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I counsel thee to
buy of me gold
tried in the fire...
Revelation 3:18



Key Concepts

Acts 3:21 Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

Introduction

This **Part 1** is a High Water Mark Overview of what I think the entire body of Scriptures consistently presents concerning Women in the Redeemed Community

Our Brother Judah

- “Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a heathen...a bondman...[or] .”

Our Brother Judah

- “Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a heathen...a bondman...[or] **a woman.**”
- T. Ber 7:18; b. Menah. 43b
- First century POV?

Rabban Gamaliel I

- Acts 5:34 Then stood there up one in the council, a Pharisee, named **Gamaliel**, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

Rabban Gamaliel I

- 38 And now I say unto you, “Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:
- 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

Rabban Gamaliel I

- Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city **at the feet of Gamaliel**, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Rabban Gamaliel I

- Judah's view of Rabban Gamaliel
- “When Rabban Gamaliel the Elder died, the glory of the Law ceased and purity and abstinence died.” [m. Sotah 9:15]
- Only 7 received the title of “Rabban”.

Rabban Gamaliel I

- Existing quotes [Danby, *The Mishnah, Translated from the Hebrew*, Oxford 1933]
- Freedom to walk – m. Ros Has 2.5
- To testify in court – m. Yebam 16:7
- In recording divorce – m. Git 4:2
- Promote the welfare of women – Prev 3
- Midwives are free to go anywhere to help a delivery

Rabban Gamaliel I

- Existing quotes [Danby, *The Mishnah, Translated from the Hebrew*, Oxford 1933]
- A woman can marry again on the evidence of one witness [that her husband had died] from a slave or from a woman or from a bondwoman. M. Yebam 16:7
- A widow may make a vow to collect payment for her Ketubah. m.Git 4:3

Keep in Mind

- Old Testament descriptions of how women were treated should not be confused with proscriptions of how they ought to have been treated.

The Plan

Torah, Prophets, Writings
Apostolic Writings
Torah

Miriam

- Micah 6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and...

Miriam

- Micah 6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and **Miriam**.
- Exodus 15:20 And Miriam, **the prophetess**...

Deborah

- Judges 4:4 And Deborah, **a prophetess**, the **wife** of Lapidoth, she **judged** Israel at that time.
- Held court, and was the highest judicial decision maker in the land.

Athaliah

- II Kings 11:1-3
- Ruled the land for 6 years.

Esther

- Esther 9:29 Then Esther **the queen**, the daughter of Abihail, and Mordecai the Jew, **wrote with all authority**, to confirm this second letter of Purim.
- 32 And **the decree of Esther** confirmed these matters of Purim; and it was written in the book.

Huldah

- 2 Kings 22:8 And Hilkiyah the high priest said unto Shaphan the scribe, “I have found the book of the Torah in the house of Yahweh...”
- 14 The king sent all the leaders to inquire of **Huldah, the prophetess and wife** of Shallum.
- Other prophets available for consultation included Jeremiah and Zephaniah.

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- Might, strength, power, able, valiant, valor, army, host, forces; riches, substance, wealth; etc.
- The basic meaning of the noun is “strength”, from which follow “army” and “wealth”. It is used 244 times.

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- In the sense of “strength,” “power,” or “might” in general, it is used about twenty times: of God, from God, and physical strength of a man.

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- As wealth is often related to power, it is thus used to mean “wealth” about 30 times, being translated “wealth,” “riches,” “substance,” or “goods.” It may be the wealth of a nation, an individual, the wicked, or from God.

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- Approximately **85** times it is used as an **attribute of people**. It follows 'îsh' “man” “valiant man”, sometimes “son”, and most often follows gibbôr “mighty (man)” (“mighty man of valor”).

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- The individual designated seems to be **the elite warrior** similar to the hero of the Homeric epic...

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- The use in 1Kings 1:52 indicates that the “worthy man” was to be honorable or reputable.

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- It also designates men of ability: to care for Joseph's sheep (Gen 47:6, translated "men of activity"), or to judge the people (Exodus 18:21, 25; translated "able men").

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- The term is used of a woman (in 3 places), and it may well be that a woman of this caliber

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- The term is used of a woman (in 3 places), and it may well be that a woman of this caliber **had all the attributes of her male counterpart.**

חַיִל – cha-yil

- TWOT Hebrew Wordbook, 624a
- What is our interest in this word?
- Where is this phrase found?
- **Who can find** a חַיִל woman?
- Proverbs 31:10

Proverbs 31:10-31

- Acrostic



Bible Works

- 10 אֲשֶׁת־חַיִל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מִכְרָה:
- 11 בָּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלַל לֹא יִחְסֹר:
- 12 גָּמְלָתָהּ טוֹב וְלֹא־רָע כֹּל יָמֵי חַיֶּיהָ:
- 13 הִרְשָׁה צָמֵר וּפְשָׁתִים וַתַּעַשׂ בַּחֲפֶז בְּפִיהָ:
- 14 הִיָּתָה פְּאֻנִיּוֹת סוֹחֵר מִמְרָחֵק תָּבִיא לַחֲמָה:
- 15 וַתִּקַּם בַּעוֹד לַיְלָה וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֵק לְנַעֲרֹתֶיהָ:
- 16 זָמְמָה שָׂדֶה וַתִּקְחָהּ מִפְּרֵי כַפִּיָּהּ (נִטְעָה) [נִטְעָה] פָּרֶם:
- 17 חָגְרָה בַּעוֹז מִתְּנִיָּהּ וַתֵּאֱמָץ זְרַעוֹתֶיהָ:
- 18 טָעַמָה כִּי־טוֹב סָחָרָה לֹא־יִכְבָּהּ (בַּלַּיִל) [בַּלַּיִל] נָחָה:
- 19 יָדִיהָ שָׁלְחָה בְּכִישׁוֹר וּכְפִיָּהּ תָּמְכוּ פָלֶךְ:
- 20 כִּפָּה פָּרְשָׁה לְעֵנִי וַיְדִיָּה שְׁלָחָה לְאַבְיוֹן:
- 21 לֹא־תִירָא לְבֵיתָהּ מִשְׁלַג כִּי כָל־בֵּיתָהּ לְבֶשׂ שָׁנִים:
- 22 מִרְבָּדִים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה:
- 23 נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עַם־זִקְנֵי־אַרְצָךְ:
- 24 סָדִין עָשְׂתָהּ וַתִּמְכַּר וַחֲגוּר נָתַנָּה לְכַנְעֲנִי:
- 25 עֲזוּהָ־דָר לְבוּשָׁה וַתִּשְׁחַק לַיּוֹם אַחֲרוֹן:
- 26 פִּיהָ פָּתְחָה בְּחִכְמָהּ וַתּוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ:
- 27 צוֹפְיָה הִלִּיכּוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא הֵאֱכַל:
- 28 קָמוּ בָנֶיהָ וַיֵּאֲשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלֶהָ:
- 29 רַבּוֹת בָּנוֹת עָשׂוּ חֵיֶל וְאֵת עָלִית עַל־כַּלְנֶהּ:
- 30 שָׁקַר הַחֵן וְהַבֵּל הֵיכִי אִשָּׁה יִרְאֵת־יְהוָה הִיא תִתְהַלָּל:
- 31 תִּנְוֶלָה מִפְּרֵי יְדִיהָ וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשִׂיהָ:

Proverbs 31:10-31

- Acrostic
- Psalms 119 and 145*
- One Perspective:

Proverbs 31:10-31

- Acrostic
- Psalms 119 and 145*
- One Perspective: “I’ll never be ‘that good’ so I guess I’m a failure...”
- Second Perspective:
- “Thank you for this fine example. Change me into your image so that the outliving of my life produces this testimony.”

Proverbs 31:10-31

- A reading of enhanced Hebrew and some concepts taught in this section...
- Who can find a woman of strength, for her value is far above rubies.
- She is a wife who has the trust of her husband.
- She demonstrates a life of consistency in doing good.

Proverbs 31:10-31

- She seeks her fabrics with care and takes delight in working with her hands.
- She manages the menu for her household.

Proverbs 31:10-31

- In rising up while it is still night to prepare food for her family and her domestic staff, she demonstrates by a living example.
- She studies the real estate market, selects a piece of property, purchases it, and takes the lead in preparing it to productive by establishing a vineyard.

Proverbs 31:10-31

- She sets about her work vigorously; her arms are strong for her tasks.
- She sees that her trading is profitable, and she continues her labors even after the sun has gone down.
- She is intimately involved in the making of clothing.

Proverbs 31:10-31

- She reaches out to meet the needs of those who are less fortunate.
- She does not fear weather contingencies for all her family are clothed with the finest apparel.
- She makes her own clothes, some of which include linen.

Proverbs 31:10-31

- Her behavior in business affairs (and etc.) brings honor to her husband, who judges with the elders of the land.
- She has her own storefront where she sells her own clothing.
- She also has established a distribution channel for her clothing line so that other stores can sell her merchandise.

Proverbs 31:10-31

- Her character is held in the highest regard.
- Her speech is filled with wisdom; She measures her words so as to express kindness.
- She is an efficient executive with a well-ordered domestic staff, performing the “necessary things” in their due time.

Proverbs 31:10-31

- Who is better to fill out the report card on us than our own family?
- Her children call her a blessing.
- And her husband praises her.
- Many have gone before you yet I say, “You set the bar.”

Proverbs 31:10-31

- Her life is a fulfillment of Proverbs 1:7
- Reverence for Yahweh is the beginning of knowledge and for this she is praised.
- Grant her her earnings and let her life be a testimony among the elders of the land.

Summary

- This חיל woman is an efficient executive with a well-ordered domestic staff. She deals in real estate, carries on a clothing concession, and cares for the poor as well as her own family.

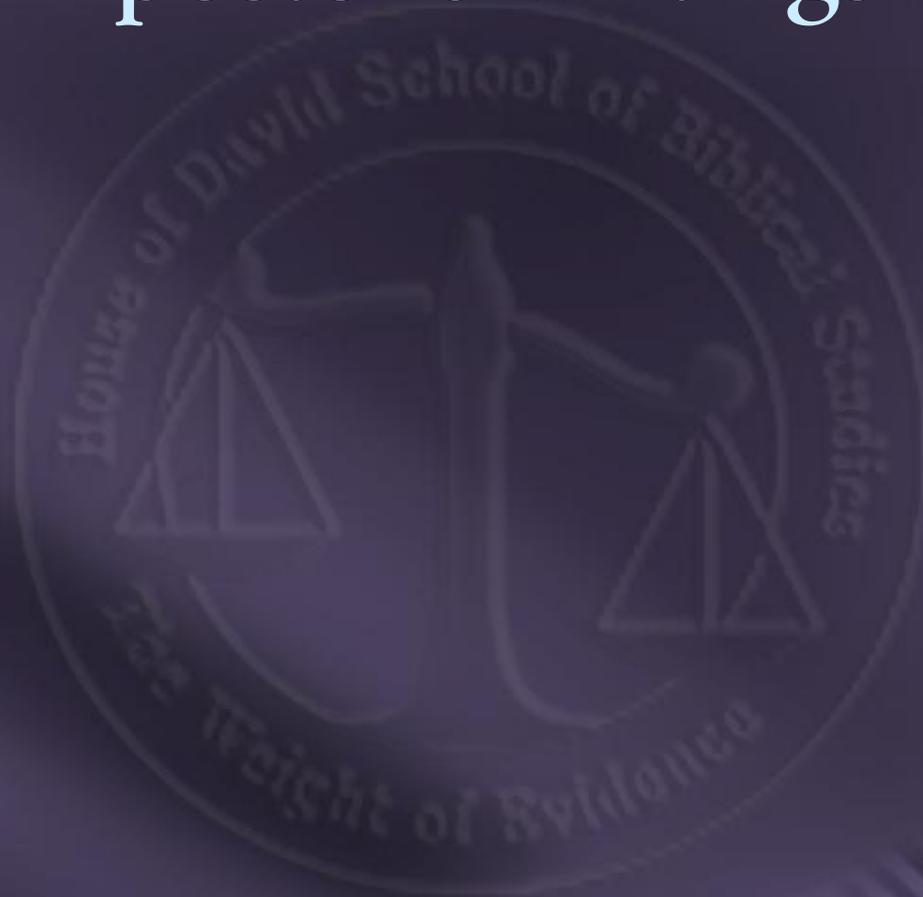
Summary

- She has her own earnings and from all her business transactions and marketing acumen, it would not be a surprise if her entire business income exceeded that of her husband.

Summary

- Considering the prime position of this passage in the Hebrew cannon and the “Take Note” acrostic structure, it implies that the kind of roles it mentions for **a wife and mother** were not offensive to Jews of that day or to the Almighty, who inspired it to be written as Scripture.

Apostolic Writings



Phebe

- Romans 16:1 I commend unto you Phebe our sister, which is a **διάκονον** τῆς ἐκκλησίας

Phebe

- Romans 16:1 I commend unto you Phebe our sister, which is a **διάκονον** τῆς ἐκκλησίας [deaconness of the ekklesia] which is at Cenchrea.
- **διάκονον** noun acc **fem** sing [Friberg] (2) as an official in the church; masc. deacon (1T 3.8); **fem.** deaconness (Rom. 16.1).

Phebe

- Romans 12:8 To the one that encourages, let them encourage; To the one that contributes to the needs of others, let them give generously; To the one that is in leadership [προστάτις] let them govern diligently...
- **προστάτις** “leader, chief, president or presiding officer, one who stands before” [LSJ 1526]

Phebe

- How is this word used in respect to Phebe and the relationship between her and Paul?
- Romans 16:2 That ye **receive her** in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a

Phebe

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Phebe

- How is this word used in respect to Phebe and the relationship between her and Paul?
- Romans 16:2 That ye **receive her** in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a **προστάτις** of many, **and of myself also.**
- Strong's <4368>
“A woman set over others”

Phebe

- Early Christian writings frequently mention women that served in their assemblies as deaconesses.

Apollos

- Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.
- 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Apollos

- 26 And he began to speak boldly in the synagogue: whom when **Aquila and Priscilla** had heard, they took him unto them, and **expounded** [ἐξέθεντο] unto him the way of God more perfectly.

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- Πρίσκιλλα καὶ Ἀκύλας **ERROR**
- ἐξέθεντο verb ind aor middle 3rd per **plural** [Fri] fig. middle, To explain something, to set forth.

Priscilla & Apollos

- Acts 18:28 For he mightily convinced the Jews, *and that* publicly, showing by the Scriptures that Yeshua was the Messiah.
- Apollos was “an eloquent man...mighty in the Scriptures...instructed in the way of the Lord...fervent in spirit...speaking and teaching accurately the things concerning Yeshua...speaking out boldly in the synagogue...convincing the Jews.”

Priscilla & Apollos

- Scripture here speaks with approval of a woman instructing Apollos in “the way of God more accurately”.

Philip the Evangelist

- Acts 21:8 And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.
- 9 And the same man had four daughters, virgins, which did prophesy.

The Prophet Joel

- Joel 2:28 And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your **daughters** shall prophesy, your old men shall dream dreams, your young men shall see visions:
- 29 And also upon the servants and upon the **handmaids** in those days will I pour out my spirit.

Romans 16:7

- Salute Andronicus and ??????? my kinsmen, and my fellow prisoners, who are **outstanding among the apostles**, who also were in Christ before me.
- NIV NASB ISR – Ἰουνιᾶν
“Salute Andronicus and **Junias**...”
- KJV - Ἰουνίαν
“Salute Andronicus and **Junia**...”
- Difference: Masculine vs feminine

History of Romans 16:7

- Origen (185-254) feminine
- Chrysostom (350-407) feminine
- Every translation up to the 13th century **feminine** - Latin, Coptic, Armenian, Ethiopic, Syriac (includes the Peshitta)

History of Romans 16:7

- Chrysostom (350-407) quote
- “To be an apostle is something great. But to be outstanding among the apostles - just think what a wonderful song of praise that is! ... Indeed, **how great the wisdom of this**

History of Romans 16:7

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History of Romans 16:7

- Chrysostom (350-407) quote
- “To be an apostle is something great. But to be outstanding among the apostles - just think what a wonderful song of praise that is! ... Indeed, **how great the wisdom of this woman** must have been that **she was even deemed worthy of the title of apostle.**”

History of Romans 16:7

- Chrysostom (350-407) quote
- “To be an apostle is something great. But to be outstanding among the apostles - just think what a wonderful song of praise that is! ... Indeed, **how great the wisdom of this woman** must have been that **she was even deemed worthy of the title of apostle.**”
- In ep. ad Romanos 31:2; PG 60.669-670)

History of Romans 16:7

- PG stands for The Patrologia Graeca which is an edited collection of writings by the Christian Church Fathers and various secular writers, in the ancient Koine or medieval variants of the Greek language. It consists of 161 volumes produced in 1857–1866 by J. P. **Migne**'s Imprimerie Catholique.

History of Romans 16:7

- Changed from feminine to masculine in early 20th century
- The story... 13|1927

Table 1*

Ἰουναί (Romans 16:7) in Greek New Testaments up to the Nestle Editions

Edition	Ἰουναί (presumed feminine)	Ἰουναί (definitely masculine)	Alternate reading in apparatus?
Erasmus (1516)	X		(No apparatus)
Melanchthon (preface, 1545)	X		(No apparatus)
Stephanus (1551) 1576 [apud Hoole, 1674]	X		No
Plantin (1584) 1619	X		(No apparatus)
Elzevir, (1624) 1633 [first "Textus Receptus"]	X		(No apparatus)
Oxford Sheldonian (1675)	X		No
John Gregory (Oxford) (1703)	X		No
Mill (1707) + Mill/Küster, 1710	X		No
Van Maastricht (G.D.T.M.D.) (1711)	X		No
Cyprian (1715)	X		(No apparatus)
Bowyer (1715) 1760	X		(No apparatus)
Wettstein (1751-1752)	X		No
Griesbach (1777) 1796-1806 + 1809	X		No
Knapp (1797) 1829	X		No
Alexander/Isa. Thomas (first American) (1800)	X		(No apparatus)
Schott (1805) 1811	X		No
Pickering (smallest NT) (1828)	X		(No apparatus)
Lloyd (1828) 1873 [TR]	X		(No apparatus)
Lachmann (1831)	X		No
Scholz (1836)	X		No
Tischendorf (1841) 1869- 1872 ²	X		No
Alford (1844-1857) + 1888 ²		X	Yes
Buttmann (1856) 1862 + 1898	X		No
Tregelles (1857-1879) 1870	X		No
Scrivener (1859) 1906 ⁴	X		No
Emphatic Diaglott (Wilson) (1864) 1942	X**		No
Westcott-Hort (1881)	X		Not in notes
Gebhardt (1881) + 1886 ³	X		No
Oxford Greek (behind RV) (1881)	X		No
Critical New Testament (1882)	X		No
Weymouth, Resultant NT (1886) 1905 ³	X		Yes
Baljon (1898)	X		No

Notes to Table 1 appear on page 64.

Table 2*

Ἰουναί (Romans 16:7) in Greek New Testaments from Nestle to the Present

Edition	Ἰουναί (presumed feminine)	Ἰουναί (definitely masculine)	Alternate reading in apparatus?
Nestle (Eberhard) (1898)	X		
Nestle (Eberhard) (1899)	X		
Nestle (Eberhard) (1901 ¹ -1912 ²) 1901 ¹ + 1906 ²	X		No
British and Foreign Bible Society (1904)	X		No
Scouter (1910) + 1947 ²			?
von Soden (1913)	X		
[Eberhard Nestle + 1913]	X		No
Nestle (Erwin) (1914 ²⁰ -1923 ²¹) 1920 ²¹	X		No
Nestle (Erwin) 1927 ²²			No
Nestle (Erwin) (1930 ²³ -1952 ²³) 1936 ²³ + 1941 ²³ + 1952 ²³		X	No
Merk (1933) 1944 ²⁴ + 1957 ²⁴ + 1984 ²⁴ + 1992 ²⁴		X	Yes -law [HTW]
Bover (1943) + 1968 ²⁵		X	No
Nestle-Aland (1956 ²² -1963 ²⁶) 1957 ²² + 1960 ²⁶ + 1963 ²⁶		X	No
Kilpatrick (BFBS ²⁷) (1958)			Yes -law [HTW]
Tasker (1964)		X	Yes
UBS (1966 ²⁸) + 1968 ²⁸		X	Yes
Bover-O'Callaghan (1977)		X	No
[Erwin Nestle + 1972]		X	No
Nestle-Aland (1979 ²⁹ [= text of UBS 1975 ²⁹])		X	No
UBS (1975 ²⁹)			
Noll (1981)		X	Yes
Hodges-Farstad (1982) [Majority text = TR]	X	X	No
Robinson-Pierpont (1991) [unaccented Majority text]	-	-	No
Nestle-Aland (1993 ³⁰ [= text of UBS 1993 ³⁰])		X	Yes
UBS (1993 ³⁰)			
[Kurt Aland + 1994]		X	Yes
Nestle-Aland Jubilee Edition (1998 ³¹ 2nd printing) + 2001 ³² 4th re-printing	X		No
UBS (1998 ³¹ 2nd printing) + 2001 ³² 4th printing [= text of NA 1998, above]	X		No

Note to Table 2 is on page 64.

Table 1*

Τουναρ (Romans 16:7) in Greek New Testaments up to the Nestle Editions

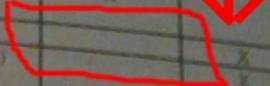
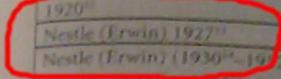
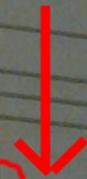
Edition	Τουναρ (presumed feminine)	Τουναρ (definitely masculine)	Alternate reading in apparatus?
Erasmus (1516)	X		(No apparatus)
Melanchthon (preface, 1545)	X		(No apparatus)
Stephanus (1551) 1576 [apud Hoole, 1674]	X		No
Plantin (1584) 1619	X		(No apparatus)
Elzevir, (1624) 1633 [first "Textus Receptus"]	X		(No apparatus)
Oxford Sheldonian (1675)	X		No
John Gregory (Oxford) (1703)	X		No
Mill (1707) + Mill/Küster, 1710	X		No
Van Mastricht (G.D.T.M.D.) (1711)	X		No
Cyprian (1715)	X		(No apparatus)
Bowyer (1715) 1760	X		(No apparatus)
Wettstein (1751-1752)	X		No
Griesbach (1777) 1796-1806 + 1809	X		No
Knapp (1797) 1829	X		No
Alexander/Isa. Thomas (first American) (1800)	X		(No apparatus)
Schott (1805) 1811	X		No
Pickering (smallest NT) (1828)	X		(No apparatus)
Lloyd (1828) 1873 [TR]	X		(No apparatus)
Lachmann (1831)	X		No
Scholz (1836)	X		No
Tischendorf (1841) 1869- 1872 ²	X		No
Alford (1844-1857) + 1888 ²		X	Yes
Buttmann (1856) 1862 + 1898	X		No
Tregelles (1857-1879) 1870	X		No
Scrivener (1859) 1906 ⁴	X		No
Emphatic Diaglott (Wilson) (1864) 1942	X**		No
Westcott-Hort (1881)	X		Not in notes
Gebhardt (1881) + 1886 ³	X		No
Oxford Greek (behind RV) (1881)	X		No
Critical New Testament (1882)	X		No
Weymouth, Resultant NT (1886) 1905 ⁵	X		Yes
Baljon (1898)	X		No

Notes to Table 1 appear on page 64.

Table 2*

Τουναρ (Romans 16:7) in Greek New Testaments from Nestle to the Present

Edition	Τουναρ (presumed feminine)	Τουναρ (definitely masculine)	Alternate reading in apparatus?
Nestle (Eberhard) (1898)	X		
Nestle (Eberhard) (1899)	X		
Nestle (Eberhard) (1901 ¹ -1912 ²) 1901 ¹ + 1906 ²	X		No
British and Foreign Bible Society (1904)	X		No
Scouter (1910) + 1947 ³			?
von Soden (1913)	X		
[Eberhard Nestle + 1913]	X		No
Nestle (Erwin) (1914 ⁴ -1923 ⁵) 1920 ⁶	X		No
Nestle (Erwin) 1927 ⁷			No
Nestle (Erwin) (1930 ⁸ -1942 ⁹) 1936 ⁸ + 1941 ⁹ + 1952 ¹⁰		X	No
Merk (1933) 1944 ¹¹ + 1957 ¹² + 1984 ¹³ + 1992 ¹⁴		X	Yes -law [HTW]
Bover (1943) + 1968 ¹⁵		X	No
Nestle-Aland (1956 ¹⁶ -1963 ¹⁷) 1957 ¹⁸ + 1960 ¹⁹ + 1963 ²⁰		X	No
Kilpatrick (BFBS ²¹) (1958)			Yes -law [HTW]
Tasker (1964)		X	Yes
UBS (1966 ²²) + 1968 ²³		X	Yes
Bover-O'Callaghan (1977)		X	No
[Erwin Nestle + 1972]		X	No
Nestle-Aland (1979 ²⁴ [= text of UBS 1975 ²⁵])		X	No
UBS (1975 ²⁵)			
Noll (1981)		X	Yes
Hodges-Farstad (1982) [Majority text = TR]	X	X	No
Robinson-Pierpont (1991) [unaccented Majority text]	-	-	No
Nestle-Aland (1993 ²⁶ [= text of UBS 1993 ²⁷])		X	Yes
UBS (1993 ²⁷)			
[Kurt Aland + 1994]		X	Yes
Nestle-Aland Jubilee Edition (1998 ²⁸ 2nd printing) + 2001 ²⁹ 4th printing	X		No
UBS (1998 ²⁸ 2nd printing) + 2001 ²⁹ 4th printing [= text of NA 1998, above]	X		No



Note to Table 2 is on page 64.

History of Romans 16:7

- Changed from feminine to masculine in early 20th century
- The story... 13|1927

History of Romans 16:7

- Bruce Metzger's p54
Textual Commentary to UBS (1994)
- “Some members, considering it unlikely that a woman would be among those called ‘apostles’, changed the accenting on the name to masculine.”

History of Romans 16:7

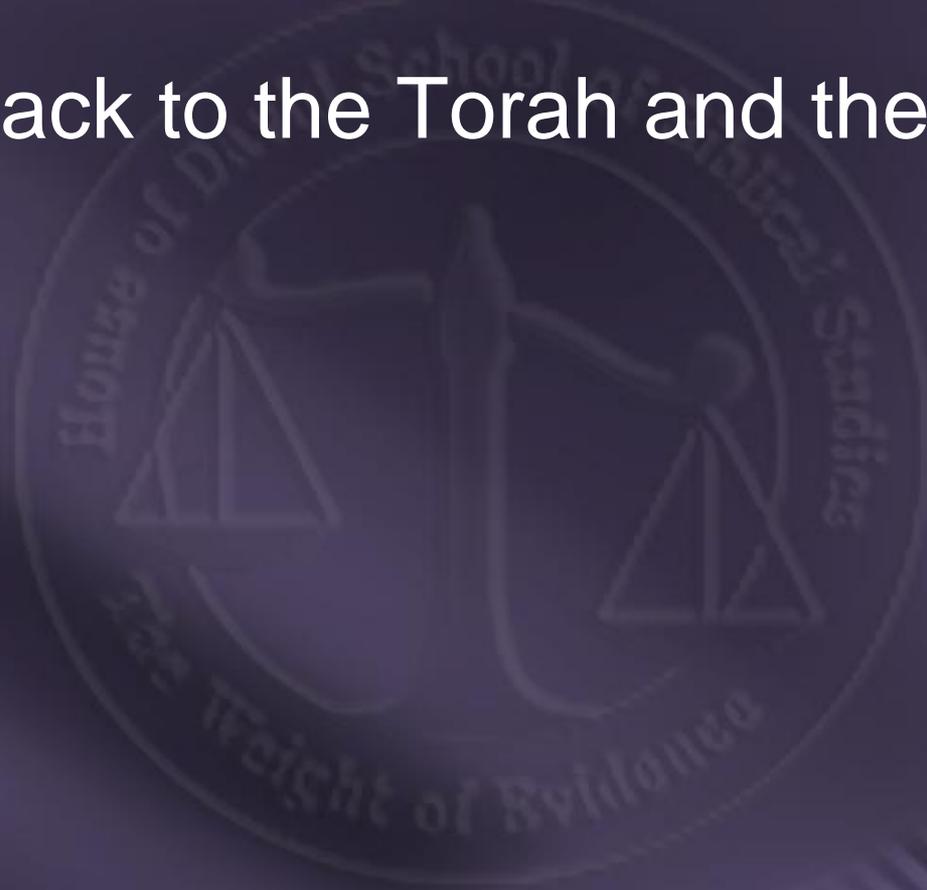
- Bruce Metzger's p54
Textual Commentary to UBS (1994)
- Others, however, were impressed by the facts that (1) the female Latin name Juina occurs more than 250 times in Greek and Latin inscriptions found in Rome alone, whereas the male name Junias is unattested **ANYWHERE...**"
- **Deja vu - Romans 14:14.**

Concluding Romans 16:7

- Phebe was a female leader, referred to as a deaconess.
- Priscilla, wife of Aquila, was involved in teaching the young man and apostle Apollos “**the way of God more perfectly**”.
- Junia was not only a female apostle but was recognized as one who was “**outstanding among the apostles**”.

Are We Done Yet?

- Nope! Back to the Torah and the Hebrew.



Hebrew

- נָגִיד – nagid – The Person in Front
- עֵזֶר - ezer – Help

עֵזֶר - ezer

- Deuteronomy 33:7 And this *is the blessing* of Judah: and he said, “Hear, Yahweh, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be Thou an עֵזֶר [help] *to him* from his enemies.

עֵזֶר - ezer

- Deuteronomy 33:26 *There is none like unto the God of Jeshurun, who rides on the heavens to עֵזֶר [help] you and on the clouds in His majesty.*
- Exodus 18:14, Deuteronomy 33:29, Psalm 20:2, 33:20, 70:5, 89:19, 115:9,10,11, 121:1,2, 124:8, 146:5 – **15 as the Almighty**

נָגִיד – The Person in Front

- 1 Samuel 9:16 Tomorrow about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* נָגִיד [the person in front] of my people Israel, that he may save My people out of the hand of the Philistines...

נְגִיד – The Person in Front

- 1 Samuel 13:14 But now thy kingdom shall not continue: Yahweh hath sought Him a man after His own heart, and Yahweh hath commanded him to be נְגִיד [the person in front] over His people, because thou hast not kept that which Yahweh commanded thee.

נָגִיד – The Person in Front

- 1 Kings 1:35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I [David] have appointed him to be נָגִיד [the person in front] of Israel and of Judah.

Hebrew

- עֵזֶר - ezer – Help
- Of God 15 times
- נָגִיד – nagid – The Person in Front
- Of Saul, David, and Solomon

HALOT

- Hebrew Aramaic Lexicon of the Old Testament [HALOT]
- נָגִיד – nagid
- 2:667-68 – The one declared to lead, chief, leader, eminent person, cult official, the high priest, overseer, supervisor, the leader of Israel, appointed by Yahweh.

HALOT

- Hebrew Aramaic Lexicon of the Old Testament [HALOT]
- נָגִיד – nagid (still 1289b - TWOT Hebrew Wordbook)
- 2:666 – “like his opposite > proper for him.”

??? – פִּנְגְּדוֹ

- פ = as
- נִגְדַּד = in front of/before
- וֹ = him
- פִּנְגְּדוֹ = as in front of him or as before him

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים
- Spoke¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?
- וַיֹּאמֶר יְהוָה אֱלֹהִים
- Yahweh² Spoke¹

And ALL this means what to me...

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- וַיֹּאמֶר יְהוָה אֱלֹהִים
- Elohim³ Yahweh² Spoke¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?
- וַיֹּאמֶר יְהוָה אֱלֹהִים
- Elohim³ Yahweh² Spoke¹
- לֹא־טוֹב הָיְתָה הָאָרֶץ לְבַדּוֹ

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא־טוֹב הַיּוֹת הָאָרֶץ לְבָדוֹ

- good Not¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא־טוֹב הַיּוֹת הָאָרֶץ לְבָדוֹ

- for² good Not¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא־טוֹב הַיּוֹת הָאָדָם לְבָדוֹ

- to man³ for² good Not¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?
- וַיֹּאמֶר יְהוָה אֱלֹהִים
- Elohim³ Yahweh² Spoke¹
- לֹא־טוֹב הַיּוֹת הָאָדָם לְבַדּוֹ
- alone be⁴ to man³ for² good Not¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ

- alone be⁴ to man³ for² good Not¹

- אֶעֱשֶׂה־לוֹ עֵזֶר כְּ נָגִיד וְ

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא-טוֹב הָיְתָה הָאָדָם לְבַדּוֹ

- alone be⁴ to man³ for² good Not¹

- אֶעֱשֶׂה-לוֹ עֵזֶר כְּ נָגִיד וְ

- fashion will I¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ

- alone be⁴ to man³ for² good Not¹

- אֶעֱשֶׂה-לוֹ עֵזֶר כְּ נָגִיד וְ

- ezer² fashion will I¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא-טוֹב הָיְתָה הָאָדָם לְבַדּוֹ

- alone be⁴ to man³ for² good Not¹

- אֶעֱשֶׂה-לוֹ עֵזֶר כַּנָּגִיד וְ

- as³ ezer² fashion will I¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

- וַיֹּאמֶר יְהוָה אֱלֹהִים

- Elohim³ Yahweh² Spoke¹

- לֹא-טוֹב הָיְוָה הָאָדָם לְבַדּוֹ

- alone be⁴ to man³ for² good Not¹

- אֶעֱשֶׂה-לוֹ עֵזֶר כְּ נָגִיד וְ

- nagid⁴ as³ ezer² fashion will I¹

And ALL this means what to me...

- Where do we find עֵזֶר (ezer) and נָגִיד (nagid)?

• וַיֹּאמֶר יְהוָה אֱלֹהִים

• Elohim³ Yahweh² Spoke¹

• לֹא-טוֹב הַיּוֹת הָאָדָם לְבַדּוֹ

• alone be⁴ to man³ for² good Not¹

• אֶעֱשֶׂה-לוֹ עֵזֶר כַּנָּגִיד וְ

• him⁵ nagid⁴ as³ ezer² fashion will I¹

$$1 + 1 = \dots$$

- With the exception of Genesis 2:18 and 20, עֵזֶר (ezer) is always used of one who is a greater (God) or an equal (military protector).
- Combined with “before him”, we get...

$$1 + 1 = \dots$$

- “I will fashion for him one who is a strength before him.”
- This, at the least, would have her correspond to him as no less than an equal.

But What Happened in the Fall?

- Genesis 3:14 And Yahweh Elohim said unto the serpent, “Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.”
- Did the serpent always go on its belly and eat dust before the fall?

But What Happened in the Fall?

- Genesis 3:17 And unto Adam he said “... cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.”
- Was the ground cursed before the fall?

But What Happened in the Fall?

- Genesis 3:18 “Thorns also and thistles shall it bring forth to thee...”
- Did the ground bring forth thorns and thistles before the fall?

But What Happened in the Fall?

- Genesis 3:16 Unto the woman he said, “I will greatly multiply your pain in childbirth...”
- Was this the case before the fall?
- and thy desire *shall be* to thy husband...
- **Was this the case before the fall?**
- Is there another reading?

But What Happened in the Fall?

- and he shall rule over thee.
- **Was this the case before the fall?**
- Since this is a consequence of the fall, it must be describing something new and not pre-existing, just like the other results of the fall (in 3:14-19).

But What Happened in the Fall?

- Genesis 4:1-7+ Cain and Abel
- v7b ...sin lieth at the door. And unto thee *shall be* his desire, but thou should rule over him.
- Better: “Towards you is sin’s desire, but you must master over it.”

But What Happened in the Fall?

- “Towards you is sin’s desire” means sin desires to dominate Cain.
- “but you must master over it.” means Cain must dominate over sin’s desire.
- “towards your husband is your desire” could mean your desire will be to be master over your husband”
- “but he will master over you”.

But What Happened in the Fall?

- Implications:
- The fall transformed the relationship of Adam and Eve from “working together” as a team into a power struggle.
- Far from being a reign where teamwork is the order of the day over God’s creation, the relationship now becomes a fierce dispute, with each party trying to rule the other.

So What's The Good News?

- Inaugurated Eschatology...
- Inaugurate: to make a formal beginning of; initiate; commence; begin

So What's The Good News?

- Inaugurated Eschatology (**that's us**) requires the “elect” recognize that Satan has been cast down and the Last Adam, Yeshua, has begun the “new creation” or to say it another way, the “pledge” is the divine enablement for the elect to demonstrate what the restoration will look like before Yeshua returns.
- Make the Case

So What's The Good News?

- 1. Male and Female are equally created in God's image
- 2. Male and Female equally received the creation mandate and blessing
- 3. The Redeemed – Male and Female – are equally “In Christ”
- 4. The Nature of Leadership as Service within the Ekklesia applies equally to Male and Female

So What's The Good News?

- 5. Mutual Submission in the Assembly presupposes the Equal standing of Men and Women
- 6. The oneness of the body of Christ presupposes the Equality of Men and Women
- 7. The Priesthood of all Believers presupposes the Equality of Men and Women*

So What's The Good News?

- 8. The Gifts of the Spirit manifest the Equality of Men and Women
- 9. Liberty in Christ presupposes the Equality of Men and Women
- 10. In Christ, Male and Female are Equal

Conclusions

The Assembly of Believers is to model the new order of the kingdom, the pre-restoration, if you will. (Acts 3:21)

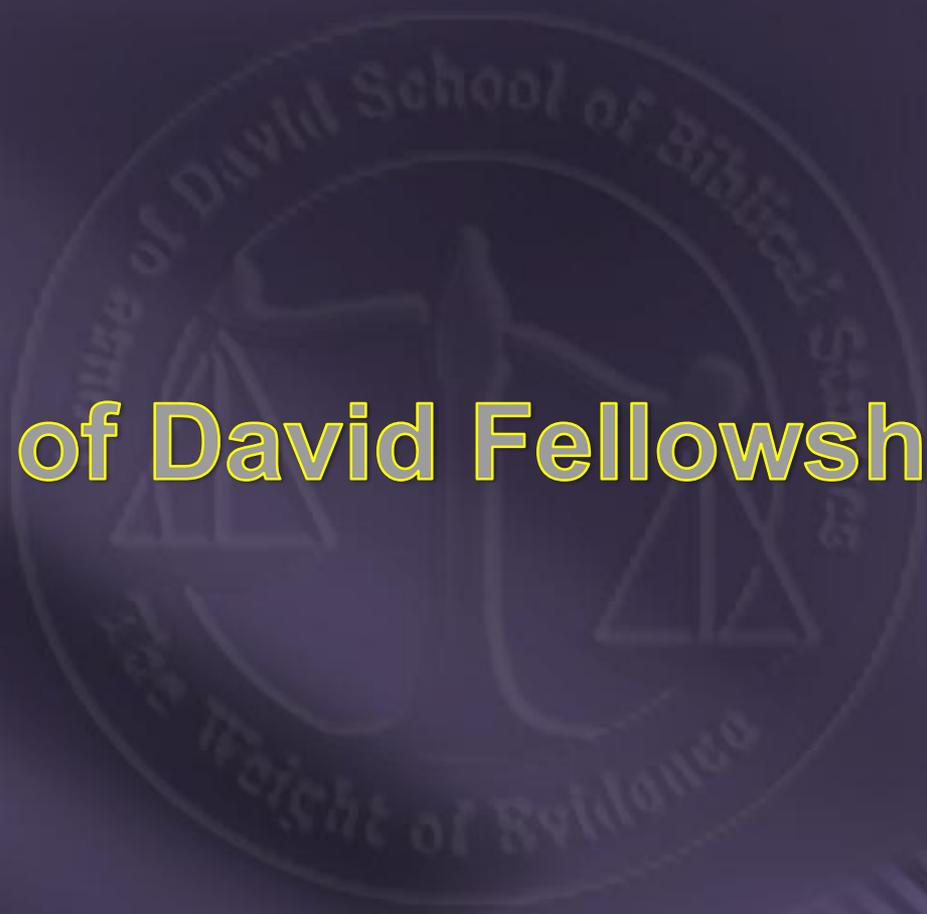
Life in the Kingdom of Yeshua should not perpetuate the curses of the fall.

What We Learned

Whether it be the Torah, the Writings, the Prophets, or the Apostolic Writings, the testimony of the **Author** presents a consistent picture:

Some women are called to leadership;
How we respond may need to be examined
in the light of the pre-restoration calling.





House of David Fellowship.com

Leon Miller

