

Pastoral Epistles II

Role of Women in the Church & The *Created* Family Relationship

(1-Timothy 2:9-15)
Fred R. Coulter

1-Timothy 2:9: “In like manner also, *let* the women adorn themselves with clothing that shows modesty and discretion, not with *elaborate* braidings of the hair... [piling it up high] or with gold, or pearls, or expensive apparel; but with that which is fitting for women who profess to have reverence for God—with good works... [it’s a combination of both] ...Let a woman learn in quietness and be submissive in every respect. For I do not permit a woman to teach, nor to exercise authority over man, but to be in quietness. For Adam was formed first, then Eve. And Adam was not deceived; but the woman came to be in transgression by being deceived. But she shall be saved through the childbearing, if they continue in faith and love and sanctification with self-control” (vs 9-15).

Some of these things really set some of the modern women’s rights groups on edge, and it has been used to put down women by extremely harsh religionists. But that’s not what was intended here at all.

So, we’ll understand a little bit more today what God intended here with this. Let’s first of all understand:

Verse 12: “For I do not permit a woman to teach, nor to exercise authority over man, but to be in quietness.” That is having to do within the Church and the marriage relationship.

1-Corinthians 14 tells us something else concerning women in church, and then we will look at some other things concerning that and how that there are circumstances where women can ask questions and talk in a Bible study. What they had at that time was the men on one side of the congregation and the women on the other side of the congregation. Because of that, some of the women would, either from the balcony call down or from the other side call over to say, ‘What did he say’ because they didn’t have amplification like we have today. This is part of the background as to why he said here:

1-Corinthians 14:34: “Let your women be silent in the churches...” Coupled together with ‘I do not permit a woman to teach,’ therefore, there should be no women preachers. But it’s amazing, it is absolutely amazing how many come along and

have women preachers. Even the Worldwide Church of God went to having women preachers and pastors as they shifted to Sunday and paganized Christianity.

“...for they are not allowed to speak; but they are to be in subjection, exactly as the law says.” (v 34). That can be used in a hierarchical way, in a very harsh way, but that’s not what God intended. We’ll see what God intended in just a little bit.

Verse 35: “And if they wish to learn anything, let them ask their own husbands at home. For it is a shame for a woman to speak in church.”

Let’s put that together with 1-Corinthians 11:1, and here’s the ‘yeah but’ that someone is going to have: “Be imitators of me, exactly as I also *am* of Christ. Now I praise you, brethren, because you have remembered me in all things, and you are keeping the ordinances in the way that I delivered *them* to you. But I want you to understand that the Head of every man is Christ, and *the* head of *the* woman is the man... [if she is married] ...and *the* Head of Christ *is* God” (vs 1-3).

What we need to understand is that all of these things in relationship to man and woman is a *created* relationship. It’s not a hierarchy, it’s not a partnership, but they—through marriage—are to become one. There are certain things here that is talking about men and women concerning hirelings.

Verse 4: “Every man who has a *covering* on his head when he is praying or prophesying puts his Head to shame.” I think it’s very interesting that in some religions you have to have hats. Either the black flat hat as the Orthodox Jews do, or the yamaka as the Jews and the Catholics do. I don’t know what other religions have, but it’s also a shame for man to have long hair.

Verse 5: “But every woman who has *her* head uncovered when she is praying or prophesying puts her head to shame...”—which is for her husband. But if it says that a woman is not allowed to speak and a woman is to be quiet, how can she be praying or prophesying? We’ll answer that question because it seems to be a contradiction. We’re going to see it is not a contradiction when we understand how it is that women pray and prophesy.

- Obviously, it's not going to be in a teaching situation.
- Obviously, it's not going to be with authority over men.

Let's see why this is so, v 7: "For, on the one hand, a man ought not to cover *his* head, since he is *the* image and glory of God; but, on the other hand, *the* woman is *the* glory of man. For *the* man is not of *the* woman, but *the* woman is of *the* man" (vs 7-8). The Greek for *from/of* is 'ek'—meaning *taken out of*. Adam was not created from a rib of Eve. Eve was *created* from the rib of Adam, that's a fact, a *created* relationship. That's what he's talking about here.

Verse 6: "For if a woman is not covered, let her be shorn... [this was a real tricky verse to translate] ...But if *it be* shameful for a woman to be shorn or shaved, let her be covered." This is what we call an oxymoron, which I like to call a 'moryoxon'—meaning that what he is saying, in a very cynical way: "For if a woman is not covered, let her be shorn..."—which means she has hair. "...But if *it be* shameful for a woman to be shorn or shaved, let her be covered"—this has to do while she is praying or prophesying.

What I think it is—speculation—she is not to have her hair stacked up on her head when she is praying or prophesying because when we come down to:

Verse 15: "But if a woman has long hair, it is a glory to her; because the long hair has been given to her instead of a *veil to cover her head*"—so she does not have to have a hat.

Besides, have you ever been to a Protestant church where they wear these big hats, and you sit back there and you try to look around trying to see what's going on; kind of a ridiculous situation. I think that v 6 means that if she's going to be praying and prophesying, that she is to have her long hair down, not up, because then she is in a sense uncovering herself.

"...But if *it be* shameful for a woman to be shorn or shaved, let her be covered" (v 6). If she's shaven and shorn she has no hair at all, then cover her with something until the hair grows out. So, if you have a shaved head—and that's a fad with some of the New Age women—or short hair that is not long, then let her be covered, obviously, until such time that it can grow.

Verse 7: "For, on the one hand, a man ought not to cover *his* head, since he is *the* image and glory of God... [this is telling us that God doesn't have a

hat] ...but, on the other hand, *the* woman is *the* glory of man. For *the* man is not of *the* woman, but *the* woman is of *the* man" (vs 7-8). Again, 'ek' *out from*.

Verse 9: "And also, *the* man was not created for the sake of the woman, but *the* woman for the sake of the man. For this reason, it is necessary for the woman to have a *sign of being under* authority on *her* head because of the angels" (vs 9-10). The authority that she has on her head is her long hair.

Verse 11: "Nevertheless, neither *is the* man separate from *the* woman..."—lest man gets all uppity and starts his great masculinity and put all women down. That's what we did in the Church for a long time; fear and intimidation, using these verses incorrectly. Paul is evening it out and says, 'what is the man without the woman?'

"...nor *the* woman separate from *the* man in *the* Lord. For as the woman is of the man, so also the man is by the woman; but all things *are* of God" (vs 11-12).

In other words, God arranged it this way. There was Adam and Eve—the first man and woman—then everything came from them. Men can't come along and say, 'we're the greatest thing because God made us first. That's just the order of creation. All other men have been born of women.'

Verse 13: "You judge for yourselves. Is it becoming for a woman to pray to God uncovered?"—or prophesy, because he brings it out earlier.

Verse 14: "Or does not even nature itself teach you that if a man has long hair, it is a shame to him? But if a woman has long hair, it is a glory to her; because the long hair has been given to her instead of a *veil to cover her head*. But if anyone is contentious *over this issue*, we have no such custom, neither *do* the Churches of God" (vs 14-16). This also relates to the Churches of God that do not have the custom of women wearing hats to be covered.

We're going to look and see just exactly how a woman prays and prophesies in just a minute. Now I'm going to read to you a little commentary Spiros Zodhiates on 1-Cor. 11:14:

Paul has pointed out to the Corinthians that a woman should not pray or prophesy with her head uncovered. This was due to the local custom indicating that a woman who had short hair, or a shaven head, was immoral.

The same thing still applies today.

Most of the short-haired tend to indicate

people who follow the customs of Lesbians, though many of them don't know that.

Not all; some of them just go to the hairdresser and the hairdresser says, 'Oh, let's give you a cute little pixie cut.' Well, it will grow back.

It is a an unnatural appearance. In 1-Corinthians 1:26-27 Paul describes Lesbianism as a deviation from the natural usage of the woman's body into that which is against nature.

In v 27 Paul speaks of homosexuality as being unnatural.

So, it does reflect to that. It is known that that is true, but most people today are even afraid to preach it or teach it, lest someone be offended. If you be offended, then go be offended. You're not offended at me, you are offended *at God!* I didn't make anybody, I didn't write it. I may have translated it, but that's just the way it is.

God told us how and why He created man and woman. Now, the natural desire is for each member of the opposite gender. This refers to the true nature of things as God has established them.

Obviously, by creation.

"Does not even nature teach you that it is a shame for a man to have long hair?" (1-Cor. 11:14). Implying the nature as God formed it.

Many people today have a perverted nature, which is not according to God's original plan (Rom. 1:26). It is true that there are homosexuals and lesbians that are attracted to members of their sex, but this does not coincide with God's original plan for mankind. This behavior is demonstrative of a fallen nature.

By the way, one-third of all teenage suicides today are from those who are homosexual—male and female—because it's a completely perverted and unnatural life form. We are to learn from those things.

On the other hand, if a man has long hair, what does nature teach us if a man wears his hair long? It is translated *if*, the conjunction of reality meaning there are actually some men in Corinth who grew their hair long just as there are in our day today.

The verb translated *grows* long hair... means *to have* long hair. So, the Greek-

English Lexicon says this: "For men to wear long hair is consider is a sign of foppery, foolishness, folly and desolant habits.

So, the Greek word 'komao' carries with it the connotation of a careless attitude, the evidence of which is in men is long hair.

I'm reading this so that you know that I'm not the one who has this opinion. He's a Greek expert who knows the Greek and understands what the original means.

Paul says that if a man has long hair it is a dishonor to him.

Dishonor derives from the privation of *honor* or *respect*.

A man ought to be admired and respected for his strength, which is a gift of God.

A created relationship.

A man who dishonors himself by wearing long hair shows lack of appreciation for the gift that God has given him. The woman, on the other hand, compliments the man with her softness and her beauty. The outward appearance of both men and women should reflect their acceptance of God's design for their unique identities.

Modern society notwithstanding! We are not of the world, we are not part of the world, so we are not to be reflective of the world.

For a man to look like a woman is to declare that he considers himself womanly; that he rejects the role that God has for him to play.

And to voluntarily place oneself *under*: the verb is used to describe the relationship of woman to man, and especially of a wife to her husband, being *under* her husband; to voluntarily place oneself *under*.

A wife abides under the care and protection of her husband. In this relationship a woman's glory comes from her willingness to voluntarily submit to her husband, and her husband's glory comes when he loves his wife as Christ loves the Church.

Those who study the Bible also have some truth and knowledge concerning this. I'm sure it's really quite a touchy issue with some people. Just understand that it's not some man telling you how to wear your hair, if you're a woman. It's **God** Who is telling you that He has created you for a special purpose, and for a special relationship. **He** wants the distinction

quite plain between men and women, and that things be done *His* way in orderliness.

Now let's look at some of these things a little bit more, and let's understand what it means for a woman to pray or prophesy. This probably has to do with public praying and public prophesying.

- What kind would that be if she's not allowed to speak? *That presents a problem!*
- Do you think there is any solution to it? *I think there is!*

You search the Bible everywhere and nowhere do you find a woman standing up preaching—Old Testament or New Testament. Exo. 15 is a very important chapter that tells us how the women prayed and prophesied.

Miriam the Prophetess:

Exodus 15:1: "Then Moses and the children of Israel sang this song to the LORD, and spoke, saying, 'I will sing to the LORD, for He has triumphed gloriously...'" Here is Moses and all the congregation of Israel singing.

"...*the* horse and his rider He has thrown into the sea. The LORD *is* my strength and song, and He has become my salvation. This is my God, and I will glorify Him, my father's God, and I will exalt Him. The LORD *is* a Man of war; Jehovah *is* His name" (vs 1-3).

After he finishes the whole thing, he ends up with, v 18: "The LORD shall reign forever and ever."

Verse 20: "And **Miriam the prophetess**, the sister of Aaron... [here's how she prayed and prophesied]: ...took a drum in her hand. And all the women went out after her with drums and with dances." So, when the whole congregation was done, then they had a victory dance with the women leading it, and singing.

Verse 21: "And Miriam answered them, 'Sing to the LORD, for He has triumphed gloriously. The horse and his rider He has flung into the sea.'" There's an example of a woman prophesying publicly, which is through song/singing. That's how a woman prays and prophesies publicly.

Deborah the Judge:

Let's look at the case of Deborah; here's an interesting case. It shows that a woman can also carry out civil duties, because a judge is a *judge*.

- a judge was not a priest
- a judge was not a Levite

- a judge was not teaching to the population:
 - ✓ the ways of God
 - ✓ the laws of God
 - ✓ the commandments of God*as a priest or a Levite would do.*

Judges 4:4: "And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time. And she lived under the palm tree of Deborah between Ramah and Bethel in Mount Ephraim. And the children of Israel came up to her for judgment" (vs 4-5). This shows that a woman can hold a civil office.

- God is not for putting women down
- God is not for oppressing women
- God gave them a mind and brain

Some of the biggest problems happen when someone marries a woman who is smarter than the man. Then he's got to resort to intimidation to keep her in control. You've seen that; *that's not what God wants!*

Verse 6: "And she sent and called for Barak... [the soldier] ...the son of Abinoam out of Kedesh in Naphtali, and said to him, 'Has not the LORD God of Israel commanded, saying, "Go and draw toward Mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw Sisera to you, the captain of Jabin's army, at the river Kishon, together with his chariots and his multitude. And I will deliver him into your hands.'" And Barak said to her..." (vs 6-8).

She was the civil authority; she was obviously under the authority of her husband. It talks about who her husband was. It doesn't say anywhere that she was out from under the authority of her husband.

Verse 8: "And Barak said to her 'If you will go with me, then I will go. But if you will not go with me, I will not go.'" We have here a weak, cowardly man. God is making a lesson out of it.

Verse 9: "And she said, 'I will surely go with you. But the journey that you take shall not be for your honor... [this is going to be a dishonor to you] ...for the LORD shall sell Sisera into the hand of a woman.' And Deborah arose and went with Barak to Kedesh." Because she had to go, she said, 'All right, this is going to be a glory to a woman, and shame to you.' Sometimes in family relationships and in the Church it's a shame that that same kind of situation exists.

Let's see how Deborah prophesied after the

battle. Very much like Miriam and the other women.

Judges 5:1: “Then Deborah and Barak the son of Abinoam sang on that day, saying, ‘Praise the LORD for the avenging of Israel when the people willingly offered themselves. Hear, O kings. Give ear, O princes. I, *even* I, will sing to the LORD, I will sing to the LORD God of Israel’” (vs 1-3). Then you can go through and read the whole thing about how it was singing.

When there is public prophesying by a woman it is in the form of singing. That’s why when we have special music, what do you generally sing? *A Psalm, which is a prayer!* or *You sing a praise to God!* That’s what it’s talking about here. It’s not talking about that women sit in the office of an overseer or teacher. It says, ‘I do not allow a woman to teach.’

Let’s see again how a woman prophesied, and it’s recorded in the Scriptures. Since it’s recorded in the Scriptures, it would have to be publicly known, otherwise, how would it get there?

Hannah:

1-Samuel 2:1: “And Hannah prayed and said...” This is an out loud prayer, because she was right up there, and had just given Samuel to Eli the high priest.

“...‘My heart rejoices in the LORD, my horn is exalted in the LORD. My mouth is enlarged over my enemies because I rejoice in Your salvation. *There is none Holy as the LORD*, for there is none beside You. Neither *is there* any rock like our God. Talk no more so very proudly. Remove arrogance out of your mouth...” (vs 1-3).

Who is she referring to? *To the first wife of her husband*, because he had two wives, and the first one had all the children, but Hannah was barren. Now she is saying that God did this: ‘I had a child for God and gave it to God, God has triumphed!’ We’re going to see that she had other sons and daughters after that, too.

“...for the LORD is a God of knowledge, and by Him actions are weighed. The bows of the mighty *are* broken, and they that stumbled are girded with strength. *They that were* full have hired themselves out for bread, and they that were hungry have ceased to *hunger*; yea, while even **the barren has borne seven...**” (vs 3-5). This is actually a prophecy of the seven churches, because she only had six children.

“...and she who had many sons has languished” (v 5). That’s a prophesy of the ending

of the Old Covenant. There were many more Israelites who were brought physically into existence than have been converted; no question about it.

Verse 6: “The LORD kills and makes alive. He brings down to the grave and brings up. The LORD takes away, and He gives riches; He brings low; yea, He lifts up high. He raises up the poor out of the dust; He lifts up the needy from the dunghill...” (vs 6-8). She is talking about herself, because that’s how she felt.

When you go back and read how she was there praying and the bitterness of her soul because she had no children. She felt like a dung heap and the first wife was constantly coming after her and saying, ‘Oh, you don’t have any children, you have no favor with God. Look at all the children I have, aren’t I great?’ Hannah’s husband could hardly console her, saying, ‘You always have me.’ *Yea, but I want a child!* So, this is a quite a triumphant song!

“...to set *them* among princes; yea, He causes them to inherit a throne of honor, for to the LORD *belong* the pillars of the earth; and He sets the habitable world upon them. He keeps the feet of His saints, and the wicked are silenced in darkness; for by strength shall no man prevail. The foes of the LORD shall be broken to pieces. He thunders in the heavens upon them. The LORD shall judge the ends of the earth. And He shall give strength to His king, and exalts the horn of His anointed” (vs 8-10).

That’s quite a prophetic prayer. It has to do with Christ, the Millennium, with the return of Christ and putting down all the enemies.

Verse 11: “And Elkanah went to Ramah to his house. And the child served the LORD before Eli the priest.”

Verse 20: “And Eli blessed Elkanah and his wife, and said, ‘May the LORD give you seed of this woman for the loan which is loaned to the LORD.’ And they went to their own home. And the LORD visited Hannah so that she conceived, and she bore three sons and two daughters...” (vs 20-21). That’s five children, plus Samuel is six.

So, when you come back here and it says, the barren has born seven, that has to do with the seven churches. We’ll see that in just a minute. “...And the child Samuel grew before the LORD” (v 21).

Let’s see where it is referred to, having to do with the Church. While the Old Covenant was in effect, the Church was barren. It brought forth none because the Church did not come into existence until after Christ was resurrected.

Yes, there were some few of the Prophets and so forth that will be in the first resurrection, but that was not the spiritual church as we know it today. Gal. 4 refers right back to that same thing we read in 1-Sam. 2.

Galatians 4:27: “For it is written, ‘Rejoice, O barren who did not bear!... [direct reference to Hannah] ...Break forth and cry, *you* who were not travailing, because many more *are* the children of the desolate than of her who has the husband.’” At this time the table was being turned.

Verse 28: “Now we, brethren, like Isaac, are *the* children of promise.” Tie that in with Rev. 2 & 3 and how many churches do we have? *Seven!* So, there’s the tie in to the one who was barren.

Mary and Elizabeth:

Let’s see what Mary and Elizabeth did. Mary also prophesied. In this case it was not a public thing in the sense that she was in any congregated meeting, but it was public inasmuch as she was with Elizabeth, her cousin, who also was about six months along with John the Baptist.

Luke 1:39: “And Mary rose up in those days *and* went with haste into the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. Now it came to pass *that* when Elizabeth heard Mary’s greeting, the babe leaped in her womb; and Elizabeth was filled with *the* Holy Spirit” (vs 39-41). There are two things here:

1. a baby six months in the womb is called a *baby*

And it is true that *abortion is wrong!* It’s going to lead to the violence that happens, because some people want to take the law into their own hands. Neither one are correct. There are some people who think the doctor who killed thousands of babies got what he deserved. That’s not a judgment for us to render because we’re not part of this world. God is going to have to render that judgment. For a person to take that judgment into their hands and assassinate the man is adding sin upon sin. Once there is conception it is a person. The only difference between a newly conceived infant and us is a matter of growth! Growth in the womb and after birth, that’s the only difference.

2. she was filled with the Holy Spirit

Verse 42: “And she cried out with a loud voice and said... [she was prophesying] ...‘Blessed *are* you among women, and blessed *is* the fruit of your womb. But why is this *happening* to me, that the mother of

my Lord should come to me? For behold, as soon as the sound of your greeting reached my ears, the babe in my womb leaped in exultation. And blessed *is* she who has believed, for there shall be a fulfillment of the things spoken to her from *the* Lord.’ Then Mary said...” (vs 42-46). Here they were to each other; can you imagine what a moment that must have been? Yet, it’s recorded here. This is known as a public thing.

“...‘My soul magnifies the Lord, and my spirit has exulted in God my Savior’” (v 47). Notice her attitude; one of submissiveness.

Verse 48: “‘For He has looked upon the humble estate of His handmaid; for behold, from this time forward all generations shall count me blessed, because the Mighty One has done great things to me, and Holy *is* His name; and His mercy *is* toward those who fear Him, from generation to generation. He has worked strength with His arm; He has scattered *the* haughty in *the* imagination of their hearts. He has put down rulers from thrones, and has exalted *the* lowly. He has filled *the* hungry with good things, and *the* rich He has sent away empty. He has helped His servant Israel, in remembering *His* mercy, exactly as He spoke to our fathers, to Abraham and to his seed forever’” (vs 48-55).

What does this tell us?

- Mary *knew* the Word of God
- she *understood* what was going on
- she was *able to prophesy*, speaking out loud

I don’t suppose that Mary had short hair—do you? *No!* Is she an example that should be followed, without getting into Mary exaltation like the Catholics do? *Absolutely!*

Philip’s daughters:

Philip had three daughters, and his daughter’s prophesied. I think this is quite interesting.

Acts 21:8: “On the next day, Paul and those *of us* who had accompanied him departed *and* came to Caesarea; and we went into the house of Philip the evangelist, who was one of the seven, *and* stayed with him. And this *man* had four virgin daughters who prophesied” (vs 8-9).

In their prophecy, what do you think they did? *I think they prophesied by singing to the congregation!* Why do I say that? *Let’s notice what else happened here!* While Paul was there they did not prophesy, which I think is significant.

Verse 10: “Now, after we had been *there for* many days, a certain man from Judea came down, a prophet named Agabus.” So, God sent a *man* prophet to tell Paul what was going to happen, rather than use the women there to prophesy. And there were four of them.

Verse 11: “And he came to us and, taking Paul’s belt, bound himself hand and foot, *and* said, ‘Thus says the Holy Spirit: “The Jews in Jerusalem shall bind the man whose belt this is in the same manner, and shall deliver him into *the* hands of *the* Gentiles.”’ And when we heard these things, both we and those of *that* place besought him not to go up to Jerusalem” (vs 11-12). Right here I think this is very interesting. You have four daughters who are noted for their prophesying, which is probably singing.

Yet, God sends a man to bring this prophecy to Paul. If it was the kind of prophecy that would not be singing, why then did God not use the four virgins to bring the prophecy to Paul? *I think this helps substantiate what I’m pointing out here*, that for women to pray or prophesy, it is mostly in singing.

(go to the next track)

I’ve thought on this a long time, and I’ve studied on it and searched the Scriptures out, but ***nowhere in all the Scriptures do you find a woman standing up before a congregation to preach and teach!*** But you find them praying and prophesying publicly. So, when it says in 1-Cor. 11 that if it is a shame for a woman to pray or prophesy with her head uncovered, that means that she is to have her long hair down while she is publicly performing, either praying or prophesying. It doesn’t mean she wears a hat or stacks her hair on top of her head.

The Created Relationship

1-Timothy 2:13^[transcriber’s correction]: “For Adam was formed first, then Eve.” That’s the order of creation. Let’s go back and look at it, and let’s see what God intended. We’re looking at created relationships.

Note sermon: Day 6—FOT, 1998—on created relationships I think that will help straighten out a lot of problems between husbands and wives and the inner mixing of all of the attitudes of the world. Plus it will help solve some of the problems that were in the Church when it was hierarchy, when everything was a put-down.

Genesis 1:26: “And God said, ‘Let Us make **man** in Our image, after Our likeness...’”—all mankind. Has God made all mankind after Adam

and Eve? *Yes, because He created the reproductive process to make it possible!*

You don’t do anything out of yourselves or on your own. If you bear children—wanted or unwanted—it’s because of the process that God gave. Sometimes those who are rejected and unwanted are generally the ones that God chooses later on in life.

“...and let them have dominion over the fish of the sea and over the fowl of heaven and over the livestock and over all the earth and over every creeping thing that crawls upon the earth” (v 26). Is that true? Did God create this relationship of the world in man and woman? *Yes!*

Verse 27: “And God created man in His *own* image, in the image of God He created him. He created them male and female.” This is not to say that God is androgynous—male and female. This is a prophecy that there will be women who will be born into the Kingdom of God made after the image of God and still be called *a daughter of God*.

Verse 28: “And God blessed them. And God said to 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 heaven and over every living thing that moves upon the earth.’”

Let’s see where God created Eve. We know that God formed man out of the dust of the ground. He took whatever red clay there was and made Adam, and breathed into his nostrils the breath of life, and he became a living soul.

Genesis 2:18: “And the LORD God said, ‘*It is not good that the man should be alone. I will make a helper compatible for him*’”—suitable and compatible for him. For what purpose? *That they two may become one*, which shows that it’s not a hierarchy or partnership; it is a ***created relationship*** that God has given.

Verse 19: “And out of the ground the LORD God *had* formed every animal of the field and every fowl of the air—and brought *them* to Adam to see what he would call them...”

We know that God created Adam with full intelligence and knowledge, the ability to think and analyze, and put in his mind a full language. Therefore, it was no big thing for God to confound all the languages at the Tower of Babel. God could, just by command, change all the languages.

Since God changed all the languages, and made all the languages, which language is Holy? *There’s no such thing as a Holy language!* God made them all. There is the Holy Bible, there is the

Word of God—written in Hebrew and Greek—translated in all the languages. But there’s no such thing as a Holy language.

“...[He] brought *them* to Adam to see what he would call them. And whatever Adam called *each* living creature that *became* its name” (v 19). Whatever Adam called it, God didn’t come along and say, ‘Oop, you made a mistake, don’t call it that.’ So, whatever Adam called it! I wonder what he first called an elephant?

Verse 20: “And Adam gave names to all the livestock, and to the birds of the air, and to every animal of the field but... [here was the lesson: of everything that God had created]: ...there was not found a helper compatible for Adam.” Nothing suitable or compatible for him. Wouldn’t it be awkward to be married to a giraffe?

Verse 21: “And the LORD God caused a deep sleep to fall over Adam, and he slept. And He took one of his ribs, and *afterward* closed up the flesh underneath. Then the LORD God made the rib (which He had taken out of the man) into a woman, and He brought her to the man” (vs 21-22). The Hebrew there means that *He built the woman!*

Today there are a lot of women who are ashamed of their bodies. God made it! You don’t need to be ashamed of your body; **God created you!** But He did not make you on equal footing with man. He didn’t take a separate piece of mud or clay and make you, because God does not want the war between the sexes. He wants *a created relationship* between man and woman, husband and wife, that they become one flesh! That is the whole missing ingredient. For years, brethren, we never understood.

The only way I came to understand it, and the first time I ever preached on it was on day six for the Feast of Tabernacles, because we had been led away from the hierarchy, and we’ve been led away from ‘religion,’ to know that we’re not to be ‘religious’ but we have a *way of life*. We are to have *a relationship* with God, which is *a way of life*, not a ‘religion.’

That helped open up the understanding if there is not to be a hierarchy from God to us down through the ministry, then why should there be a hierarchy in the family.

Lo and behold, there is the head—the husband—but it is not a hierarchy; it’s a *created relationship* in which God expects there to be obedience and submission, the way that God has said, for the wife, as well as the love, nurturing and cherishing that should come from the husband.

But because everything got down to a carnal level, and a carnal basis, in bringing into much of the counseling of the world on how to have a happy marriage and all this sort of thing—this is mine and this is yours—you have this battle going on. We got everything turned upside down, as well as childrearing, too.

We look at it now—most of us who have grown children—and wish we could go back and change what we did. We can’t go back and change it, but at least admit what was wrong and try to help repair it today. What you need to do in your relationship is to understand that it is **a created relationship**, regardless of who you married. God created your husband and God created your wife. That’s why going into marriage becomes a very profound undertaking.

It should be done with knowledge, understanding and love—realizing that when there is the marriage, the woman now voluntarily submits herself to her husband—because *that is the will of God* and because she loves God. If she does that, will she have to be beaten down by her husband to be in submission? Will she have to be paddled as some ramrodding evangelist used to brag that he did to his wife. Or will he have to, on the marriage night, take off his trousers and say, ‘If you can wear these then put them on, I’m the head of the house’?

All of those things were done! When we heard these things, we thought: ‘Oh wow!’ And you started spanking your kids at six weeks. A family is also **a created relationship**.

Verse 22: “Then the LORD God made the rib (which He had taken out of the man) into a woman, and He brought her to the man.” It’s not good for man to be alone; hence it’s also not good for the woman to be alone. If one is true, then the other is true.

But once there is a marriage, v 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... [‘ek’] ...Man.’ For this reason shall a man leave his father and his mother...” (vs 23-24). This was obviously edited in at a later date because there were no children to leave father and mother at this point. Cain hadn’t even been born, yet.

“...and shall cleave to his wife—and **they shall become one flesh**” (v 24). That is *physically, mentally and spiritually* become *one!* That’s the whole purpose of why God has called us into His family, to become *one* with God the Father and Jesus Christ in **a Divine created relationship** for all eternity. Are we not, as the bride of Christ, going to be submissive to

Christ forever? By willing choice? Because of love?
Yes!

When you get things stated out—this is my ten acres, this is your ten acres and we’re going to overlap two acres—we have already drawn the battle lines. You’re never going to have peace.

We can’t help all the incompatibilities that have been caused by bad choices and things like that. However, we can begin to get our mind on God and His way, and begin to see this was *a created relationship*. Maybe, if the husbands will really begin loving their wives, and the wives begin—because of their conscience toward God—submit to them, I think that we’ll find far less oppression and far more acceptance. There will be less fights and haggles going on because you understand it is *a created relationship* that God has made. That’s what we need to realize.

Genesis 4:1—What did Eve say? “...‘I have gotten a man from the LORD’”—knowing that child-production was a creation of God.

Let’s expand on this even more. When I give a sermon on husband/wife relationships I’m going to begin with the wedding ceremony that we have, because it is a covenant relationship, and ***a covenant relationship is a created relationship!*** God made us male and female and for that cause shall a man leave his father and mother and cleave to his wife.

Let’s see how we need to have the perspective of a husband/wife relationship. A man shall not have to make his wife submit to him. A woman should not have to make her husband love her. It’s a matter of willingness and choosing to do so. If you’ve got tensions and fighting, then you do have to use carnal means. If it gets to a point that the law has to be laid down because of carnality, then so be it, the law has to be laid down! But what we’re talking about here is the ideal situation that spiritually we are to grow into, because we have the Spirit of God, and because Christ is in us!

Ephesians 5:22: “Wives, submit yourselves to your own husbands, as to the Lord.” Wives have a greater standard as to why you do it.

Verse 23: “For the husband is *the* head of the wife... [by creation] ...even as Christ *is* the Head of the Church... [by creation] ...and He is *the* Savior of the body. For even as the Church is subject to Christ, in the same way also *let* wives be *subject* to their own husbands in everything. Husbands, love your own wives...” (vs 23-25). That’s quite different from having in subjection, forcing by brute force. *Love your wives!*

Each of you do this: Husbands, why don’t you see if you can love your wives to inspire your wife to submit to you. Wives, why don’t you submit to your husbands and be kind to see if you can inspire your husband to love you even more. Take the opposite approach rather than the hierarchical approach of forcing. I mean, you can force certain things, you can even put a bridle on a horse and make it do things. But no one wants a horsy marriage.

This is the goal, the ideal! How are you to love your wives? “...in the same way that Christ also loved the Church, and gave Himself for it” (v 25). A sacrificial protecting, working, providing, loving relationship.

Here’s why you’re to provide for your wives; same as Christ for the Church, v 26: “So that He might sanctify it, having cleansed *it* with the washing of the water by *the* Word”

- by inspiration
- by encouragement
- by uplifting

When you have tension and you’re carnal, you can’t do that. It all boils down to frustration and anger.

Verse 27: “That He might present it to Himself *as* the glorious church, not having spot or wrinkle, or any such thing; but that it might be Holy and without blame.” That’s how Christ is treating us. So, what we need to do is with Christ in us treat each in the proper created relationship of husband and wife as it needs to be.

Verse 28: “In the same way, husbands are duty-bound to love their wives as their own bodies. He who loves his wife loves himself; for no man has ever hated his own flesh, but nourishes and cherishes it, even as the Lord *does* the Church” (vs 28-29). Notice what we are to do that:

Verse 30: “For we are members of His body—of His flesh and of His bones.” That goes right back to how Eve was created with one of the ribs of Adam, one of his bones. Likewise, we are created from the innermost part of the being of Christ. There’s a great, great deal for us here, because of what God has done.

Verse 31: “For this reason shall a man leave his father and mother, and shall be joined... [cleave to] ...to his wife; and the two shall be one flesh.” When you bring forth children, what are you doing? *You are creating—recreating yourself—through this one flesh existence! Bringing children into the world who are also going to be children for the Kingdom of God!*

If we would have had that perspective in husband/wife relationships and in childrearing, don't you think things would have gone a whole lot differently than they did? *I would say so!* But here it is after many years of being married and having children all grown up, now I'm coming to understand it. I guess with gray hair, time and finally learning the Word of God, I begin to understand. God is probably up there saying, 'How long, oh stupid, will you not understand?' We just get all carnal in this.

Verse 32: "This is a great mystery; but I am speaking in respect to Christ and the Church. Nevertheless, let each one of you love his wife even as himself; and *let each* wife see that she reverence *her* husband" (vs 32-33).

Let's see how the family relationship continues in 1-John 1. We know that we are created in Christ Jesus, so the relationship that God has with us between Christ and God the Father is also a created relationship by the calling of God.

Who did it? *God did the calling!* You had to repent, that is true, but God did the calling. He brought you into this relationship, He gave you the Holy Spirit, so therefore, our fellowship is to be:

1-John 1:3: "That which we have seen and have heard we are reporting to you in order that you also may have fellowship with us..."

The relationship that we have with brethren is also a *created relationship*, because it is something that God has done. We're not related physically. Chances are we probably wouldn't even know or meet each other if it were not for being called of God and being in the Church of God. Therefore, that is a *spiritually created relationship*, which means that brotherly love becomes paramount in importance.

"...for the fellowship—indeed, our fellowship—is with the Father and with His own Son Jesus Christ" (v 3). There is that *created relationship!* He's not called the chief and lieutenant in a hierarchy or army. It's called *the Father and the Son!* We are the children of God:

1-John 3:1: "Behold! What *glorious* love the Father has given to us..." John doesn't say *the king*, he says *the Father*, because we are in a *created family relationship* with Him.

"...that we should be called **the children of God!**.... [that is a created relationship] ...For this very reason, the world does not know us... [it doesn't understand us] ...because it did not know Him" (v 1). The world doesn't know it.

It's quite amazing, you look out here and all the people on the golf course, doing their work mowing the lawn, etc., wash the car. They're out there and thinking they're having a good time and probably enjoying themselves. But which is greater: the enjoyment of doing those things? *or* The pleasure of knowing God and having His Spirit?

Let's see how this fellowship is and realize that God created us so we could receive the Holy Spirit. That's why we're made in the image of God. That's why with husband/wife relations, family relations, brotherly relations within the Church *they are all created relationships*, which require a standard of behavior based upon love. If we understand that, then we're going to go a long way in solving a lot of the carnal problems that we've been beset with.

1-Corinthians 3:16: "Don't you understand that **you are God's temple, and that the Spirit of God is dwelling in you?**"—not in a building. Think on that! It's said twice in Heb. 10, 'You have prepared a body for Me,' referring to Christ and the Church. But that also refers to us. "...the Spirit of **God is dwelling in you.**"

Verse 17: If anyone defiles the temple of God, God shall destroy him because the temple of God is Holy, **which temple you are.** That's quite a thing! Maybe this will help us understand a little bit more of what we need to do. These Scriptures that Paul wrote are not to be taken to be used by hierarchical authoritarians to put down women. They are not to be used to give men the authority to destroy their wives, or their wives the authority to disregard the Word of God, 'because Paul wrote these awful things about women and telling them to not speak in church.' We need to get a whole new perspective.

2-Corinthians 1:21: "But He [God the Father] Who establishes us with you in Christ and Who has anointed us, *is* God." God Himself, personally, to have this relationship with you, gave you the Holy Spirit.

Verse 22: "Who has also sealed us and has given the earnest of the Spirit in our hearts. But I call upon God to bear witness of my intentions, that in order to spare you I did not yet come to Corinth; not that we exercise lordship over your faith, but because we are working with you *to increase* your joy. For you stand by faith" (vs 22-24). There's not hierarchy there that Paul had.

2-Corinthians 6:14: "Do not be unequally yoked with unbelievers..." You can apply that to:

- business
- marriage

- church doctrines
- not going out in the world and finding out what their ‘religions’ are and bring that in with what we do

Would you not be doctrinally unequally yoked with a Baptist? Presbyterian? Catholic? *No question about it!*

“...For what do righteousness and lawlessness *have* in common? And what fellowship *does* light *have* with darkness? And what union *does* Christ *have* with Belial? Or what part *does* a believer *have* with an unbeliever? And what agreement is *there between* a temple of God and idols? For you are a temple of *the* living God, exactly as God said: ‘I will dwell in them and walk in *them*; and I will be their God, and they shall be My people’” (vs 14-16)—in this ***created relationship and fellowship that God wants and to be born into the Kingdom of God forever!*** Of course, the resurrection is creation!

Verse 17: “‘Therefore, come out from the midst of them and be separate,’ says *the* Lord, ‘and touch not *the* unclean, and I will receive you; and I shall be a Father to you, and you shall be My sons and daughters,’ says *the* Lord Almighty” (vs 17-18).

These created relationship are very important. We need to understand that!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) 1 Timothy 2:9-15, 12
- 2) 1 Corinthians 14:34-35
- 3) 1 Corinthians 11:1-5, 7-8, 6, 15, 6-16
- 4) Exodus 15:1-3, 18, 20-21
- 5) Judges 4:4-9
- 6) Judges 5:1-3
- 7) 1 Samuel 2:1-11, 20-21
- 8) Galatians 4:27-28
- 9) Luke 1:39-55
- 10) Acts 21:8-12
- 11) 1 Timothy 2:13
- 12) Genesis 1:26-28
- 13) Genesis 2:18-24
- 14) Genesis 4:1
- 15) Ephesians 5:22-33
- 16) 1 John 1:3
- 17) 1 John 3:1
- 18) 1 Corinthians 3:16-17
- 19) 2 Corinthians 1:21-24
- 20) 2 Corinthians 6:14-18

Scriptures referenced, not quoted:

- Revelation 2; 3
- Hebrews 10

Also referenced:

- Commentary by Spiros Zodhiates
- Sermon: *Created Relationships* (Feast of Tabernacles, day 6, 1998)

FRC:bo
Transcribed: 2-23-15