we would read:

*Bereishit bara Elohim et hashamayim v'et ha'aretz.*בְּרֵאשִׁית = *Bereishit* = In the Beginningבָּרָא = *bara* = createdאֱלֹהִים = *Elohim* = Elohimאֶת = *ET* = Aleph Tav

The first and last letters of the Hebrew Aleph Bet
Pronounced here as “ET” as in “met.”

הַשָּׁמַיִם = *hashamayim* = the heavensוְאֶת = *v'ET*הָאָרֶץ = *ha'aretz* = the earth[RETURN TO SUPPLEMENT LIST](#)

ALEPH BET SONG

(with both book print and script letters)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin	
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז	
Chet	Tet	Yod	Kaf	Lamed	Mem	Nun	Samech
ח ח	ט ט	י י	כ כ	ל ל	מ מ	נ נ	ס ס
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Pe	Tzadi	Koof	Resh	Shin	Tav		
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת		
Koof	Resh	Shin	Tav				
ק ק	ר ר	ש ש	ת ת				

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ULPAN AKIVA HEBREW WORDS SONG

שֻׁלְחָן is a table

תִּלְמִידִים can speak

writing on a לוח we use גִּיר
don't let it squeak.

אֵיפֶה means where is it
better take a look

עֶפְרוֹן is a pencil

סֵפֶר is a book

מֶה is what

מִי is who

שָׁלוֹם means hi, how do you do

כֵּן is yes

לֹא is no

it's fun to sing the words we know

In the classroom בִּכְתָּה

a boy is יֶלֶד

and a girl is יֶלְדָּה

we call the teacher הַמּוֹרֶה

we learn in Hebrew עִבְרִית-חֲדָשָׁה

מָה is what

מִי is who

שָׁלוֹם means hi, how do you do

כֵּן is yes

לֹא is no

it's fun to sing the words we know

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MASHIACH

Ani ma'amin,
 ani ma'amin be'emunah sh'lemah
 beviat hamashiach ani, ani ma'amin.

Ani ma'amin,
 ani ma'amin be'emunah sh'lemah
 beviat hamashiach ani, ani ma'amin.

Mashiach Mashiach Mashiach
 ayayayayayay
 Mashiach Mashiach Mashiach
 ayayayayayay

Ve'af al pi sheyitmahmehah,
 Im kol zeh achakeh lo
 achakeh lo bechol yom sheyavo.

Ve'af al pi sheyitmahmehah,
 Im kol zeh achakeh lo
 achakeh lo bechol yom sheyavo.

Sheyavo sheyavo sheyavo!

Sheyavo, Mashiach!
 Sheyavo, Mashiach!
 Sheyavo, Mashiach!
 Sheyavo, Mashiach!
 Sheyavo!

MESSIAH

I believe,
 I believe with complete faith
 in the coming of the Messiah, I believe.

I believe,
 I believe with complete faith
 in the coming of the Messiah, I believe.

Messiah, Messiah, Messiah
 ayayayayayay
 Messiah, Messiah, Messiah
 ayayayayayay

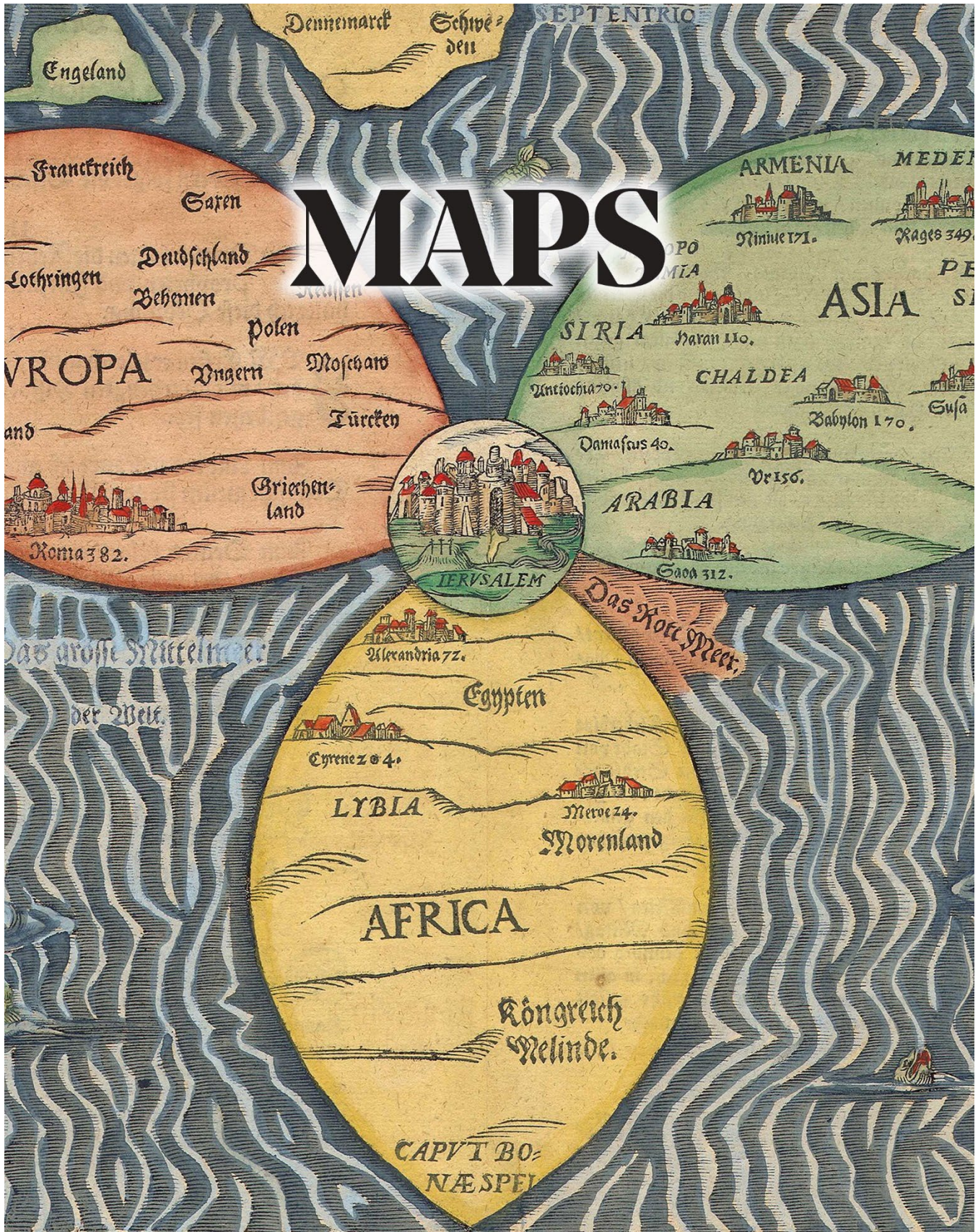
And even though he may tarry,
 Nonetheless I will wait for him
 I will wait every day for him to come.

And even though he may tarry,
 Nonetheless I will wait for him
 I will wait every day for him to come.

He will come! He will come! He will come!

He will come! Messiah!
 He will come! Messiah!
 He will come! Messiah!
 He will come! Messiah!
 He will come!

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THE TRIBAL ALLOTMENTS OF ISRAEL

TRIBAL ALLOTMENTS OF ISRAEL



Zaine Ridling, PhD., Editor, Bible Atlas Access Foundation, 62.

[https://www.academia.edu/6567594/The Bible Atlas by Access Foundation](https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation)

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M2: PAUL'S CONVERSION AND EARLY MINISTRY


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M3: THE FIRST MISSIONARY JOURNEY OF PAUL



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M4: THE SECOND MISSIONARY JOURNEY OF PAUL

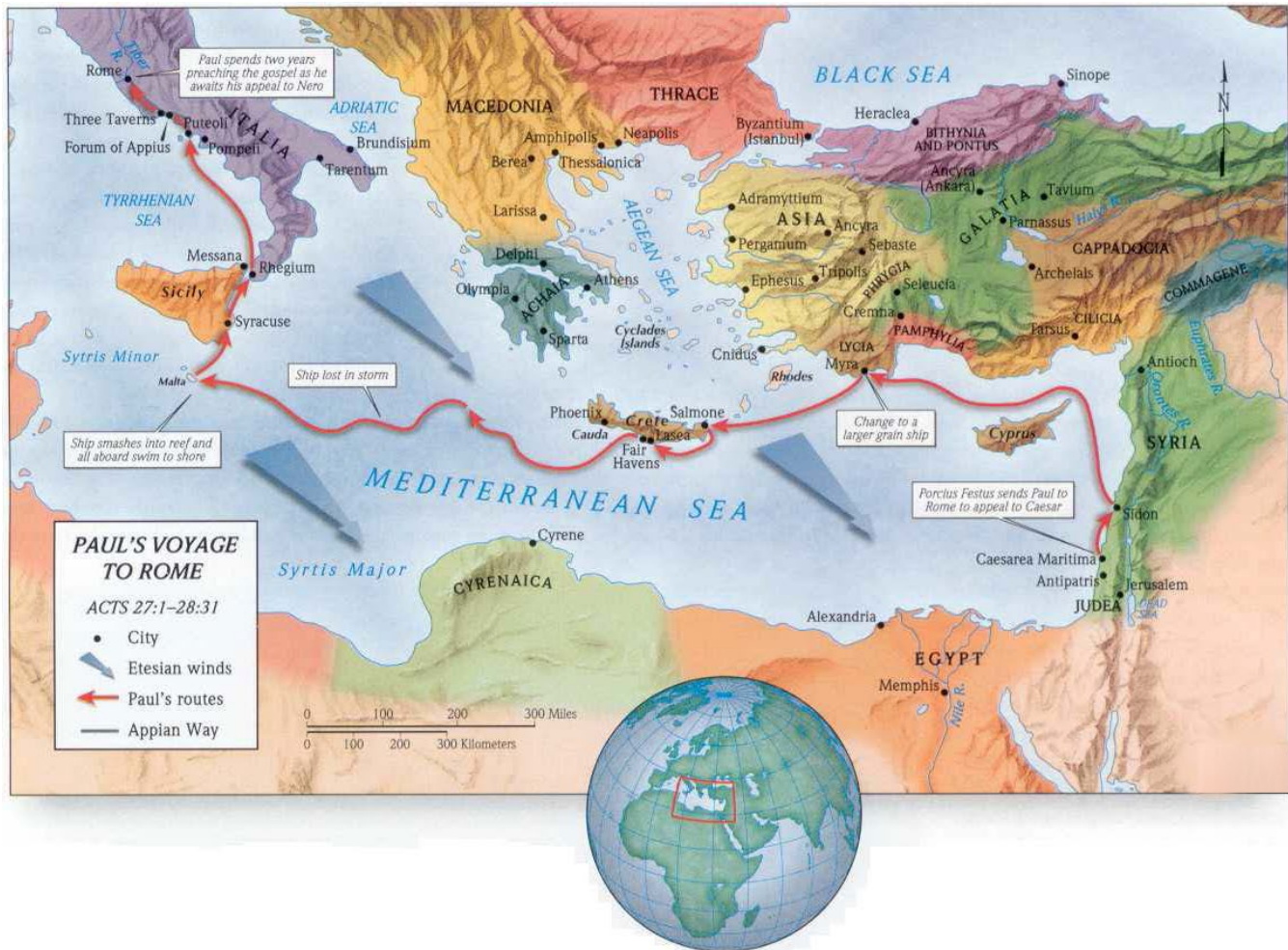
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M5: THE THIRD MISSIONARY JOURNEY OF PAUL



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M6: PAUL'S VOYAGE TO ROME



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M7: ISRAEL AND THE SURROUNDING COUNTRIES

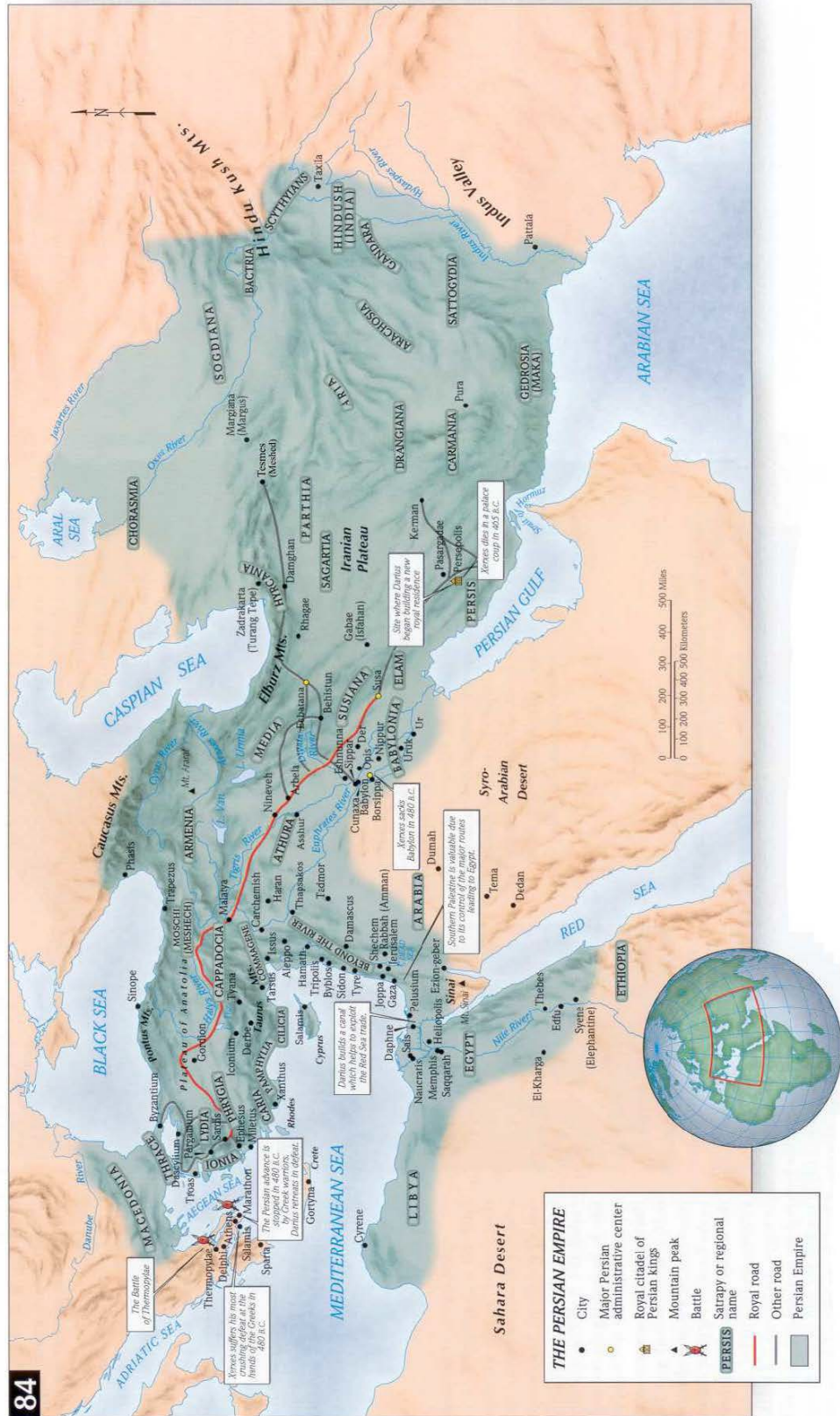


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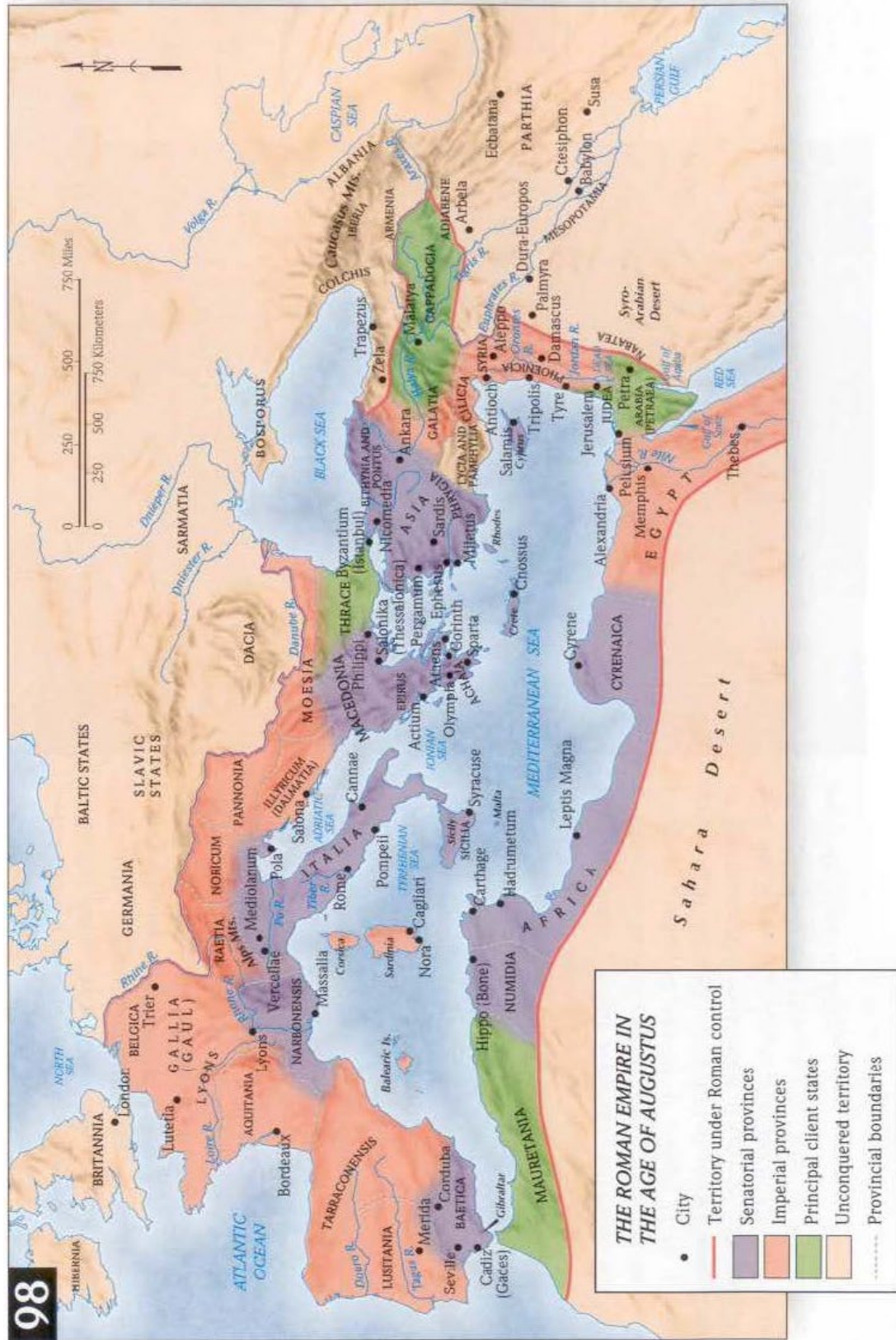
M9: THE PERSIAN EMPIRE


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M10: THE GREEK EMPIRE OF ALEXANDER THE GREAT

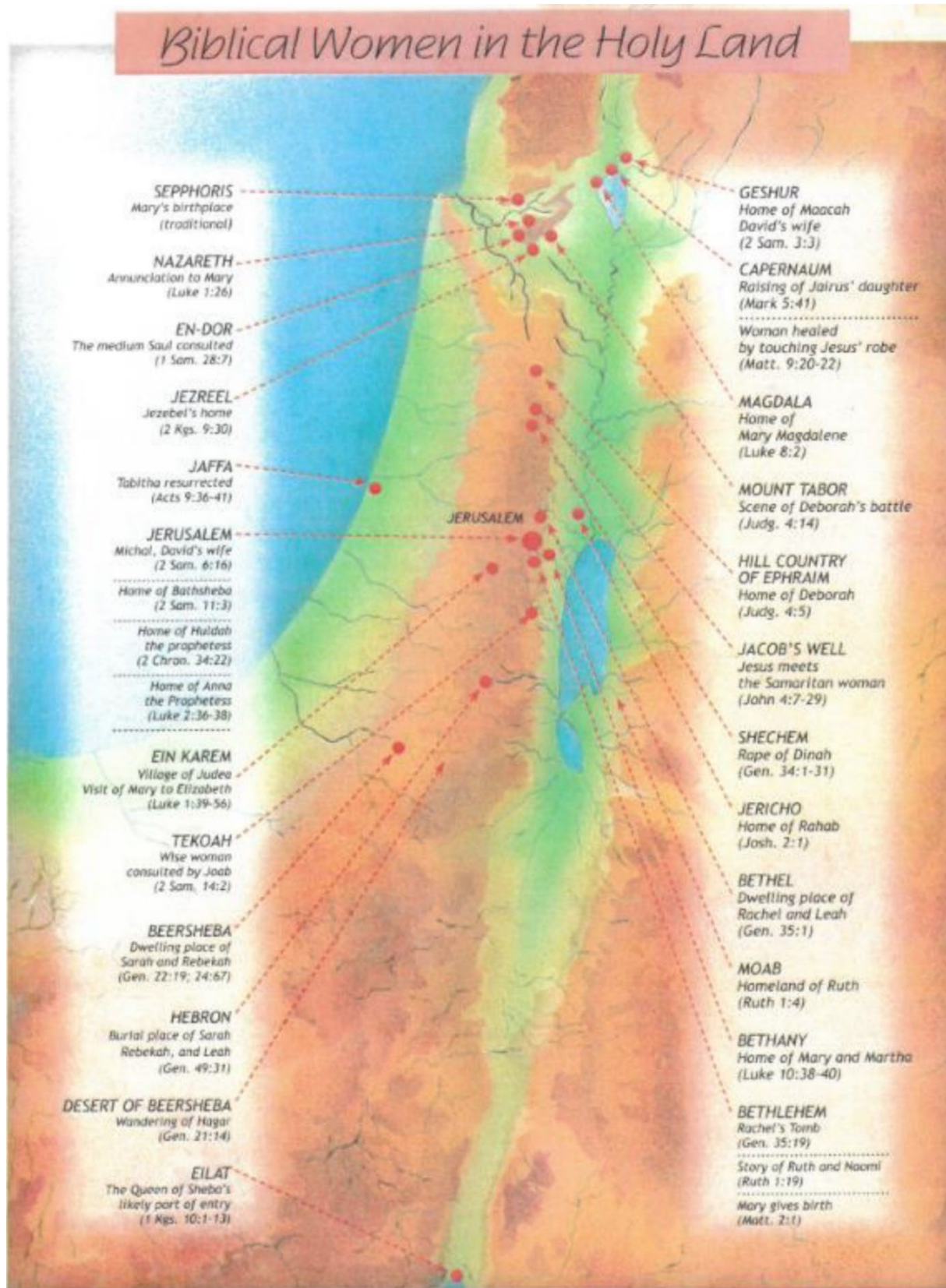

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M11: THE ROMAN EMPIRE IN THE AGE OF AUGUSTUS



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MAP 12: BIBLICAL WOMEN IN THE HOLY LAND



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GLOSSARY

GREEK GLOSSARY

for “Women and the Word of God”

γυνή (pronounced *goo-nay*)= woman, wife

Mounce’s gk G1222 | Strong’s **G1135** *gynē* γυνή/ γυναῖκας 215x

a woman, Mt. 5:28, et al.

a married woman

gu/nai, γύναι *O woman!* an ordinary mode of addressing females under every circumstance; met. used of the Church, as united to Christ

BRIM NOTE

In both Greek and Hebrew, there is no separate word for “wife” and “woman.” The same word is used for both.

Brown-Driver-Briggs

אִשָּׁה *Ishah* n.f. **woman**, wife, female

1. *woman*; opp. man
2. *wife*

OTHER KEY TERMS

Responsa: Replies made by rabbinic scholars in answer to submitted questions about Jewish law.

שאלות ותשובות *She’elot U-teshubot*: questions and answers

halakha: the codes of Jewish religious law

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G 2: HEBREW GLOSSARY

Hebrew Glossary for “Women and the Word of God”		
יְהוָה	<i>Yehovah</i>	Yehovah
יְהוָה אֱלֹהִים	<i>Yehovah Elohim</i>	Yehovah Elohim
יְהוָה צְבָאוֹת	<i>Yehovah Tzebaoth</i>	Lord of Hosts
יֵשׁוּעַ	<i>Yeshua</i>	Jesus
אָדָם	<i>Adam</i>	Adam
חַיָּה	<i>chayya</i>	life
בָּרָא	<i>bara</i>	created
אִישׁ	<i>ish</i>	man
אִשָּׁה	<i>ishah</i>	woman
טוֹב	<i>tov</i>	good
גֶּן-עֵדֶן	<i>Gan Eden</i>	Garden of Eden
מֹשֶׁה	<i>Moshe</i>	Moses
יִשְׂרָאֵל	<i>Yisrael</i>	Israel
יָם-סוּף	<i>Yam Soof</i>	Sea of Reeds
דְּבַר	<i>d^evar</i>	word, matter, thing
דְּבַר-יְהוָה	<i>d^evar Yehovah</i>	word of the Lord
גָּאֵל	<i>gaal</i>	to redeem
בֵּית לֶחֶם	<i>Beth Lechem</i>	house of bread; Bethlehem
מֶלֶךְ	<i>melech</i>	king
מָשִׁיחַ	<i>Mashiach</i>	Messiah; Anointed One

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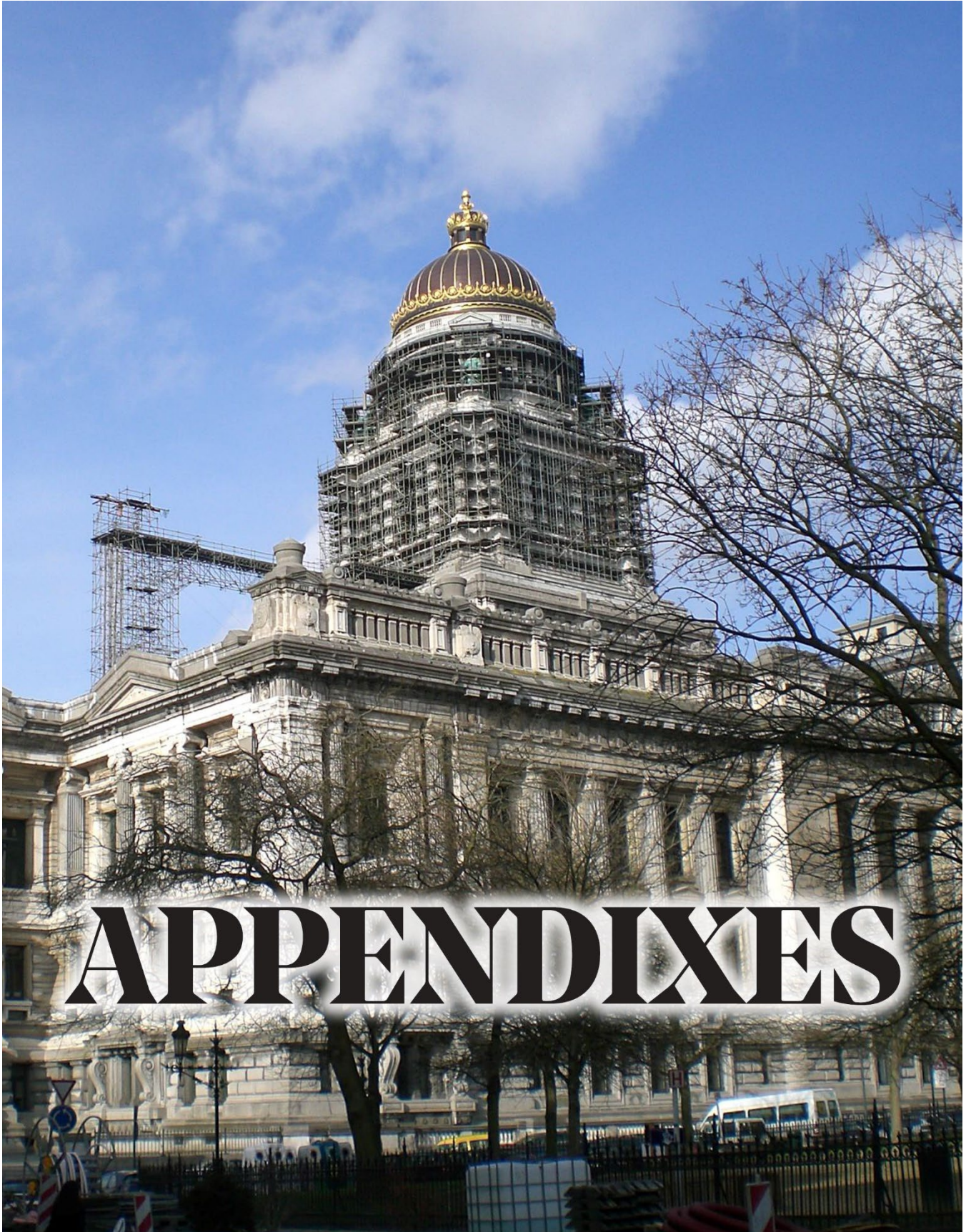
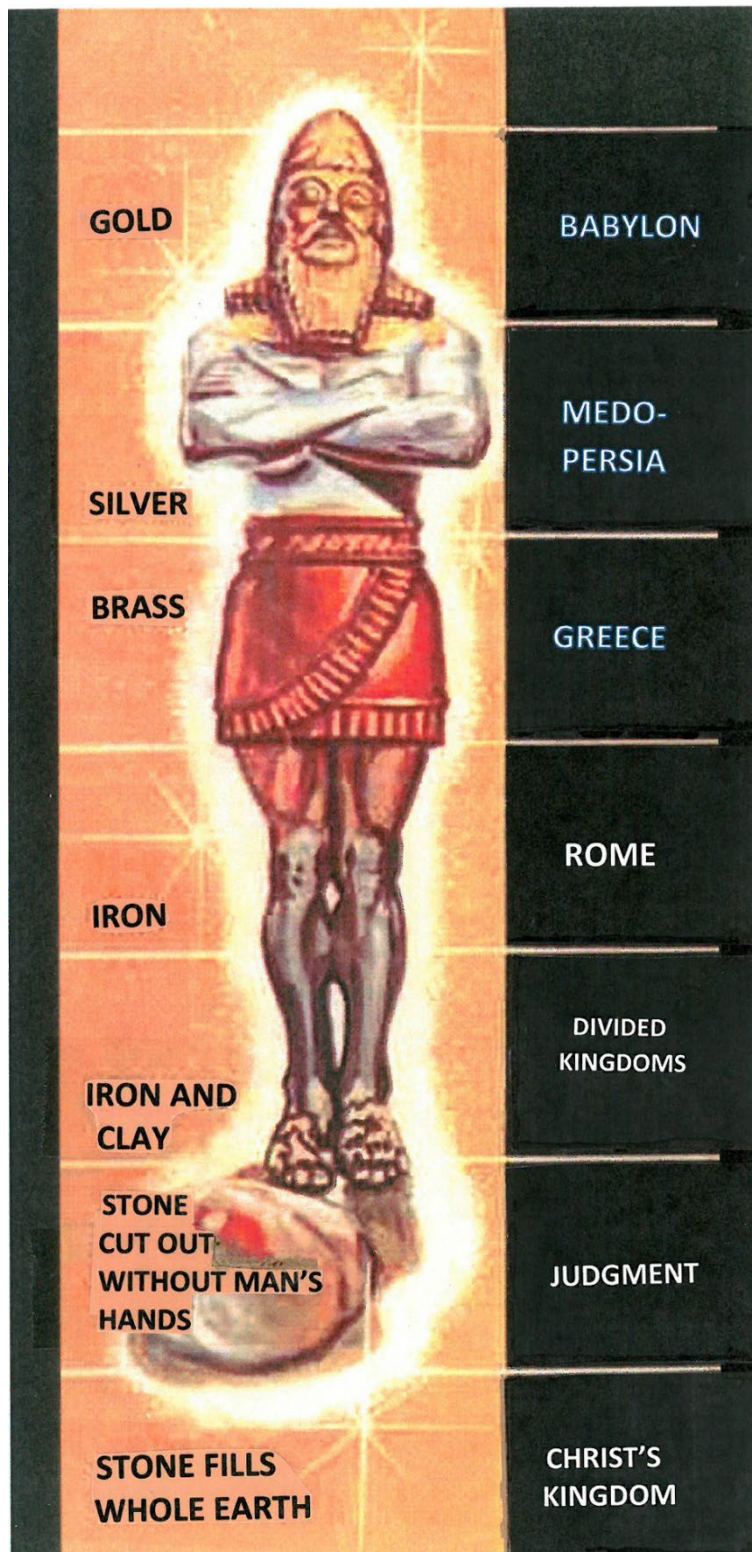


IMAGE OF NEBUCHADNEZZAR'S DREAM



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THE FOUNDATION OF THE WORLD

Appendix 146 from *The Companion Bible*

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) **themelios**, and (2) **katabolē**.

The Noun, **themelios**, occurs in Luke 6:48–49, 14:29, Acts 16:26, Romans 15:20, 1 Corinthians 3:10–12, Ephesians 2:20, 1 Timothy 6:19, 2 Timothy 2:19, Hebrews 6:1, 11:10, Revelation 21:14,19. It is never used of the world (**kosmos**) or the earth (**gē**). The corresponding Verb (**themelioō**) occurs in Matthew 7:25, Luke 6:48, Ephesians 3:17, Colossians 1:23, Hebrews 1:10 and 1 Peter 5:10. The verb is only once used of the earth (**gē**). Hebrews 1:10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, **katabolē**, occurs in Matthew 13:35, 25:34, Luke 11:50, John 17:24, Ephesians 1:4, Hebrews 4:3, 9:26, 11:11, 1 Peter 1:20, Revelation 13:8, 17:8 and the corresponding Verb (**kataballō**) occurs in 2 Corinthians 4:9, Hebrews 6:1 and Revelation 12:10.

A comparison of all these passages (especially 2 Corinthians 4:9 and Revelation 12:10) will show that **kataballō** and **katabolē** are not the proper terms for founding and foundation, but the correct meaning is **casting down**, or **overthrow**.

Consistency, therefore, calls for the same translation in Hebrews 6:1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, etc., was not to be cast down or overthrown, but was to be *left* and progress made unto the perfection.

Accordingly, the Noun **katabolē**, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Hebrews 11:11) the word is connected with "the world" (Greek **kosmos**. Appendix 129.1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Genesis 1:2, and described in 2 Peter 3:5–6. For the earth was not created **tohū** (Isaiah 45:18) but **became** so, as stated in the Hebrew of Genesis 1:2 and confirmed by 2 Peter 3:6, where "the world that then was by the word of God" (Genesis 1:1), perished and "the heavens and the earth which are now, by the same word" were created (Genesis 2:4), and are "kept in store, reserved unto fire against the day of judgment" (2 Peter 3:7) which shall usher in the "new heavens and the new earth" of 2 Peter 3:13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Genesis 1:1 we have the **founding** of the world (Hebrews

APPENDIX 2: THE COMPANION BIBLE—THE FOUNDATION OF THE WORLD¹

1:10 = *themelioō*), but in Genesis 1:2 we have its **overthrow**.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition **apo** = from (Appendix 104. iv) seven times, and with **pro** = before (Appendix 104. xiv) three times. The former refers to the **kingdom**, and is connected with the "counsels" of God; the latter refers to the Mystery (or Secret; See Appendix

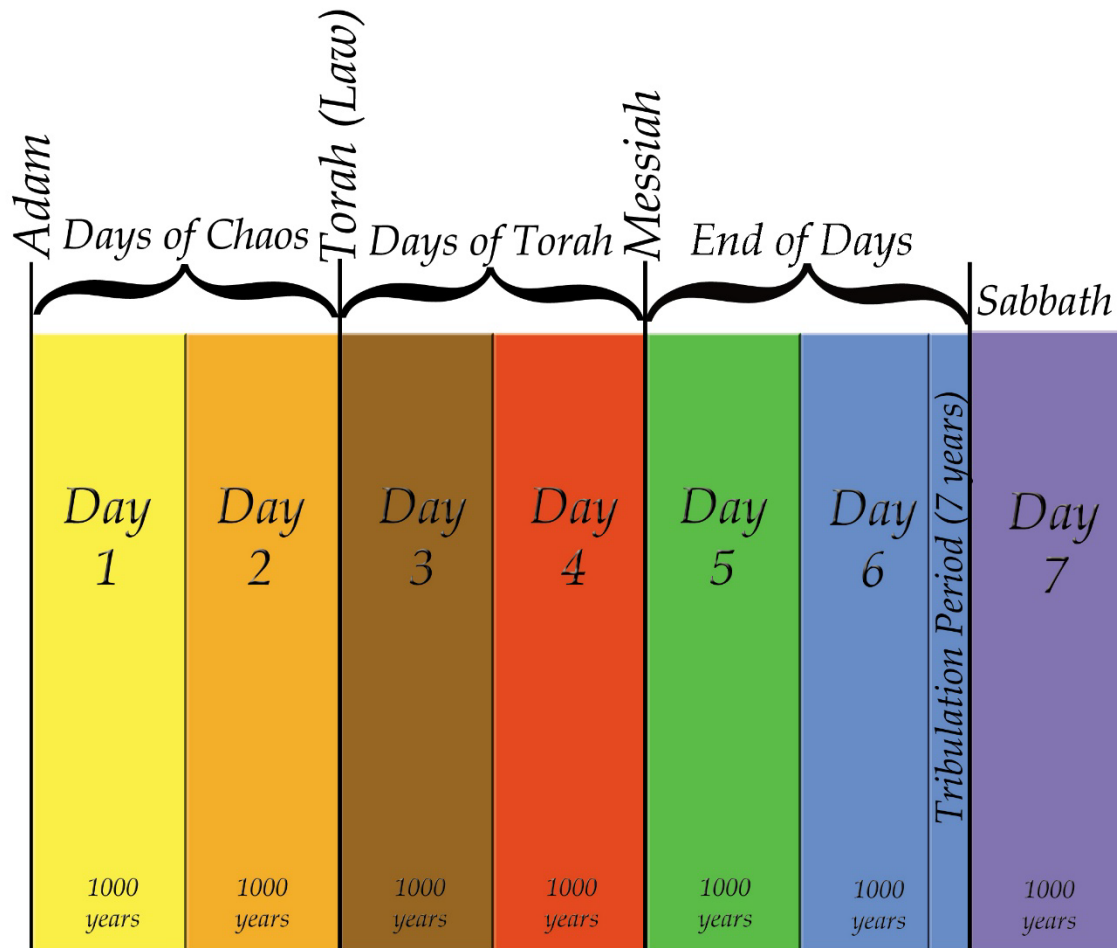
193) and is connected with the "purpose" of God (see John 17:24, Ephesians 1:4, 1 Peter 1:20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Genesis 1:2, that "the earth became **tohū** and **bohū** (i.e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2 Peter 3:7).

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APPENDIX 3: SEVEN DAYS CHART

SEVEN DAYS CHART

**Babylonian Talmud, Sanhedrin 97a.14**

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by **chaos**; **two thousand** years are characterized by **Torah**, from the era of the Patriarchs until the end of the mishnaic period; and **two thousand years** are **the period of** the coming of the **Messiah**.

Babylonian Talmud, Sanhedrin 97b.1

That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.

<https://www.sefaria.org/Sanhedrin.97a?lang=bi>

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APPENDIX 4: HAMAN'S TEN SONS

HAMAN'S TEN SONS

וְאֵת	אִישׁ
וְאֵת	פַּרְשַׁנְדָּתָה
וְאֵת	דַּלְפּוֹן
וְאֵת	אֲסַפְתָּה
וְאֵת	פּוֹרְתָה
וְאֵת	אֲדַלְיָה
וְאֵת	אֲרִידָתָה
וְאֵת	פַּרְמַשְׁתָּה
וְאֵת	אֲרִיסַי
וְאֵת	אֲרִידַי
עֲשָׂרָה	וַיְהִי וַיִּבְרָא

The writing here is from the Esther 9:6–10. It starts with the last word of verse 6 and includes the first word (two words in English) of verse 10.

“Esther 9: ⁶... men, ⁷ and Parshandatha, Dalphon, Aspatha, ⁸ Poratha, Adalia, Aridatha, ⁹ Parmashta, Arisai, Aridai and Vaizatha, ¹⁰ the ten ...”

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MINIBOOKS

שלום

SHALOM

The Peace That Comes
From Being Whole

by
Dr. Billye Brim

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Published by:
A Glorious Church Fellowship, Inc.
Billye Brim Ministries
Prayer Mountain in the Ozarks
P.O. Box 40
Branson, MO 65615
(417) 336-4877
www.BillyeBrim.org

Paperback ISBN 0974215694, 9780974215693

Cover Design by Jared Houle
Layout by Tom Young

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CHAPTER 1

WHOLENESS: THE ROOT OF PEACE

On April 30, 1986, my young husband, Kent, “moved to heaven” as I like to say. Thankfully, we’d married young and had almost 30 years together. Our four children were grown and were university graduates. The youngest, Chip, had graduated the previous December.

Naturally, I sought the Lord as to what He would have me do. In supernatural ways that only those who have experienced them understand, He gave me exact instructions. I was to go to Israel and study Hebrew in the Land.

How I ended up that summer at Ulpan Akiva, in Netanya, Israel, the most prestigious language ulpan (a school for the study of Hebrew), is the stuff of a much longer book.

For these many years since, I have been blessed to look into the marvels of the language of creation. It is the language God chose to reveal himself and His ways to mankind. I am no Hebrew scholar. I am merely someone whose eyes have been opened just a little to the wonder of the Hebrew language. But perhaps because I am one of simple understanding, I can convey some of its wonders to you, especially those of the illumination the Hebrew root system reveals.

Seedtime and Harvest

Lovers of the Word of God recognize that the Bible is a Book of seedtime and harvest. Sowing and reaping. Vines and fruit.

Gen. 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Even Hebrew words themselves grow. And they grow from roots.

How the Hebrew Language Grew

This subhead is the title of a textbook written for Jewish high school students whose mother tongue was English. The following is a quote from Chapter III, “The Hebrew Root Has Three Consonants—usually.”

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

MINIBOOK: SHALOM—THE PEACE THAT COMES FROM BEING WHOLE

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will. . . . *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.⁷⁹

This is so important to the understanding of the Hebrew word *shalom*, that I would recommend you go back and read again the above quotation.

⁷⁹ Edward Horowitz, *How the Hebrew Language Grew* (Brooklyn: KATV Publishing House 1960, 1988), 222.

CHAPTER 2

A HEBREW WORD ALMOST EVERYONE KNOWS

When I am teaching, I often ask the congregation, “What do you think is the most well-known Hebrew word?”

“Hallelujah!” they usually shout back with heartfelt enthusiasm.

But *Hallelujah* is not the most often used Hebrew word. The correct answer is *Amen*. Let’s let the Hebrew teacher, Mr. Edward Horowitz explain:

AMEN

AMEN is a root of unusual interest. ...it...shows how far and wide a word can travel.

The Hebrews loved the word “Amen.” In it they expressed their every hope that God would be merciful to them and grant them their heart’s desire. From Hebrew the word spread to over a thousand languages. It now enjoys an unusual distinction. It has entered more languages and is used in more countries than any other word in human speech. The Hebrew Bible has been translated into over a thousand languages or more. All of them have retained and are using the Hebrew word Amen.

In Hebrew the root אמן which means “confirm or support” has had a very rich development.⁸⁰

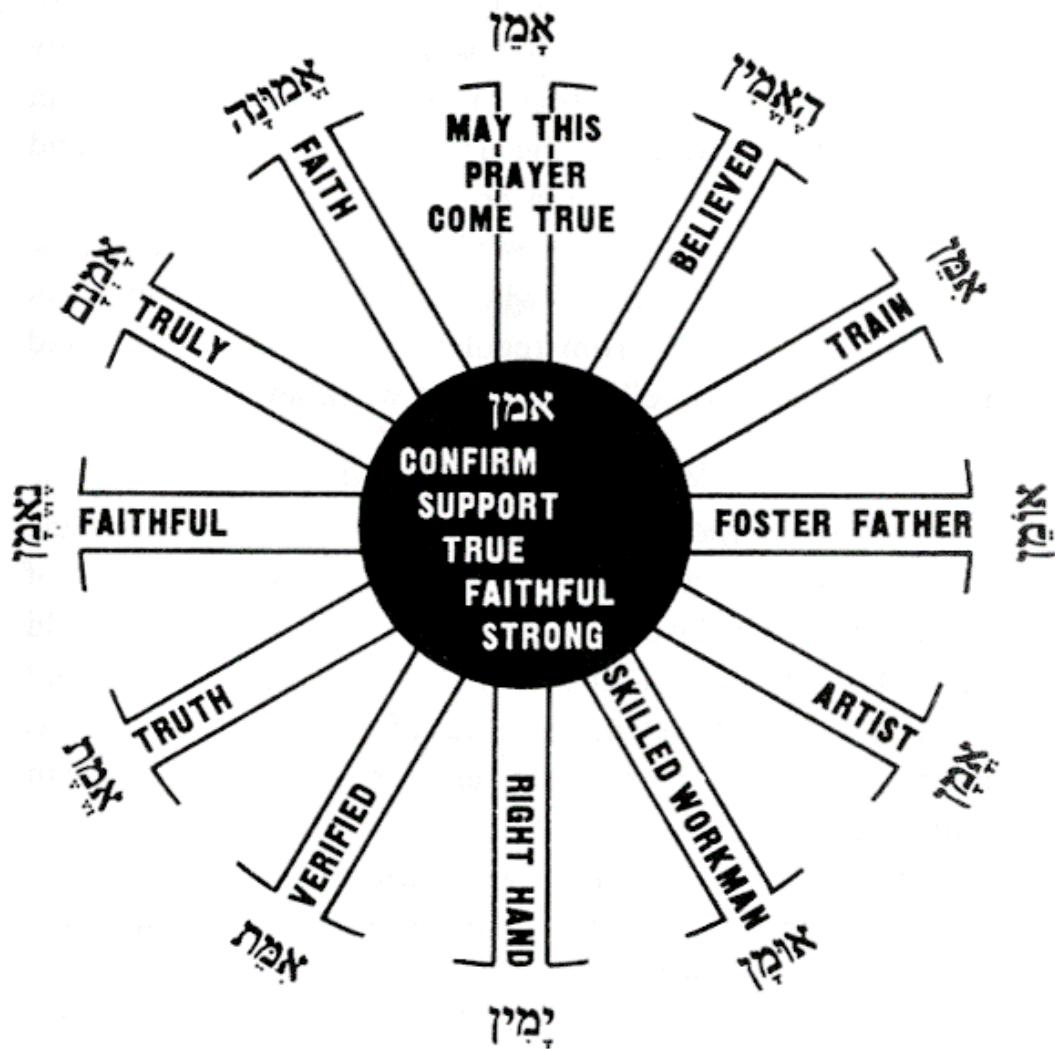
Mr. Horowitz’s text has wonderfully illuminating illustrations by Paul Sharon. They illustrate the Hebrew roots and the words that grow from them with what I call “word wheels.” If I don’t happen to have these illustrations handy when I’m teaching, I describe them as wagon wheels. The hub of the wheel is the root. The spokes are words that grow from the root by simply adding vowel sounds, other suffixes, etc. which follow the Hebrew pattern of word building. On the opposite page is the word wheel for the word *amen*.

Bible Truths in Roots and Branches

I have discovered that Bible truths can be taught from Hebrew roots and their family of branches.

⁸⁰ Edward Horowitz, *How the Hebrew Language Grew* (Brooklyn: KATV Publishing House, 1960, 1988), 25.

For instance, from the root word אָמֵן *amen* we see words grow that are related to a prayer coming true.



We see in this family the word for faith אֱמוּנָה. Pronounced *emunah*, faith is required for a prayer to come true.

The Hebrew word for truth is *emet* אֱמֶת. Of course, our prayers, our faith, must be based on the truth of God's Word. (Here is an enlightening side thought about the word *emet*. Reading from right to left, it is made up of the first letter א, the middle

letter נ, and the ending letter of the Hebrew aleph-bet ת. This indicates that the Hebrew aleph-bet's letters are for words that are only truth.)⁸¹

The right hand is used in the sense of the stronger hand, or strength. To make a prayer come true it requires the right hand יָמִין *yamin*, the strength of God.

You can look at the word wheel for *amen* and easily see the application of some, though not all, of the words growing from this root to make a prayer come true.

⁸¹ **Brim note:** The Hebrew language is very old. The first two letters are *alef* (*aleph*) and *bet*. Hence their word *aleph-bet*. The Greeks borrowed the letters and changed aleph to alpha, calling their letters the alphabet. We use that word for the ABC's.

CHAPTER 3

SHALOM: THE PEACE THAT COMES FROM BEING WHOLE

The root word from which the Hebrew word *shalom* grows is *shalem*, whole, complete. *Shalem*, the three-consonant root, is spelled in Hebrew, שלם. Reading from right to left, the letters are spelled in English shin, lamed, mem. The addition of only one Hebrew letter, the vav, which stands for a vowel sound, makes the word shalom, שלום⁸².

Hence: shalom is the peace that comes from being whole.

Mr. Horowitz explained it to his Hebrew language students as follows. And remember, they are Jewish and are familiar with the greeting “Shalom.”

שלום—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “מַה שְׁלוֹמְךָ?”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc. is missing or broken. The root meaning of our familiar greeting word שלום (*shalom*) is שלם (*shalem*) whole, complete. If you are whole, you’re probably well and at peace....

It is interesting to note that the English greeting “Hail!” has the same meaning as שלום (*shalom*), namely, “being whole.” “Hale” in the expression “hale and hearty” is from the same word as “hail.”

I think this is a good place to interject some of Mr. Horowitz’s words he listed from the root word *shalem*. I will use just a few to show the ideas we will look at in Bible words.

שלם—to pay for something; carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שלמות—entirety

⁸² **Brim Note:** If you have a really good King James reference Bible, you will find the Hebrew Alephbet in Psalm 119. That Psalm, the longest chapter in the Bible, is arranged according to the Hebrew Alephbet. The first eight verses begin with the Hebrew letter *Aleph*, then verses 9–16 begin with *Beth*, and so on through the Psalm. Several Psalms are arranged alphabetically. They are considered foundational. Children learn their Alephbet with these Psalms.

MINIBOOK: SHALOM—THE PEACE THAT COMES FROM BEING WHOLE

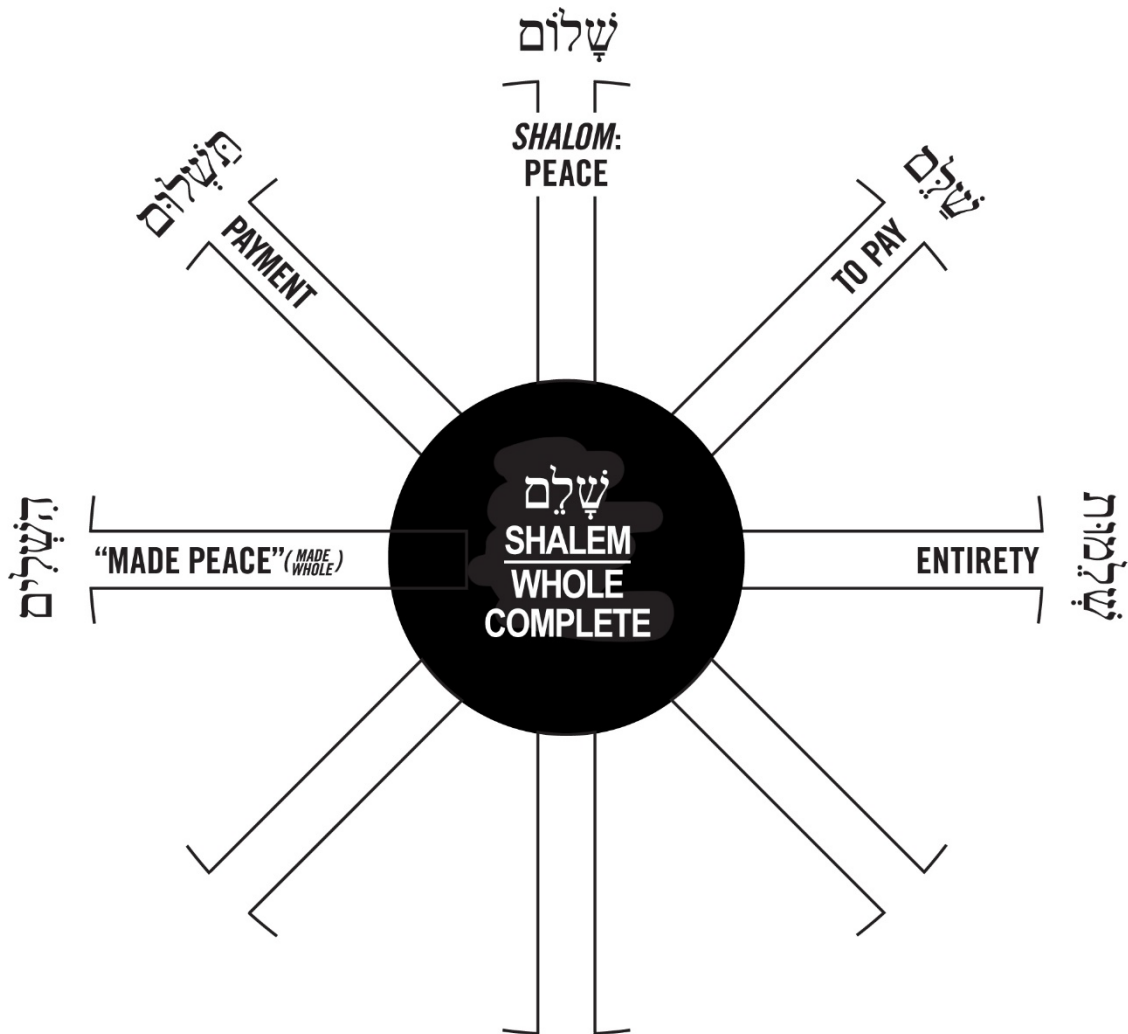
תשלום—payment

שלמום—payment

השלום—...either “made peace” or “made whole,” the word going back to either

שלום (*shalom*) or שלם (*shalem*)⁸³

We have made our own limited wheel showing the Hebrew root *shalem* and a very few words that grow from it.



⁸³ Edward Horowitz, *How the Hebrew Language Grew* (Brooklyn: KATV Publishing House, 1960, 1988), 46, 47.

CHAPTER 4

“WHAT IS YOUR PEACE?”

When I began studying Hebrew, we memorized simple conversations. Some of those began with two people greeting each other with the ancient Hebrew greeting used from Bible times till today. “What is your peace?”

Of course, we had to speak Hebrew. The difficulty came because one has to address the greeting with either a masculine ending or a feminine ending, depending on whether one is greeting a man or a lady.

The Hebrew word for “what” is “*Ma*.”

So to greet a male, one asks, “*Ma Shalomcha?*”

To greet a female, one asks, “*Ma Shalomech?*”

Seems simple enough; but I still catch myself using the wrong ending at times.

As Mr. Horowitz pointed out, from the basic meaning, the greeting inquires as to what is your peace, your wholeness. Is anything broken about you? Do you have all your goods? Are you at peace because you are whole?

An often-used reply is, “*HaKol B’seder*.” “The whole is in order.”

Did you catch that the word *seder* is taken from the *Passover Seder* meal? *Seder* means “order.” The *Seder* meal is partaken of in a definite order. It is amazing how much of everyday life and language in modern day Israel is based on biblical foundations.

And I might add that often the reply “*HaKol B’seder*” is preceded by “*Baruch HaShem!*” Bless the Name!

How wonderful it is to commonly hear that the name of the Lord is blessed that everything is in order. That the Lord is given glory for one’s *shalom*.

In Bible Times

An esteemed Hebrew-English Lexicon gives these meanings to the usage of the noun *shalom*: *completeness, soundness, welfare, peace, health, prosperity*.⁸⁴ Keep that in mind as we consider a few biblical greetings and inquiries into the *shalom* of individuals spoken then exactly as such greetings and inquiries are spoken in the streets of Israel today.

Jacob, when he came upon shepherds watering their flocks, asked if they knew his family’s kinsman, Laban. When they said they did, he inquired as to Laban’s state.

⁸⁴ F. Brown, S. Driver, and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers Marketing, LLC, 1906, 2017), 1022.

Gen. 29:6 And he said unto them, *Is he well [shalom]? And they said, He is well (shalom): and, behold, Rachel his daughter cometh with the sheep.*

The King James Version used various words to translate *shalom* when Joseph's brothers came to his house in Egypt.

Gen. 43:26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

Gen. 43:27 And he asked them of *their welfare [shalom]*, and said, *Is your father well (shalom), the old man of whom ye spake? Is he yet alive?*

Gen. 43:28 And they answered, Thy servant our father *is in good health (shalom), he is yet alive.*

Jesse sent his youngest son David to inquire as to the *shalom* of his older sons in Saul's army.

1 Sam. 17:17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

1 Sam. 17:18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren *fare*, [shalom] and take their pledge...

1 Sam. 17:20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

1 Sam. 17:21 For Israel and the Philistines had put the battle in array, army against army.

1 Sam. 17:22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted [*sha'al shalom*, literally in Hebrew *asked the peace*] his brethren.

*The ArtScroll Stone Edition of the Tanach*⁸⁵ has a better translation of Jesse's request in verse 18: "Inquire after the welfare (*shalom*) of your brothers." And of David's obedience to his father's request in verse 22: "When he arrived, he inquired after the welfare (*peace*) of his brothers."

As we study, you will see there is a rich depth of meaning to God's definition of the word *shalom*. His Hebrew-speaking covenant people understood this.

⁸⁵ *The Tanach, The Stone Edition, The ArtScroll Series* (Brooklyn: Mesorah Publications, Ltd.)

CHAPTER 5

“A GREAT WOMAN” THE SHUNAMMITE

And now we come to my favorite, the Shunammite Woman. The Bible calls her, “a great woman” (2 Kings 4:8). I believe God’s Word describes her as “great” for one thing: she had such a great understanding of the heart of God and His desire to see His people whole.

She perceived that Elisha was a holy man of God, and she told her husband they should build him a prophet’s chamber for him to rest with them when he passed their way. She received “the prophet’s reward,” which is the ministry of a prophet, when Elisha prophesied to the barren woman she would have a son.

Years later as the grown son worked with his father in the field, he collapsed, perhaps from a sunstroke. The father, knowing his wife’s faith, had the son brought to his mother. He lay in her lap until noon and then he died.

As we look at the Bible account, notice that the word that passed her lips was “*Shalom*.” She did not say as the King James Version translates, “*It is well*.” She only said, “*Shalom*.” Notice how the King James Version italicizes “*It is well...*” That means those words are not there. Translators added them.

2 Kings 4:21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

2 Kings 4:22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

2 Kings 4:23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be well [shalom]*.

2 Kings 4:25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

2 Kings 4:26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee [your shalom]? is it well with thy husband [your husband’s shalom] ? is it well with the child [the shalom of the boy]? And she answered, It is well [shalom]*.

2 Kings 4:27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me.

2 Kings 4:28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

2 Kings 4:29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

2 Kings 4:30 And the mother of the child said, *As the Lord liveth, and as thy soul liveth, I will not leave thee.* And he arose, and followed her.

2 Kings 4:31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

2 Kings 4:32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

2 Kings 4:33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

2 Kings 4:34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

2 Kings 4:35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

2 Kings 4:36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

2 Kings 4:37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

She confessed only “*Shalom*.” The peace—the wholeness—she confessed had to include her only son.

We’re not through with the Shunammite and her wholeness, but before we examine how God’s principle of wholeness later affected her, we will establish that some words in the *shalem* family of words have to do with payment and prosperity.

CHAPTER 6

שָׁלֵם SHELEM: TO PAY, TO RESTORE, TO MAKE WHOLE AGAIN

Without the benefit of diacritical markings (dots, etc.) used below letters in the Hebrew Bible, it is challenging here to tell apart the word we will now discuss שָׁלֵם *shelem* (pay), and the root word from which it comes שָׁלַם *shalem* (whole). They look exactly alike in Hebrew. There is a slight difference in pronunciation. The fact that they look exactly alike emphasizes the idea that one can restore another to wholeness by payment of monies or goods.

Our word means, according to Mr. Horowitz, “to pay for something, carries the meaning to restore or make whole again.”

It clearly carries the idea that if you pick up an apple at a farmers’ market, you must pay the farmer so that he will be whole again. If someone accidentally kills the farmer’s cow, that someone must pay money to the farmer for the dead cow so that the farmer will be whole.

Here are a few proof Scriptures establishing this principle.

Ex. 21:33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

Ex.21:34 The owner of the pit shall make it good, [שָׁלַם] and give money unto the owner of them; and the dead *beast* shall be his.

Ex.21:35 And if one man’s ox hurt another’s, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

Ex.21:36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay [שָׁלַם] ox for ox; and the dead shall be his own.

It is clear from the root of this family of words that God’s law provides for His people to be made whole.

Another important point is that the value in money is acceptable for the loss. This helps throw light on the following often-misunderstood Scriptures.

Ex.21:22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely be punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

Ex.21:23 And if *any* mischief follow, then thou shalt give life for life,

Ex.21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

The idea is that restitution to wholeness can be made as closely as it is possible with the payment of money. The Bible does not advocate tearing out one's eye, or tooth, or hand, or foot, etc.

To Pay a Debt

The miracle of the widow's oil multiplying in vessels her sons had gathered at Elisha's instruction, allowed her to make her debtors whole again by repaying the debt.

2 Kings 4:7 Then she came and told the man of God. And he said, Go, sell the oil, and pay [שלם] thy debt, and live thou and thy children of the rest.

To leave a debt unpaid when one has the ability to pay is wicked. It leaves the lender missing something, less than whole.

Ps. 37:21 The wicked borroweth, and payeth [שלם] not again: but the righteous sheweth mercy, and giveth.

Recompense

The Brown, Driver, Briggs Lexicon gives these additional meanings to the root שלם: *requite, recompense, reward*. In other words, payment made for actions, or deeds done, makes that person whole, having received his or her due.

1 Sam. 24:19 For if a man find his enemy, will he let him go well away? wherefore the Lord *reward* [שלם] thee good for that thou hast done unto me this day.

Ruth 2:12 The Lord recompense [שלם] thy work, and a full [שלם] reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

Prov. 11:31 Behold, the righteous shall be recompensed [שלם] in the earth: much more the wicked and the sinner.

These are only a few of the many Scriptures showing the character of God in the principle of restoration to wholeness.

We do not find the church, the body of Christ, in the Old Testament; the New Testament says that it was a mystery hidden in God throughout that time. However, we do find in the Old Testament the character of God revealed for all time and eternity to everyone. It is written that He does not change.

Mal. 3:6 For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed.

Therefore, His provision for man's wholeness does not change. The righteous can be made whole right here in the earth if they know how to walk in the promised provisions of God.

He Restored Her Goods

Now, let's look a little further into the life of that great Shunammite woman and how God's principle of restoration to wholeness benefitted her. This is too good, too dramatic not to read the whole account from the Scriptures. The following is from *The ArtScroll Tanach* for you to get the impact of it. The background is that there was an extreme famine.

Tanach, The ArtScroll Stone Edition

2 Kings 8:1-6

Elisha had spoken to the woman whose son he had revived, saying, "Arise and go forth, you and your household, and sojourn where you would sojourn, for HASHEM has called for a famine, and it is coming to the land for seven years."

So the woman arose and did as the man of God had told her, and she went with her household, and sojourned in the land of the Philistines seven years.

It happened at the end of seven years, the woman returned from the land of the Philistines, and she went to appeal to the king about her house and her field.

The king had been speaking with Gehazi, the attendant of the man of God, when [Gehazi] was telling him about how [Elisha] had revived the dead [boy], behold—the woman whose son he had revived was appealing to the king about her house and her field!

Gehazi exclaimed, "My lord, the king! This is the woman, and this is her son whom Elisha had revived!"

The king asked the woman, and she told him [that it was true]. The king then designated a certain servant for her, saying [to him], "Return everything that is hers, as well as all the produce of the land from the day she left the land to the present."

Oh! What timing! And, yes, God keeps His own Word, His own principles. He is the God of Peace and His covenant with His People is the covenant of peace! *Shalom: The Peace that comes from being whole.*

CHAPTER 7

COVENANT OF PEACE

The first mention of *shalom* (peace) is in a statement God made to Abraham. The Creator said this to the first man with whom He cut covenant after the Fall at the end of Abraham's earth walk.

Gen. 15:15 And thou shalt go to thy fathers in peace; [שְׁלוֹם] thou shalt be buried in a good old age.

The Bible certainly witnesses that Abraham's covenant included physical and material blessings, as well as spiritual blessings.

Gen.13:2 And Abram *was* very rich in cattle, in silver, and in gold.

In fact, Israel's covenant blessings listed in Deuteronomy 28:1-14 are all physical and material blessings that could be seen. God willed that His people should walk in blessings that the nations could see (Deuteronomy 28:10). Israel's blessings were to be a witness to the nations that there was one God and that He prospered His people.

Brown, Driver, Briggs gives as one meaning of *shalom* this definition: *welfare, health, prosperity*.⁸⁶ Sometimes the word *shalom* is translated "prosperity."

Psalms 35:27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity [שְׁלוֹם] of his servant.

In revealing His character to Abraham and to mankind, He revealed that His idea of *shalom* included wholeness in every area of life. Nothing missing. Nothing broken.

Peace Offerings

At the fall of Adam, man's relationship with God was broken. Sin created a chasm between God and man. Adam could no longer endure the presence of God. The Creator could not enjoy the fellowship of His creation.

The Fall was not a surprise to God. He had a plan. Its implementation would require a Redeemer. And it would require men to receive that Redeemer by faith. Abraham's following God in faith is monumental. It allowed God to begin the process of reestablishing *shalem* (שְׁלוֹם) wholeness with mankind.

⁸⁶ F. Brown, S. Driver, and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers Marketing, LLC, 1906, 2017), 2022.

One step in the process involved what God called peace offerings. They are mentioned many times in the Torah (the first five books of the Bible).

Ex. 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Here is a commentary from a Hebrew source.

שלמים [Shelamim] Peace-offerings

Peace-offerings are brought voluntarily by a person or a group of people who are moved to express their love of God, their gratitude for His goodness, and to enhance their closeness of Him. In the words of *Sforno* (*Kavanos HaTorah*): The peace-offering is brought as a tribute to God, Blessed is He, when the person moved to offer it recognizes the ways of His goodness and His constant goodness to us...

According to *Korban Aharon*, the peace expressed by the name is the harmony between the heavenly world of the spirit and the earthly world of materialism. One who brings a peace-offering seeks to unite the two worlds.

Rambam derives the word שלמים *shelamim* from שלמות *shlemot* wholeness, because the person who brings this offering has not been motivated by a need to atone for sin, but by a sense of wholeness and a free-willed desire for perfection.⁸⁷

God's Goodness

1 Chron. 16:34 O give thanks unto the Lord; for *he is good*; for his mercy endureth for ever.

The phrase “For He is Good and His mercy endureth forever” was used by Israel in praise, in battle, in song, when the Temple was dedicated, etc. His covenant people were to confess and be constantly reminded that their covenant-keeping God is Good.

One of my favorite writers is David Baron. He was born in Russia in 1855 and educated in the best rabbinical schools. He became a Christian, and his writings reflect a depth of meaning that his insight into biblical Hebrew affords. I have written the following on the flyleaf of my Bible to remind me of the goodness of God and that my capacity to receive that goodness can be increased.

“Goodness” is very frequently attributed to God in the Old Testament, as, for instance in Psalm 31:19: “*Oh how great is Thy goodness which Thou hast laid up [treasured] for them that fear Thee. Which Thou hast wrought for them that put their trust in Thee, before the sons of men*”; and Psalm 145:7: “*They shall utter the memory of Thy great goodness.*”⁸⁸

... Goodness is that attribute of God whereby He loveth to communicate to all who can or will receive it, all good — yea, Himself, who is the fullness and

⁸⁷ *The Stone Edition, The Chumash*, ArtScroll Series (Brooklyn: Mesorah Publications, Ltd.), 553.

⁸⁸ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 332.

universality of good, Creator of all good, not in one way, not in one kind of goodness only, but absolutely, without beginning, without limit, without measure, save that whereby without measurement He possesseth and embraceth all excellence, all perfection, all blessedness, all good.

This good His goodness bestoweth on all and each, according to the capacity of each to receive it; nor is there any limit to His giving, save His creatures' capacity of receiving, which also is a good gift from Him.⁸⁹

God, who is unlimited in goodness, and therefore whole in goodness, calls His covenant "My covenant of peace."

Num. 25:12 Wherefore say, Behold, I give unto him [Phinehas] my covenant of peace:

Mal. 2:5 My covenant was with him [Levi] of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

Israel in the Millennium

Isa. 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Ezekiel 34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

Ezekiel 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

The Priestly Blessing

The Lord (Jehovah) told Moses to tell Aaron and his sons (the Aaronic priesthood) to speak this blessing over His covenanted people (Numbers 6:24-26).

Num. 6:24 The Lord bless thee, and keep thee:

Num. 6:25 The Lord make His face shine upon thee, and be gracious unto thee:

Num. 6:26 The Lord lift up his countenance upon thee, and give thee peace (*shalom*).

⁸⁹ E. B. Pusey, *The Minor Prophets with a Commentary*, Vol. 2, New York: Funk & Wagnalls, 1885, pp. 411, 412. Quoted in David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 332–333.

CHAPTER 8

THE PRINCE OF PEACE

From the Garden of Eden, God promised a Coming One (Genesis 3:15). Through the Prophet Isaiah it was revealed that one of His names would be *Sar Shalom* [Prince of Peace].

Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace [*Sar Shalom*].

Isa. 9:7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

When Jesus walked the earth, He spoke to Israel, God's covenant people, of a visible, earthly kingdom that the prophets prophesied. He taught and demonstrated the operation of that kingdom. And He offered it to Israel if they would accept Him as the Messiah, as the *Sar Shalom* for whom they looked.

The Woman with the Issue of Blood

An Israelite woman, when she heard of the Master, somehow grasped that He could make her whole. Perhaps she at least suspected that He was the *Sar Shalom*.

Mark 5:24 And *Jesus* went with him [Jairus]; and much people followed him, and thronged him.

Mark 5:25 And a certain woman, which had an issue of blood twelve years,

Mark 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Mark 5:27 When she had heard of Jesus, came in the press behind, and touched his garment.

Mark 5:28 For she said, If I may touch but his clothes, I shall be whole [Greek *sozo*].

Mark 5:29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

The oldest manuscripts we have of the New Testament are in Greek. The word translated “whole” in verse 28 is from the Greek word *sozo*. It means, according to

Strong's Concordance: “heal, preserve, save, do well, be (make) whole.” It is plain to see that the Greek word *sozo* has the same meaning as the Hebrew word *shalem*. The New Testament was written in Greek, the trade language of the times, to reach the Gentile world.

But this woman in Mark 5 did not speak Greek. She spoke Aramaic, a close sister language to Hebrew. She would have used the word *shalem* and not the word *sozo*. She expected to be made entirely whole, nothing missing, nothing broken.

Notice what Jesus said to her, and remember, He spoke in Aramaic.

Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

He placed triple emphasis on wholeness by using three words derived from the Hebrew root *shalem* (whole). In the English translation they are *whole*, *peace*, *whole*. But the three words He would have spoken are: “Thy faith hath made thee *shalem*, go in *shalom*, and be *shalem* of thy plague.”

She would not have missed the meaning. Now I believe, though the Bible doesn't say so, but remembering what happened in the Shunammite woman's case, I believe the woman in Mark 5 got her money and goods back.

The Bible doesn't waste words. I believe that is the reasoning behind introducing her as one who had “spent all that she had” on physicians. I believe that when Jesus said she would be *shalem*, He meant she would recover all financially and materially as well as physically.

The Woman Bowed Down

When Jesus saw a woman bowed down, who could not straighten herself, He “healed her on the Sabbath day,” and the ruler of the synagogue reprimanded Him for it. Notice why He said it was wrong for Satan to bind her:

Luke 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

She was a covenant woman! The God of peace provided Israel with a covenant that made available to them deliverance, wholeness, soundness, prosperity. From Abraham to the times of Jesus, some—though not nearly all—took advantage of it.

CHAPTER 9

PEACE WITH GOD

The majority of Israel's leaders and citizens rejected the kingdom Jesus offered. They also rejected Him as the *Sar Shalom*, the King Messiah prophesied throughout the Tanach (the Hebrew Scriptures). That kingdom went into abeyance. And a mystery long hidden in God began to be revealed.

With Israel's rejection of the kingdom, and after Judas left the Passover meal, Jesus spoke to his close followers of a new day. That night He introduced to them a new age with a new law. In this new day, the Anointed One's followers would have only one commandment rather than the 613 commandments they had known.

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

John 13:35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

Then He introduced them to new covenant truths as recorded in John, chapters 14 through 16. These words from the Master's lips are among my favorite Scriptures. I especially delight in His revelation of the promised Holy Spirit that the Father would send.

That night, as He was on His way to the cross, and eventually, to the Father, He spoke of the peace (*shalom*) He would obtain for them:

John 14:25 These things have I spoken unto you, being *yet* present with you.

John 14:26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you...

Of course, He would have said, "*Shalom*." These Hebrews may not have known all the obtaining of His promise would entail, but they knew the root of *shalom* is *shalem*, wholeness.

Isaiah 53

God, through the prophet Isaiah, foretold that His Servant would accomplish this. Jesus knew the prophecy. He knew He would bear the chastisement, or suffering, of our peace (Isaiah 53:5).

The prophecies given through the Old Testament prophets came as “words.” It is plain to see in the original Hebrew text where a “word” begins and where it ends. This word begins in Isaiah 52:13. The following is from a translation of the Old Testament made by Hebrew scholars.

THE KOREN TANAKH

Isaiah 52:13, 14; 53:3–6, 10, 11, 12b

Isa. 52: 13–14 Behold, my servant shall prosper, he shall be exalted and extolled, and be very high. Just as many were astonished at thee; saying Surely his visage is too marred to be that of a man, and his form, to be that of the sons of men:...

Isa. 53:3–6 He was despised and rejected of men; a man of pains, and acquainted with sickness: and we hid as it were our faces from him; he was despised, and we esteemed him not. But in truth he has borne our sickness and endured our pains; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have peace [*shalom*], and by his injury we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has caused the iniquity of us all to fall upon him...

Isa. 53:10–12 But it pleased the Lord to crush him by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand ... he bore the sin of many, and made intercession for the transgressors.⁹⁰

I like translations of this passage that were done by Hebrew speakers, for they correctly translate the Hebrew words into English as “*a man of pains*” rather than “*sorrows*”—and “*acquainted with sickness*,” rather than “*grief*” (Isaiah 53:3).

Then in the next verse, they correctly translate, “But in truth he has borne our *sicknesses* and endured our *pains*” rather than “*griefs*” and “*sorrows*” (Isaiah 53:4).

It is clear from the original Hebrew that His sufferings were that we might have peace, healing and wholeness. He paid the price for our wholeness. Divine healing belongs to us as surely as forgiveness of sin. Without any doubt divine healing is in the Atonement. As the old hymn says, “Jesus paid it all”

Shalom is the peace that comes from being whole. Our covenant is a covenant of peace.

Greeting from the Risen Savior

After Jesus blotted out the sin that was against us, having nailed it to His cross, after He spoiled principalities and powers, making a show of them openly and triumphing over them in it, He came back to the tomb to retrieve His body before ascending to the Father to offer the blood of His Atonement. When Mary at last recognized Him, He admonished her not to touch Him.

⁹⁰ *The Koren Tanakh* (Jerusalem: Koren Publishers, 2015), 527–528.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

Flesh could not be allowed to contaminate the perfect sacrifice before it had been offered to the Father and the Father had received it as a recompense for sin and its consequences.

That same night, the first day of the week (our Sunday), He returned to the Earth and appeared to His disciples. Notice the first words out of His mouth.

John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you [*Shalom Aleichem*].

John 20:20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

John 20:21 Then said Jesus to them again, Peace be unto you [*Shalom Aleichem*]: as my Father hath sent me, even so send I you.

The Father had accepted the sacrifice! Jesus' greeting to His beloved ones revealed the fact!

"How?" you might ask. Well, it may surprise you to learn that you possibly know, and may have sung, the exact words which Jesus spoke. For many Christians have sung the traditional Hebrew song: *Hevenu Shalom Aleichem*. *Hevenu* translates into English "we brought." *Shalom Aleichem* translates "peace upon you."

That's exactly what Jesus said to His disciples, "*Shalom Aleichem*." He brought peace upon them. He obtained their peace through His sufferings. He obtained for them and for all mankind *shalom*, the peace that comes from being whole.

Peace with God

The peace He obtained was peace between God and man! Jesus closed the chasm between God and man! Now man can be one with God. He can be whole with God. Man can enjoy the presence of His Maker. The Creator can enjoy the fellowship of His creation. Man is reconciled to God. This is the meaning of "peace with God" in the following passage.

Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Rom. 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom. 5:9 Much more then, being now justified by his blood, we shall be saved [Greek *sozo*] from wrath through him.

Rom. 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved [*sozo*] by his life.

Rom. 5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

To get their point across, I have heard some preachers divide the word like this: At-one-ment. One with God!

God in Man

Just after Jesus greeted His disciples the second time, an amazing thing happened in the earth for the very first time. His disciples received the Holy Spirit in the new birth.

John 20:21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

John 20:22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

John 20:23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

His disciples in that room that night were the first of humankind to be born from above, to be born again. They received the Holy Spirit in the new birth. (The infilling, or the baptism in the Holy Spirit did not occur until fifty or so days later as recorded in Acts 2.)

When Jesus breathed on them that night, they became one with God. They were born of God's seed. They became God's children.

This could only happen because Jesus obtained for mankind, peace with God.

CHAPTER 10

SOZO

Throughout the New Testament the word translated into English as “save” is the Greek word *sozo*. *Strong’s Concordance* defines *sozo* as: “to save, i.e., deliver or protect—heal, preserve, save, do well, be (make) whole.”

Without a doubt, the New Testament writers used the Greek word *sozo* to express the Hebrew word *shalem* (whole). Jesus came that we might be made whole.

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved [*sozo*].

John 10:9 I am the door: by me if any man enter in, he shall be saved [*sozo*]....

Acts 2:21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved [*sozo*].

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved [*sozo*].

Heb. 7:25 Wherefore he is able also to save [*sozo*] them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Our Covenant of Shalom: Wholeness

The revelation of God’s great plan of redemption moved progressively forward through the ages. And in the fullness of time, He sent forth His Son that men might be saved, made whole. When one believes that God raised Jesus from the dead and confesses Him as Lord, one undergoes a new birth. In that new birth, one is born of the very seed of God.

1 Pet. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Born-again believers are brand new creatures, a new species of being never existing until after what Jesus accomplished in His death, burial, and triumphant resurrection.

2 Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The New Testament reveals that born-again believers make up the very body of Christ. He is the Head. We are the body. The body of Christ has a covenant through its Head with the God of Peace.

Heb. 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Heb. 13:21 Make you perfect (Greek *katartizo* complete) in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Our covenant can be no less than God's covenant with the Israelites. Our blessings can be no less than those of Abraham's (Galatians 3).

Heb. 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

New Covenant Epistles

The covenant of the body of Christ is written in the New Testament Letters. They tell us who we are, what we are, what we have, and where we are going because we are "in Christ."

2 Cor. 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

We can appropriate those promises by the wonderful gift of faith. John G. Lake said that the inevitable law of faith is, "According to your faith be it unto you" (Matthew 9:29). And, of course, "Faith works by love" (Galatians 5:6).

My Divine Health Insurance

Our covenant includes not only divine healing; it includes divine health. In the margin of my Bible beside the following verse I have written, "My divine health insurance."

1 Th. 5:23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1 Th. 5:24 Faithful *is* he that calleth you, who also will do *it*.

The Holy Spirit, through Paul, in verse 23 places triple emphasis on wholeness, just as Jesus did in what He said to the woman healed from the issue of blood in Mark 5:34. He uses three words to do so. These three words are: *peace, wholly, whole*.

I say this verse aloud almost every day like this, "And may the very God of *shalom*, sanctify me *wholly*. May my *whole* spirit, and my *whole* soul, and my *whole* body be preserved blameless unto the coming of my Lord Jesus Christ. Faithful is He who called me, who also does it."

The God of *shalom* wants me *whole* in my spirit, in my soul (mind, will, and emotions), and in my body. And He has done it; He has made all provision for it.

I walk in it by faith. I believe it in my heart. And I say it with my mouth. For faith is in two places, in one's heart and in one's mouth. I have what I say (Mark 11:23).

Peace of Mind

Almost 50 years ago I learned how to walk in the peace of mind God gives. I heard a great man of God teach that we should practice Philippians 4:6–8 as if we were in a chess game with God.

Phil. 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Phil. 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Phil. 4:8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Here are the rules: You have moves. God has a move. God will never move out of turn, but He will never fail to move when it is His turn.

Verse 6 is your move.

Verse 7 is God's move.

Verse 8 is your move again. (If you don't take this move you cannot keep what God gave in His move.)

You must make the first move (verse 6) before God can take His move (verse 7).

The Amplified Bible Classic Edition translation (AMPC) of our first move makes the meaning very plain.

Phil. 4:6 AMPC Do not fret *or* have any anxiety about anything, but in every circumstance *and* in everything, by prayer and petition (definite requests), with thanksgiving, continue to make your wants known to God.

We can do this. God would never ask us to do something we can't do. We must do it for peace of mind. A mind that is whole.

The following promise of peace of mind is wonderfully expressed in the Hebrew.

Isa. 26:3 Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee.

The Hebrew words translated “perfect peace” are “*shalom, shalom.*” It means completeness of *shalom*.

In Hebrew the word for “day” is *yom*. If you want to say “every day,” you say “*yom yom.*”

Shalom, shalom is a way of saying “all peace.” It is the completeness of the peace that comes from being whole.

How do you stay your mind on Him? One way is to meditate on His Word. One way is to practice Philippians 4:6–8.

CHAPTER 11

THE PEACE OF JERUSALEM

The Lord instructs us to pray for the peace of Jerusalem. Many who faithfully do so, however, do not understand the fullness of His meaning.

Psa. 122:6 Pray for the peace [*shalom*] of Jerusalem: they shall prosper that love thee.

To pray for the *shalom* of Jerusalem is to pray for its wholeness. In the next verse you can see that this includes prosperity.

Psa. 122:7 Peace be within thy walls, *and* prosperity within thy palaces.

Undivided

When we pray for the peace (*shalom*) of Jerusalem, we are to pray that earthly Jerusalem be whole—undivided. Man's plans to divide Jerusalem are not according to God's plan. God himself will take to the Valley of Judgment those who divide His land (Joel 3:1, 2).

Psalms 122 also reveals a higher and eternal union, or wholeness, for Jerusalem.

Heavenly Jerusalem and Earthly Jerusalem

When I began going to Israel in the early 1980s, I was amazed at how aware the Jews are of the heavenly Jerusalem. In shops everywhere, I saw paintings of both cities, the heavenly Jerusalem painted just above the earthly. This surprised me. For I thought there was more in the New Testament about heavenly Jerusalem than in the Old.

Eventually I learned that the Hebrew name for heavenly Jerusalem is *Yerushalayim shel ma'alah*, "Jerusalem on High." Many Jews believe it parallels earthly Jerusalem, which they call *Yerushalayim shel matah*, "Jerusalem that is below."

One day I went into one of the four oldest synagogues in Jerusalem. There, just above the ark which holds the Torah scrolls, was a large wall mural of heavenly Jerusalem over earthly Jerusalem. Heavenly Jerusalem was depicted as a menorah in the clouds above earthly Jerusalem. This symbolized that Light comes from Jerusalem on High to Jerusalem below.

The friendly, white-bearded rabbi in charge was from New York. So I asked him how they knew so much about Jerusalem on High.

"Moses told us," he said. "He went there."

Well, it dawned on me; I suppose if someone could go there now, (and many give witness to having done so) surely Moses in all those days with God did ascend to the Heavenly Mount.

I asked the rabbi if he could show me in the Scriptures. He showed me another verse in the very Psalm that instructs us to pray for the *shalom* of Jerusalem.

Psa. 122:3 Jerusalem is builded as a city that is compact together:

He expounded on the upper and lower cities being builded together. Young's Literal Translation of the Bible (YLT) shows this so well:

Psa. 122:3 YLT Jerusalem — the builded one — [Is] as a city that is joined to itself together.

David Baron's quote below, and the Jewish view that earthly Jerusalem reflects heavenly Jerusalem, helped me see more clearly the joining of the two:

And the joy and blessedness of returned and redeemed Israel in literal Zion will be a type and reflection also of the even fuller joy and greater blessedness of the ransomed of the Lord out of every nation and people and tongue — which will then be safely gathered unto Him in the heavenly Zion, "the Jerusalem that is above," of which the literal Jerusalem will, during the millennial period, be, as it were, the earthly vestibule.⁹¹

My mini-book *Jerusalem: Above and Below* goes into the subject in more detail.⁹²

However, I will point out here another interesting fact. When Jewish Israelis pronounce the name of the city, they say, *Yerushalayim*.

The number two in Hebrew is *shtayim*.

But you don't need to say *shtayim* before items that come in pairs. You simply use the double ending on the word itself.

For instance, notice the dual ending to words indicating things that come in twos: *mishkafayim* (eyeglasses), *na'alayim* (shoes), *yad'ayim* (hands).

Yerushalayim has a dual ending indicating there are two.

Therefore, when we pray for the peace (*shalom*) of Jerusalem, we are praying for its wholeness. We are praying for the earthly city to remain the undivided and eternal capital of Israel. And we are praying for the coming together of the upper and lower cities in God's wonderful plan that they be "builded together."

In closing, remember that the Hebrew three-letter root of *shalom* (peace) is *shalem* (whole).

Shalom is the peace that comes from being whole—nothing missing, nothing broken.

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⁹¹ David Baron, *Israel in the Plan of God* (1925; repr., Grand Rapids: Kregel Classics, 2000), 50.

⁹² Dr. Billye Brim, *Jerusalem: Above and Below*, Billye Brim Ministries, P.O. Box 40, Branson, MO.