



Position of Women in the Bible

*Diversity and
Coordination*

SPIRITUAL GIFTS

- ⁴ Now there are diversities of gifts, but the same Spirit.
- ⁵ And there are differences of administrations, but the same Lord.
- ⁶ And there are diversities of operations, but it is the same God which worketh all in all.
- ²⁷ Now ye are the body of Christ, and members in particular. 1 Corinthians 12

²⁸ And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

²⁹ Are all apostles? are all prophets? are all teachers? are all workers of miracles?

³⁰ Have all the gifts of healing? do all speak with tongues? do all interpret?

- And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her... Exodus 15:20.

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.

Miriam

The sister of Aaron and Moses (Ex 15:20; Num 26:59). She watched over the ark containing the infant Moses, which was placed by the river's brink, and negotiated his care (Ex 2:4–9). After the safe crossing of the Red Sea, Miriam, now called a prophetess, led the Israelite women in praise to God for the miraculous deliverance (Ex 15:20, 21; Mic 6:4). ABD, M

Moses

The deliverer of the Hebrew people from Egyptian bondage, their leader through the wilderness wandering, their great lawgiver, and the author of the Pentateuch. ABD, M

- And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.
- Judges 4:10.

Then sang
Deborah and
Barak the son
of Abinoam ...
Judges 5:1.

Deborah

A prophetess who judged Israel at a place called “the palm of Deborah” (Jgs 4:5, RSV) in the hill country of Ephraim between Ramah and Bethel. After the long oppression by the king of Hazor, Deborah called upon Barak and commissioned him to liberate Israel from the foreign yoke. She accompanied the army to battle, and later, with Barak, composed a victory hymn (Jgs 4:4–10; 5:1–31). ABD, D

Barak

An Israelite from Kedesh in Naphtali whom Deborah the prophetess called to lead a military campaign against Jabin, king of Canaan. Barak gathered 10,000 men from Naphtali and Zebulun, and defeated Sisera, the commander of Jabin’s army (Jgs 4:6–22; 5:1, 12, 15; Heb 11:32). ABD, B

- Abigail: and she was a woman of good understanding.

- 1 Samuel 25:3.

Blessed be the Lord God of Israel, which sent thee this day to meet me: And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood ... I have hearkened to thy voice, and have accepted thy person.

1 Samuel 25:32-35.

Abigail

The wife of Nabal, a wealthy shepherd at Carmel in southern Judah, a beautiful and prudent woman who after Nabal's death became David's wife (1 Sa 25:2–42). She accompanied David to Gath (ch 27:3), to Ziklag (ch 30:5), and to Hebron (2 Sa 2:2). She bore him Chileab, a son (ch 3:3), also called Daniel (1 Chr 3:1). ABD, A

David

The son of Jesse, a Bethlehemite; 2d king of Israel (reigning from c. 1011 to 971 b.c.), and an ancestor of Christ. ABD, D

- And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,
- Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found ... So... went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. 2 Kings 22:12-14.

Huldah

A prophetess of renown who lived in the 2d section of Jerusalem during the reign of Josiah. She was the wife of Shallum, keeper of the priestly or the royal wardrobe. Her advice was sought by King Josiah after the Book of the Law was found in the Temple. She told the king that Jerusalem would be destroyed, but that because of his pious life this would not occur during his lifetime (2 Ki 22:14–20; 2 Chr 34:22–28). ABD, H

Josiah

The 16th ruler of the kingdom of Judah, who reigned for 31 years (c. 640–c. 609 b.c.). He became king at the age of 8 years, his father Amon having been slain by the royal courtiers (2 Chr 33:21–24; 2 Chr 34:1). In his 12th regnal year, when about 20 years old, he began to purge his country of the high places, destroying Baal altars, Asherah cult images, and other pagan vestiges.

ABD, J

Women and Jesus

- 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.
- And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.
- Luke 8:1-3.

Joanna.

Nothing is known of this woman aside from what is mentioned here and in ch. 24:10, where her name again appears with that of Mary Magdalene. Being the wife of Herod's steward, she must have been a person of wealth and influence.

Susanna.

The name means "lily." Nothing further is known of this woman. The Hebrews occasionally named their daughters after the names of flowers and trees.

Unto Him.

Textual evidence favors (cf. p. 146) the reading "unto them," thus including the disciples, particularly the Twelve (v. 1), as well as Jesus.

Their substance.

That is, "the things belonging to them." Jesus and His disciples had resort to a common purse (see on John 13:29; cf. ch. 12:6), and it would seem that these women disciples assisted in keeping the purse from running empty. It may well be said that this group of devout women constituted the first women's missionary society of the Christian church.

- Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did. ...
- Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. Acts 9:36, 39.

Tabitha

A Christian woman of Joppa who was a great friend and helper of the poor. The apostle Peter raised her from the dead, an event that greatly accelerated the spread of the Christian message (Acts 9:36–42). ABD, D

Peter

Peter was a native of *Bethsaida Julias (see Jn 1:44; Jos. *Ant.* xviii. 2. 1), on the northeastern shore of the Sea of Galilee, and was a fisherman by occupation (Mt 4:18). He was married (Mt 8:14; 1 Cor 9:5) and lived with his family at Capernaum, where Jesus, on one occasion, restored Peter's mother-in-law to health (Mt 8:5, 14; Mk 1:29–31; Lk 4:31, 38). Prior to his call by the sea (Lk 5:1–11) Peter had followed Jesus intermittently, returning home from time to time to engage in his former occupation, fishing. He, with James and John, was a member of an inner circle of 3 who were accorded the privilege of accompanying Jesus on special occasions.. ABD, P

- 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.
- And the same man had four daughters, virgins, which did prophesy.
- Acts 21:8, 9.

Four Sisters

These women had the gift of prophecy (see on Acts 13:1; cf. 1 Cor. 14:1, 3, 4; Eph. 2:20; 4:11). The verb “prophecy” means to “speak forth,” that is, for God (see on Gen. 20:7; Matt. 11:9). A prophet may, or may not, foretell events. The Bible presents a number of instances where women have been entrusted with this most desirable of the gifts of the Spirit (1 Cor. 14:1).

ABC8

Philippe the evangelist

One of the 7 men chosen by the Jerusalem church to deal with complaints that the Hellenistic Jewish widows were being neglected in the daily distribution of food, etc., carried out in accordance with the communal system adopted by the new church (Acts 6:1–6; cf. 4:32, 34, 35). ABD, F

Aquila and Priscilla

- Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Romans 16:3-5.
- And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them , and expounded unto him the way of God more perfectly.
- Acts 18:26.

.A Jew from Pontus, who, with his wife, Priscilla, had lived in Rome, but had moved to Corinth after Claudius (about a.d. 49) expelled the Jews from Rome. They may already have been Christians when Paul met them in Corinth and worked with them as a tentmaker (Acts 18:1–3). When the apostle returned to Palestine, probably in the fall of a.d. 52, the couple accompanied him as far as Ephesus. There they met Apollos and helped him to see the full light of Christianity (vs 18, 19, 24–26). They were still at Ephesus when Paul wrote 1 Cor from there, for he sent greetings from the church using their home for meetings (1 Cor 16:19). They must have returned to Rome about the time Paul left Ephesus (spring, a.d. 57); in his letter to the Romans (Rom 16:3, 4), perhaps written the winter of a.d. 57/58, Paul sent greetings to them. At the time of Paul's 2d Roman imprisonment the couple seem to have been at Ephesus again, as the greetings sent to Timothy indicate (2 Ti 4:19). Paul's repeated mention of them in several letters shows that they must have been extremely valuable lay workers in the Christian churches to which they belonged.

ABD, A

- I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
- 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 succourer of many, and of myself also.
- Romans 16:1, 2.

Phoebe

Deaconess of the church in Cenchrea, the eastern seaport of Corinth. When he went to Rome, Paul commended her to the church (Rom. 16: 1,2); she had brought with her the letter of the apostle. It is said that Phoebe had "[prostatis gr.] helped many" in her own church. Prostatis means "matron", "protector". In Athens, the term indicated the position of those who represented the people who had no civil rights. Roman law recognized these protectors as representing the foreigners. If Phoebe had that capacity, she must have been a wealthy woman of high society. ABD, F

Paul

The great apostle to the Gentiles. He is introduced in the Bible as Saul (Gr. *Saulos*, from the Heb. *Shâzûl*, "asked [of God]," or "lent [to God]"; Acts 7:58) and is referred to by that name in the narrative of the book of Acts through ch 13:9. ABD, P