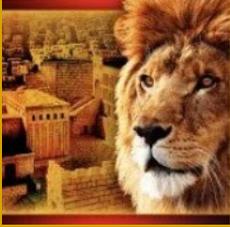


Jews For Yeshua

www.JewsForYeshua.com

To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



Are Women Authorized to Teach Torah?

*"O My people, children are their oppressors, and women rule over them. O My people! Those who lead you are leading you astray, and destroying the way of your paths; **Yesh'yahu (Isaiah) 3:12.***

In nature, Elohim (God) has embedded a design for the natural order of things, and that design reflects a balance.

In our modern, westernized, culture we have developed a concept of equality in our way of thinking that seems reasonable to us; but which in fact, is not in harmony with the balance of Elohim's (God's) design.

For example, you can have a hammer and a screw driver. Are they equal? No. The screw driver is for putting in screws, and the hammer is for hammering in nails. So, if you try and use the screw driver to try and put in a nail, is it going to be "equal" in its capacity as a hammer in its ability to hammer a nail in? No.

Likewise, if you try to use a hammer to put in a screw, is the hammer going to be equal in its capacity as a screw driver in its ability to put in a screw? No, of course not; but there is a balance between them. That is, if you use a screw driver for what it is designed for, and you use a hammer for what it is designed for, you can use them together in a balanced way, according to their specialized design, to create amazing things.

Here is another example. Is it the parents who raise the children, or the children who raise the parents? The parents of course; but why?

To answer this we simply ask, are the children "equal" to the parents in authority? No. Are the children equal to their parents in life experience, knowledge, or wisdom? No. Are the children equal to their parents in maturity? No. Of course not. That is why it is the parents who raise the children, and not the other way around; because they, the parents, are the ones with the greater degree of knowledge, wisdom, experience, and maturity in life.

However, despite this lack of equality, there is balance.

Does this mean that parents are more important than children, or children less important than parents. No, it just means that each in the relationship has a role that they are best designed for, and when those roles are balanced to meet the needs of each party in the relationship, then harmony results and the likelihood of success is maximized.

On the other hand, if children were treated as equals, as if they had the same degree of

knowledge, same degree of wisdom, and same degree of experience and maturity in life, and were made to be the teachers and leaders of the parents as a result to ensure the “equal” treatment of them with their parents, this would be both disasterous and foolish.

Can you imagine a 5 year old or an infant, trying to teach and lead their parents? What about a teenager? This would be like trying to use a screw driver as a hammer. This attempt at “equality” would be completely absent of balance and result in little to no success.

It would be those who are lacking attempting to provide for those who already have. The immature attempting to teach maturity to the already mature, the inexperienced attempting to teach the experienced, and those lacking in knowledge attempting to educate those who already know, etc...

However, when things are balanced, then you have those who have abundance providing to those who are lacking; and like the hammer and screw driver, you also have the ability to perform together that which cannot be efficiently performed apart from the other.

So am I saying that equality is a bad thing, or that it really does not exist? No. If I have a Master's degree in English, and graduated as a 3.5 student, then I would be equal in knowledge and ability to anybody else who has a Master's degree in English and graduated as a 3.5 student. But I would not be equal to one with a Master's degree in English who graduated as a 4.0 student.

If I have 4000 hours flying experience, then I am equal in experience to somebody else with 4000 hours flying experience, but I am not equal in experience to somebody who has 10,000 hours flying experience.

Likewise, if I am an assistant manager, then I am equal in authority to other assistant managers in my place of business, but I am not equal in authority to a regional manager in my place of business. However, if I as an assistant manager do my job correctly, and the regional manager does their job correctly, then this balance in the shared responsibilities of the business works to the harmony and benefit of the business, and of its objectives and goals.

Also, if I could perform an equal amount of work of equal quality, then receiving the same pay for my work, regardless of my gender, age, race, religion, etc... would be “equal” compensation.

$3+3$ is equal to 6, and $2+5$ is not.

However, in our culture, we have a tendency to force and require equal treatment where equal qualities do not exist; so in a sense treating a 2 as if it were a 6 and a 9 as a 6, as if every number is to be treated the same of as a 6.

Elohim's (God's) design does not follow the westernized view of “equality”; but of the natural order of “balance”. So that though a 2 is equal to another two, a 2 by itself can never be a 6 unless working in “balance” with a 4; so even though the 2 and the 4 are not equal to each other, when they work in harmony and in balance with each other, they can accomplish a 6 together.

Likewise, though men and women are not equal in every way, they are balanced.

For example, women can give birth to children, but men cannot. So a man is “not equal to a woman” in his ability to bear children. However, there is a balance, for the woman, though able to bear children, cannot do so without the fertilizing agent of the man.

Likewise, the man is more prone to protective behavior, and the woman more prone to nurturing behavior, with the balance between these two qualities increasing the likelihood of successfully creating a safe and nurturing environment for the children.

But what if in the name of equality, the men were made to take on the role of nurturer, and the wife made to take on the role of protector; how successful would it be? It would create an unnatural equality, with imbalanced and questionable results.

So as it is in these examples, so it is in Scripture and in Elohim's (God's) design for men and women.

This brings up the question then of "Is it Elohim's (God's) design for the man to be the head of the family and Torah teacher to the community, or the role of the woman to be?" Traditionally, the role has gone to the man; but in recent years and decades these lines of distinction have been blurred through the advancement of women into the clergy. Do the Scriptures support this advancement of women into the clergy contrary to traditional interpretation of the Scriptures?

Following are the two main verses in Scripture traditionally used to explain why the teaching of Scripture is the role of the man, and not of the woman. It is a literal translation and so will sound harsh to western ears and thinking, but yet this is very close to how the listeners of the first century heard it.

And remember, these verses are not saying a man is better than a woman or a woman worse than a man. It is only defining the role of women concerning the teaching of Scripture, concerning who has the leading role in educating the other in the relationship, and concerning what the proper protocol for the woman is in the assembly.

It is written in **I Timothy 2:11-14**,

"Let a woman learn in silence and be obedient, for I do not permit a woman to teach or to preach, or to exercise dominion over a man; but to be silent; for Adam was formed first, then Havah (Eve), and Adam was not deceived, but the woman being deceived fell into sin."

And again in **I Corinthians 14:34,35**,

"Let your women abstain from speaking in the assemblies, for they are not permitted to speak there; but to be compliant as the Torah also says. And if they want to increase their understanding of what has been taught there they should present their questions to their husbands after they go home; for it is disrespectful for a woman to speak in the assembly."

The above verses among others are common quotations which most have heard in the debate concerning whether women are authorized to teach Scripture or not. You would think that these plainly stated texts, among others, would answer every question on the subject and end all disputes; but they do not. So this study is not going to rely heavily on these commonly quoted verses so often skewed through cultural biases; but will rely instead on patterns in Scripture which remain unchangeable and constant from B'resheet (Genesis) to Revelation.

But one point in this last verse that I will identify as a point of interest, as the Emissary Shaul states, is that this prohibition against women teaching Scripture is actually a teaching from the Torah. But how many go to the Torah to see what it says on this subject outside of the verses spoken by Shaul, and commonly quoted concerning Havah's (Eve's) error, in **I Timothy 2:11-14** above?

How many consider that Havah's (Eve's) error involved an objectively (literally) stated commandment that was misunderstood and disobeyed through subjective (abstract) reasoning - just like the objectively stated verses above in our generation are likewise given non-literal meanings through subjective reasoning today?

How many consider that Havah's (Eve's) error created a permanent imprint on the dna of her

female descendants even as Adam's error created a permanent imprint on the dna of his male descendants?

How many consider that when Elohim (God) stated that Havah (Eve), as a result of her sin, would desire to rule over her husband; **B'resheet (Genesis) 3:16**, that this is the very same condition that is repeated when a woman attempts to teach a man what the word of Elohim (God) is saying today?

How many consider that when the Scriptures state it is the carnal mind that cannot and will not submit to the Torah; **Romans 8:7**, that when they turn around and reject these basic teachings of the Torah it is because they are yet carnal in their nature?

On this subject, there has been little contention or questioning over the last ~6,000 years or so concerning the role of men and women in positions of authority within the body of Messiah. But in the last ~150 years or so, and especially in the last 10 years or so, interpretations have been assigned to Scripture concerning the role of women within the body of Messiah that are diametrically opposed to the clear practices of the past ~6,000 years. In these arguments, the words of our daily prayer have been forgotten which says, "Our Father in haShamayim (in Heaven)... Your will be done on earth as it is done in haShamayim (in Heaven)."

In continuing, instead of rehashing old arguments concerning this subject that contemporary scholars of western influence and post feminist culturalist have already subjectively devised in their attempt to dismiss those ancient and long standing arguments, I will, instead, look to the patterns of Scripture to present to this audience what those patterns declare. For humans through subjective reasoning can rationalize away any position that is not supportive to their personal agenda or desires.

They will take words out of context, redefine terms, and provide clear sounding meanings for subjective passages, while sabotaging clear, objectively stated passages with obscure meanings; and will sometimes just simply ignore any passages that threaten their position or desired outcome.

However, patterns of Scripture cannot be twisted. They are what they are, speak plainly, and all speak the same message and/or concept consistently throughout Scripture from B'resheet (Genesis) to Revelation.

Let's begin with the Emissary Shaul's statements. Keep in mind, that Shaul was an Emissary (Apostle) personally appointed by the Master Yeshua to be one of His representatives in this earth; so that what the Emissaries say cannot be written off as mere cultural traditions to be cast off with time, but were spoken and commanded as the very oracles of Elohim (God). For example, like when the Emissaries commanded, according to tradition, that gentile believers coming into the fold refrain from eating anything that had been strangled or offered to an idol).

These commandments are not expressly stated in the Torah, but conceptually derived from the Torah, and clearly considered as binding by the Emissaries appointed directly by King Yeshua to represent Him. So if these traditions conceptually derived from the Torah were commanded as binding by the authority of Yeshua's Emissaries (Apostles), then how much more authoritative those things plainly stated in Scripture?

Now concerning the opening verses above, Shaul stated that his conclusions reflected in those opening verses above are what the Torah teaches. And he provides three examples from the Torah to support the authority of His legal judgment. Those 3 examples are:

1) That Adam was formed first, and then Havah (Eve); [i.e. what the order of hierarchy is], and

2) that it is Havah (Eve) who was deceived by the serpent, not Adam, but

3) that Havah (Eve) was able to persuade Adam contrary to his better judgment.

So right here one can plainly conclude from Torah that the Serpent's attack was on the commandment given by Elohim (God) to Adam, and that it was not Adam who was deceived by the Serpent's persuasive, subjective, reasoning – but Havah (Eve).

So from this alone, who is the logical choice for protecting and correctly interpreting the commandments and Word of Elohim (God)? The one who was able to be deceived by the Serpent, or the one who was not able to be deceived by the Serpent?

The one who was not able to be deceived, of course.

But the woman was able to be deceived by the serpent's subjective reasoning and argument, and the Serpent, though unsuccessful in deceiving the man directly, was able to use the woman to successfully lead the man astray from his better judgment.

So the man understood the commandment better, but the woman, through subjective reasoning, was the more persuasive concerning which direction her relation with Adam would go. So what was Elohim's (God's) ruling in light of this? It was that the woman's nature from now on would be to desire to persuade men to her position (i.e. to rule over him), but that the man must be the stronger influence (must be the one to firmly lead her); **B'reshet (Genesis) 3:16**.

So what is the next decision Elohim (God) made? It was from that time, to the present, to appoint men as His priests and kings in this earth for the express purpose of preserving and applying the correct interpretation and application of His Word and commandments.

For example, we have the first priests, Abel and Seth. Later, we see Noah offering up burnt offerings as priest on behalf of his family, and then after that Avraham offering up sacrifices as priest over his own family.

Then we have the ancestors of our faith, Avraham, Yit'zak (Isaac), and Yaaqov (Jacob) who Elohim (God) gave the covenant to, that contained the Torah that they and their descendants were to embrace and walk blamelessly in; **B'reshet (Genesis) 17:1,2; 26:3-5; 35:9-12**.

All of these prototypes present the men as the head. For example, Adam was head over the families of the earth prior to the flood. Noah was head over the clans of the earth after the flood. Avraham, Yit'zak (Isaac), Yaaqov (Jacob) were heads over all those who would be separated out of the earth as Elohim's (God's) people through the promises given to Avraham.

All of these men were priestly in their roles, spoken to by Elohim (God) directly, and given specific commandments by Elohim (God) concerning what is right and what is wrong, acceptable and unacceptable - in essence, the doctrine that they were responsible to teach and live out – even as was done with Adam.

Then we have Moshe (Moses) and Aaron who Elohim (God) likewise appointed to lead the family nation of Israel out Egypt through. Elohim (God), likewise, spoke to these men directly; and once again we see a priesthood formed and a covenant given containing commandments that they were responsible to teach to those people that Elohim (God) had given them responsibility over – again, even as was done with Adam.

On this occasion Aaron was specifically assigned to carry out the commandments within the covenant necessary for the remission of sin of the people, and Moshe (Moses) specifically assigned the responsibility of teaching the commandments to the people necessary to make them a holy people – like Adam was to do with Havah (Eve).

In each of these men, not only do we see this pattern of responsibility originally given to Adam likewise being given to them to perform, but we see the people they were to teach being in the pattern of Havah (Eve) as well.

For example, the families under Adam, the clans under Noah, and the people called out from the nations under Avraham, Yit'zak (Isaac), and Yaaqov (Jacob), like Havah (Eve), had to choose between following the teachings of Elohim (God) given through these men, or following the voice/customs of the foreigners around them. Like Havah (Eve), they also had to choose between following Elohim's (God's) instructions given through these men - and the instruction of the Serpent given through strangers.

Now for our next example we will go to the time of the exodus.

Out of all of the people brought out of Egypt, only the men were counted; and of that count there were 600,000 men (not counting women and children); **Shemot (Exodus) 12:37**. From these 600,000 men Moshe (Moses) and Aaron selected elders over tens, fifties, hundreds, and thousands; **Shemot (Exodus) 18:20-27**. In addition to these, there were also 70 male representatives appointed; **B'midbar (Numbers) 11:16-25**, and 12 chiefs over the twelve tribes; **B'midbar (Numbers) 1:44**, so that out of the elders appointed to govern Israel and teach Torah, there were approximately 78,600 men ordained as follows:

$$\begin{array}{r} 600,000/10 \quad = 60,000 \text{ elders/magistrates} \\ 600,000/50 \quad = 12,000 \text{ elders/magistrates} \\ 600,000/100 \quad = 6,000 \text{ elders/magistrates} \\ \hline 600,000/1,000 \quad = \quad 600 \text{ elders/magistrates} \\ \quad \quad \quad \quad \quad \quad 78,600 \end{array}$$

The simplest matters of Torah were settled by the elders over 10, and the most difficult matters settled by Moshe (Moses).

At the end of this teaching is a chart laying out this hierarchy of ordination and responsibility set up under Moshe (Moses) representing the king's court, appellate courts, and rabbinical class eventually developed from this over time.

Take note that out of these approximate 78,600 elders, that 100% them were men, and none women; all of which from Adam to this point is completely consistent with the Emissary Shaul's statement of "as the Torah also says".

Keep in mind also that this model places 13.1% of the male population among adult men, outside of the Levitical class, into governing positions that involve teaching, interpretation, and application of Torah. This is the equivalent of 131,000 male leaders teaching and discerning Torah to their minyans and assemblies (groups of 10 and greater) for every 1 million men in the population in any given generation; but not a single woman appointed to any of these positions to date.

Does this make Elohim (God) a chauvinist? Of course not. Is what this does show is that even as no men out of a million are designed by Him, or appointed by Him, to give birth to children; and not one child in a million designed by Him, or appointed by Him, to rule their parents; even so women were not designed by Him, or appointed by Him, to exercise Torah like authority over men, or to lead men in spiritual matters; but for the men to represent Him and to expound upon His word and commandments therein – just like He appointed and gave Adam the responsibility to do.

One likewise, only has to look to Elohim's (God's) design in nature to see that among all species, the male and female genders of those species have different functions and different roles. So it has nothing to do with superiority or inferiority, or with bias, or prejudice, or inequality; but rather has to do with His design and with balance. So that even as some Levites can approach the altar, and other Levites cannot; and as only the High Priest can enter the most holy place, but no other

priests can; and how no Israelites can minister in the sanctuary except those of the Levitical class, even so it is in Elohim's (God's) design concerning the roles of men and women.

That is, men are appointed and specially designed to carry out one type of responsibility, and women appointed and specially designed to carry out a different type of responsibility.

Later in this study we will go into the numerous things that women in the Scriptures are clearly allowed to do within Elohim's (God's) design for them; but first, more on why Elders/Torah teachers in Scripture are always men, and never women.

So we can ask at this point, "Does this pattern from Adam to Moshe (Moses) hold up over time?" Normally, I would just go to the kings from here to expound further; but immediately someone would think that the case for Devorah (Deborah) the judge was being ignored.

So what about the judges? In today's world we hear the word judge and automatically think "somebody who discerns what the law says in a court of law".

However, the judges in the book of judges were not heads of courts or Torah teachers, but military leaders who rendered the judgment (vengeance) of Elohim (God) against the enemies of Israel, and many of them had less than exemplary lives concerning the requirements of Torah. In fact, this was a time of considerable unfaithfulness in Israel, and corruption in leadership.

The book of Judges describes the history and deterioration of Israel after the time of Yehoshua's (Joshua's) death and of the elders who were contemporary with him. It was at this time that Israel, rather than annihilating the inhabitants of Canaan, instead, allowed many of them to live; and the more of them they failed to remove from the land, the more they became ensnared with the false gods of the land, which in turn caused Elohim (God) to provide them with even less ability to remove them from the land.

Ultimately, when Israel would totally give themselves over to the Canaanite gods, Elohim (God) would cause their enemies to overwhelm them and bring them under oppression. After so much oppression, the Israelites would cry out to Elohim (God) for deliverance and Elohim (God) would raise up a deliverer (a "judge") to defeat their enemies and restore peace to the land. Then when that judge would die, Israel's sinfulness would start the cycle all over again; and eventually in due time Elohim (God) would raise up another deliverer (judge) once again.

This cycle of first worshipping Elohim (God) the wrong way, and then eventually embracing the Canaanite gods in place of Elohim (God), and then being turned over to their enemies to be oppressed, and then turning around and crying out for deliverance, and then being given a judge who exacts military vengeance upon their enemies to restore peace in the land for the duration of the judge's life, is a cycle that continued until the time of the kings.

Among these military judges in Israel was Devorah (Deborah), a local prophetess, whom Israel approached while she was sitting under the shade of a Palm tree to ask how to be delivered from Jabin and Sisera who had been harshly oppressing them for twenty years; **Judges 4:1-5**. She responded to their request, not by teaching them something out of a Torah scroll (something that as a non-Levite she would have had no access to), but rather by calling for Barak, who was an Israeli military leader, and prophesying to him by telling him what strategy Elohim (God) had commanded concerning the defeat of Sisera, and how Sisera himself would be killed by a woman.

In all this we see the same situation as with all of the other judges. Israel was oppressed because of its sins, they cried for deliverance, and a deliverer (judge) was raised up (in this case a female military strategist and prophetess) to provide that deliverance. There is no indication here that she taught Torah, or was in a place of eldership over any group of tens, fifties, hundreds, or thousands, led a service, headed a congregation, sat at the city gate, or participated in any priestly functions in

the tabernacle or before the altar.

And even concerning the prophecy we are only providing her benefit of the doubt because when telling Barak the prophecy, she speaks of it in past tense as if she were reminding Barak of a movement of troops to Mt. Tabor that he was already previously aware of. If this is the case, then it is possible that even the prophecy didn't come through her, but perhaps through her father or some other.

However, it is not relevant to this situation at hand due to the simple fact that women in Scripture are clearly allowed to prophesy if so gifted to do so; Devorah (Deborah) **Judges 4:5-9**; Huldah, **II Kings 22:11-20**; Anna, **Luke 2:36-38**; "your sons and daughters will prophesy, **Joel 2:28**; **Acts 2:17,18**; and Phillips 4 daughters; **Acts 21:8,9** etc...

Likewise, because Devorah (Deborah) did tell Barak "in future tense" that a woman would be the one to kill Sisera - only after Barak had asked if she would accompany him to the battlefield, is clearly indicative of a likely gift of prophecy on her part, rather than a mere repetition of what somebody else had said.

But for the sake of argument, let's say that she was a Torah teacher as many have argued. Within the model given above, this would make 0.00016% of the Torah teachers women for every 600,000 adult males in the population; and if the population of adult males had grown by her time, then that percent would be even smaller. This would be the equivalent of 1 woman appointed for every 3,750,000,000 men appointed to be a Torah teachers/leadesr/elders in Elohim's (God's) Kingdom.

Additionally, being that she is the only woman in Scripture to have ever acquired anything even remotely resembling a female candidate for the position of Torah teacher/Elder, this would make the percentages above even smaller in comparison to all of the tens of millions of male Torah teachers who had been born and died from the time B'resheet (Genesis) to this time of the judges.

This is not a good or wise example for laying a theological basis in support of women in the role of Elder or Torah teacher; but none the less, this weak basis is the strongest example anybody can provide in Scripture concerning possible candidates of women in Scripture for that role.

One final point to bring out is that the elders that were appointed to make Torah like judgments in a judicial manner heard people's cases and rendered their decisions at the gates of their respective cities; **D'varim (Deuteronomy) 16:18; 22:15; 25:7; Mishlei (Proverbs) 31:23; Ruth 4:1-11; Yerem'yahu (Jeremiah) 1:15,16; Zechar'yah (Zechariah) 8:16**; but Devorah (Deborah) did not sit at the city gates as an elder who judges Torah matters would, but as one known to be a prophetess who sat in the shade of a palm tree likely located in her front yard and near a road where travelers often passed by.

Moving forward now to the kings, it is men who were ordained to rule Israel as Kings, and who were required to make and keep a copy of the Torah for themselves; **D'varim (Deuteronomy) 17:18-20**.

However, not a single woman was ever appointed by Elohim (God) to rule over Israel as Queen in place of a King, or even as co-regent with a King; and not a single woman commanded to make and keep a copy of the Torah for herself.

Here again, we see this pattern of Adam and Havah (Eve) with the kings being like Adam who was to enforce the laws of Elohim (God) and protect his wife from the voice of the stranger; and Israel being like Havah (Eve) who was to follow the king's command, and trust in the king's protection of her against the influence of foreigners.

Going on to the prophets, all of the major and minor prophets of Scripture (those who prophesied about the future of the nation, and/or called the nation to repentance) were men. It was likewise only men of the Levitical cast who were able to anoint Kings into power; **1 Shemuel (1 Samuel) 9:15,16; 16:3** and who directly rebuked Kings concerning their sins; **2 Shemuel (2 Samuel) 12:7-12**.

So what about the priestly cast – the other pattern of Adam? The Levitical class was also made up entirely of male leaders; **B'midbar (Numbers) 3:40-51**; and it is this class who was ordained specifically by Elohim (God) to teach the Torah to Israel; **D'varim (Deuteronomy) 33:8-10**, to settle all difficult matters of Torah; **D'varim (Deuteronomy) 17:8-13; 21:5**, and who, outside of the King, were the sole possessors of the Torah scrolls at the time; and so Devorah (Deborah) not being part of the priestly/levitical class would not have even had access to a Torah scroll to teach from.

Another pattern that aligns with this pattern is that concerning vows. In **B'midbar (Numbers) 30**, it is stated that the father has the authority to invalidate a vow made by his daughter, and that if he allows it to stand while still living at home, that only her husband, after marrying her, can nullify it.

This alone should make it very clear how the direction of authority flows; for if a woman has no authority to nullify her own vow, but her father and husband do, then how is it that she can exercise authority over somebody else's father, or over somebody else's husband, when she does not even have authority over her own husband or father, or even have authority to nullify her own words?

If she does not have authority to nullify her own words, but the men in her life do; then where is her authority to teach contrary to their words? Is she going to tell them, I know you forbid me to carry out my vow, but I forbid you to tell me what to do?

Then there is the matter of menstrual discharge. People with discharges, including women on their monthly period, were not allowed to attend Temple, the Temple of which the synagogues, and early assemblies of called out ones, were patterned after.

People with discharges were commanded to wait one full week after their discharge was fully cleared up before they could even go to the Temple to present the offering for their purification; **V'yikra (Leviticus) 15:1-33** (Concerning the people); **22:1-7** (Concerning the priests); **2 Corinthians 6:17; Galatians 5:19** (concerning unrestrained / unaddressed ritual impurity among any of His people).

So how is a woman going to lead a congregation in matters of Torah, or even approach a Torah scroll at the Temple/Synagogue/Congregation to read it and teach from it, when two to three weeks out of every month she is unable to attend services, and must depend on her husband for her learning as Elohim's (God's) design in the Garden of Eden clearly intended it to be?; **B'reshheet (Genesis) 2:16,17; 3:1-6; 1 Corinthians 14:34,35; 1 Timothy 2:11-14**.

Then to further compliment this, how is she going to do this after giving birth where she is not able to attend for 41 days (7 days + 33) when a male child is born, or 72 days (8 days + 66) after a female child is born?; **V'yikra (Leviticus) 12:1-8**.

Next we go to the B'rit Chadasha (the New Covenant).

The Master Yeshua Himself stated that He is our "Rabbi"; **Mattit'yahu (Matthew) 23:7,8**.

A rabbi in the first century was specifically a teacher of Torah and would have been among the elders of tens, fifties, hundreds, and thousands appointed by the Levites to assist in teaching Torah at the local level. And a Talmid, which we would call a "disciple" today, was a person who was handpicked by a rabbi, to live with him 24 hours a day, 365 days a year, for the express purpose of

learning how to be, what he, the rabbi, is (i.e. learning to live and teach and believe exactly as their rabbi lived, taught, and believed). The goal and objective was to literally become a carbon copy of the rabbi that they were learning how to become like.

As the tradition went, our Rabbi and Savior Yeshua – the last Adam, likewise handpicked 12 men to be His Talmidim (disciples)*, and taught them how to properly walk out the Torah in their lives so that they could become “just like Him”, and so that they could in turn then teach others the same; as He commanded them, “Go you, and make talmidim (disciples) out of all nations”. It should be made clear however, that only males qualified to become a talmid (disciple).

Additionally, not just any man could be a talmid (disciple) but the rabbi he approached had to accept him as a talmid (disciple); and often required the prospective talmid (disciple) to have an exceptional memory, a passion for the position, the ability to faithfully and accurately follow instructions, and the ability to comprehend and expound upon the text of Scripture. (See “*In the Dust of the Rabbi*” at *You Tube* for a good overview of this).

This position, and the process qualifying people for it, had its origins with Moshe (Moses) in **Shemot (Exodus) 18:19-26**, and after being refined over the centuries came to be what it was in the Master Yeshua’s day, and so not surprisingly mirrored what the Levites, and the elders officially appointed by the Levites, were officially called to do, (less the priestly responsibilities performed at the Temple, and high court functions), that is, to teach the Torah to the people; **D’varim (Deuteronomy) 33:8-10**.

Now, concerning our Savior Yeshua, He Himself at age 30 began His ministry; **Luke 3:23**; **B’midbar (Numbers) 4:46,47**, and was immersed at the beginning of His ministry by His Levitical cousin Yehochanan the Immerser (John the Baptizer); **Luke 1:5-13**. At the time of His death He likewise was examined by the priests, and ordered crucified by the priests as the Scriptures and prophecy required. All in order again, for it was the men of the tribe of Levi who were ordained to present the sacrifices. Yeshua being the ultimate offering for the remission of sin.

In other words, the Master Yeshua, who was of divine origin, King of Israel, and Redeemer of the earth, even as a male, did not usurp, argue with, or attempt to change the order or hierarchy that He in fact, from a divine perspective, had superior authority within. Neither did He attempt to usurp, argue with, or attempt to change the purely male dominated nature of that order. That is, because this order is precisely a reflection of how things are carried out in haShamayim (in Heaven).

He submitted wholly and completely to that order and set an example that we should follow in it; and it is only concerning the things that were out of order that He corrected and repaired.

Within this order, He also appointed an additional 70 talmidim (disciples) in compliment of His core group of 12, duplicating the pattern set forth with Moshe (Moses); **Shemot (Exodus) 24:1,9**.

After our Savior Yeshua was crucified and resurrected, the 12 then in further example of the exodus model proceeded to appoint Elders over minyans (tens) and greater (**KJV**: Bishops and Helps); as well as chief servants (head stewards/Deacons) within those assemblies.

The requirements within these classes of eldership were likewise that they had to be men, as it is written, “They must be the husband of one wife” – not “the wife of one husband”.

This brings us to the next debated issue. The woman Phoebe who was a servant in the assembly at Cenchre; **Romans 16:1,2**. Because of this account it is argued that the office of

Note *: A rabbi had to have a minimum of 10 disciples, but would often pick more so that if any were lost through death or other processes, that he would still have at least 10 remaining so that he would not inadvertently lose his position as rabbi over his minyan.

deacon outlined in **I Timothy 3:8-13** includes women, and that somehow this in turn gives women the authority to teach Torah or lead a congregation, despite the requirement that the deacon be the “husband of one wife” and that their wife be a “woman” of “reverence”; and despite the fact that deacons were appointed, not to teach, but to serve as the manual laborers of the assembly so that the teachers/elders could be free to teach and not be distracted with the serving of tables; **Maaseh (Acts) 6:2**.

The Greek word used in **Romans 16:1,2** for the servant woman Phoebe is the Greek word “dee-ah-konos”; but when the Emissaries (Apostles) first ordained individuals to act as chief servants (Head Stewards) in **Maaseh (Acts) 6:3** they specifically chose 7 “men” and used the Greek word “dee-ah-koneo” to describe the activity/position they would be appointed to perform.

To simplify the following explanation between the different uses of these words we will use the word “supervised servant” for “dee-ah-konos” and “chief servant/generally unsupervised servant activity” for the word “dee-ah-koneo”.

Going back to the appointment of the 7 servants in **Maaseh (Acts) 6**, not only did the Emissaries (Apostles) choose only men, rather than a mixture of men and women, but specifically chose men, who like in the position of bishop in **I Timothy 3:8-13**, and who like in the position of elder in **Shemot (Exodus) 18:21**, were required to be “men of honest report (men of truth)”.

Both of the Greek words for “chief servant/generally unsupervised servant activity” and “supervised servant” are used in **I Timothy 3:8-13**; and both words are used in the Brit Chadasha (New Covenant) to describe servants and acts of service in varying degrees; however, only the Greek word for “chief servant/generally unsupervised servant activity” is used in the two sole instances in the Brit Chadasha (New Covenant) where individuals are specifically being appointed to the “office” of deacon; and in both instances, it is clearly men who are being considered and appointed for that “office” (i.e. choose “7 men” and must be “the husband of one wife” and whose wife must also be “reverent”, not – 7 women or 7 men and women, or the wife of one husband whose husband is also reverent).

This causes the Greek word for “chief servant/generally unsupervised servant activity”, that connects these related events, to be the defining word when referencing an individual who is potentially in the administrative “office” of deacon. However, Phoebe was not referred to as one engaged in “generally unsupervised servant activity” as a “chief servant”, but as a “supervised servant”, which refers specifically to one under somebody else’s authority – somebody who carries out the orders of one in authority over them; whereas the word for “chief servant/generally unsupervised servant activity” describes a servant who has broad discretion on how to carry out an act of servitude and/or assigned responsibilities as a servant, like Joseph in Potipher’s house had.

So indeed, Phoebe as a “supervised servant” fits perfectly into the biblical model described herein which allows for people of any gender to be servant to another in carrying out the commands of others; while at the same time the 7 men appointed by the Emissaries in **Maaseh (Acts) 6** for the office of deacon, and the deacons in **I Timothy 3** who were required to be the “husbands of one wife”, and have “reverent wives” also fit perfectly into the biblical model as those qualified to be chief servants engaged in “generally unsupervised servant activity”, and so able to exercise their will freely in their decision making concerning how to serve and carry out their responsibilities, and how to direct the “supervised servants” under them.

On the same note, because they would also be accountable to the bishop they serve under, they are also referred to as “supervised servant” in this same passage; so that even though they as a chief servant had the freedom to act autonomously (as a generally unsupervised servant) concerning the activities and responsibilities of the “supervised servants” under their direction, they themselves were also accountable to the bishop as a “supervised servant”.

Joseph in the house of Potipher is a precise example of this concept (with the exception of his status as slave) for even as he was a “supervised servant” under Potipher - as the chief servant, he was “a generally unsupervised servant” in that he had wide discretion in how to order the servants under his own supervision to accomplish the required tasks and responsibilities of the house.

Note also, that when a “chief servant” engaged in “generally unsupervised servant activity” is described within the context of an “office” that men are being appointed to, that once again, they, as in the biblical model initiated at the time of the exodus, not only had to be men of honest report (men of truth); but also could not be covetous (greedy for money), and had to be reverent (fearful/respectful of Elohim/God): **Shemot (Exodus) 18:21; I Timothy 3:1-13.**

On a final note, concerning these “chief servants” engaged in “generally unsupervised servant activity”, in order to qualify for their “office” they, as well as bishops, also have to rule their households well, indicating that they are also expected to be “the head” of their household, not the wife; **I Timothy 3:5,12**, thus, another pattern of Adam and Havah (Eve) in the Garden.

So what about prophecies concerning our immediate future? Consider the 144,000. They also are all men, as it is written “They are redeemed from among men”; and they have not been “defiled with women, for they are virgins”; **Revelation 14:3,4.**

Also, what of the men who are part of the first resurrection who will reign over the earth? Of them it is written, “they shall be priests of Yehovah and of His Anointed One, and shall reign with Him a 1,000 years”; **Revelation 20:6.**

As it says also in **Revelation 1:6**, that He “has made us kings and priests to His Elohim (God) and Father”; and again in **Revelation 5:10**, that He has “made us kings and priests to our Elohim (God), and we shall reign over the earth”.

Also, in the Tenach concerning the millennial kingdom, “you shall be named priests of Yehovah”; and “I will also take some of your brothers as Levitical priests”; **Yesh'yahu (Isaiah) 61:6; 66:21** respectively.

Not as queens and as priestesses; but as kings and as priests; and not from our sisters, but from our brothers, and from among men. This precisely matches the biblical model from B'reshet (Genesis) to Revelation and also fits the description of haShamayim (Heaven) where the Father sits on the throne, and where the Son sits at His right hand; and where the 24 male elders of Israel likewise sit and rule with them.

The patterns in Scripture are clear who those in authority over the nation, the priesthood, the synagogues/assemblies, the courts, and the households are to be, and as it is written, “Let every soul submit to the governing authorities, for there is no authority except from Elohim (God), and the authorities that exist are appointed by Elohim (God). Therefore, whoever resists the authority, resists the ordinance of Elohim (God); and those who resist will bring judgment upon themselves”; **Romans 13:1,2.**

As it is written, “Our Father in haShamayim (Heaven), honorable and respectable is Your name, may Your kingdom come, and Your will be done, on earth as it is done in haShamayim (in Heaven)”; **Mattit'yahu (Matthew) 6:9,10.**

Moshe (Moses) was raised in Pharaoh's house and then left his high position to minister to the common people. The Master Yeshua from His Father's house in haShamayim (Heaven) likewise, left His high position to come and minister to mortals.

Moshe (Moses) went to Egypt and then after leaving Egypt led Israel out of their bondage in Egypt.

The Master Yeshua went to Egypt and then after leaving Egypt led us out of our bondage to sin: **Mattit'yahu (Matthew) 2:13-15; 4:17; Romans 3:23-25.**

Moshe (Moses) led the people to a mountain and gave them the Torah. The Master Yeshua led the people to a Mountain and expounded upon the Torah; **Mattit'yahu (Matthew) 5-7.**

Under Moshe (Moses) were 12 chiefs over the tribes and 70 elders, and under them elders over the individual assemblies of tens, fifties, hundreds and thousands; **Shemot (Exodus) 18:19:26; B'midbar (Numbers) 11:16.** The Master Yeshua had 12 Emissaries under Him; **Mattit'yahu (Matthew) 10:1**, and 70 others; **Luke 10:1-17**, and under them were appointed bishops over the assemblies of tens and greater; **I Timothy 3:1-13.**

Moshe (Moses) introduced the national priesthood after the order of Levi; **Shemot (Exodus) 25-31.** The Master Yeshua restored the Melchizedek order of priesthood and integrated it with the Levitical; **Yerem'yahu (Jeremiah) 31:31; Evreem (Hebrews) 8:1-13.**

Moshe (Moses) was a prophet; **D'varim (Deuteronomy) 18:18**, The Master Yeshua was like the prophet Moshe (Moses); **Mattit'yahu (Matthew) 21:11,46**, and the ultimate giver of prophecy; **Revelation 19:10** and on and on the list goes.

Does it make sense that if we are commanded to pray that His will be done on earth as it is done in haShamayim (Heaven), that Elohim (God) would be the one to first establish that prototype on the earth (like in exodus and in other places of the Torah) so that we would know what it looks like; and that when the Master Yeshua came to the earth that He would likewise follow that same prototype in establishing His own government in the B'rit Chadasha? Like in the examples above, that everything Father does in haShamayim (Heaven) is the same way He and His Son are going to do things in the earth before He commands us to do the same?

It was prophesied in Daniel that this is what He would come to the earth to establish; **Yesh'yahu (Isaiah) 2:1-3; 9:6-9.** Do you want to resist the ordinance of Elohim (God)?; **Romans 13:2.**

At the end of this teaching is a chart describing the various offices of "Emissary, Bishop, and Deacon" that can be used to compare the similarities between the Mosaic hierarchy and the one established by the Master Yeshua and His Emissaries (Apostles).

So what is an Apostle/Emissary by definition: He is like a regional manager, and one specifically appointed to be of the twelve; and the requirements for becoming an Apostle were:

1: They had to be a man, for it is written in **Maaseh (Acts) 1:21:**

"Whoever among these men has accompanied us for the whole time that the Savior Yeshua went in and out among us."

2: They had to be a witness of the Savior Yeshua's immersion under the hand of Yehochanan the Immerser (John the Baptizer), and have followed the Savior Yeshua from the time of Yehochanan the Immerser (John the Baptizer), to the time that Yeshua rose from the grave and ascended to the Father; for it is written in **Maaseh (Acts) 1:22:**

"From the time of Yehochanan the Immerser (John the Baptizer), unto that same day that our Savior Yeshua was taken up from us, must one be ordained to be a witness with us of his resurrection."

What is a Bishop:

He is the equivalent of a Chief Elder over groups of fifties, hundreds or thousands, or non-

chief elder over tens, and had to be the husband of one wife, and one who rules his house well; **I Timothy 3:2,5.**

What is a Deacon (dee-ah-konea) – “a generally unsupervised servant/chief servant”:

He is a servant/host/one who cleans tables, mends wounds, prepares and serves food for the body, and who has authority to do so with minimal supervision, etc... Like the bishop, he also must be the husband of one wife, must have a reverent wife, and must also rule his house well; **1Timothy 3:11,12.**

Many do not consider or understand, but Elohim's (God's) commandments serve numerous functions, but among some of the most important functions are one: that they establish His sovereignty, and teach us how to acknowledge and submit to His sovereignty; and two: show us what our weaknesses are.

For example, not to eat unclean things. Why? Because eating forbidden things is precisely a weakness of our fallen nature inherited through our dna from Adam who, likewise, ate what was forbidden.

Or to not have relations outside of marriage. Why? Because that is precisely a weakness of our fallen nature inherited through our dna from Adam and Havah (Eve) who through participation in a forbidden relationship with another god became unfaithful to the true Elohim (God).

So likewise it is concerning the prohibition against women teaching Torah and exercising authority over a man. Why? Because this is precisely the weakness of her fallen nature to want to do through her dna inherited through Havah (Eve), who successfully persuaded Adam away from Elohim's (God's) commandments. As it is written, “you shall desire to control your husband, but he shall be in authority over you”; **B'eresheet (Genesis) 3:16.**

How many households are you aware of where the woman wears the pants in the house? A 150 years ago in our once biblically based conservative nation the answer to that question would have been perhaps 5-10% at most; but today in our very liberalized bible rejecting nation, the answer would very likely be closer to 80-90%; and the view of the churches and synagogues today concerning the role of women within the hierarchy of their assemblies has changed to conform to that cultural expectation.

So here we can look a little at what it means to be content with our lot and position in life.

Women can often, indeed, speak and teach just as well as men. But Elohim's (God's) standard is not determined by knowledge based ability, like Havah's knowledge based self-exaltation over Adam was; but determined by one's ability to obey and submit to those in authority over them - like King David in relation to Saul, and like Yeshua concerning His earthly parents and Levitical priesthood, and concerning Yehochanan (John) who immersed (baptized) Him - despite any knowledge, talent, anointing, or ability they may have.

Knowledge based determination of position is pride based. Submission/hierarchy based determination of position is humility based. And Elohim (God) only exalts the humble.

As can be seen in the Scriptures, only Moshe (Moses), the most humble man in the earth; **B'midbar (Numbers) 12:3**, was able to go to the top of the Mountain to be in Elohim's (God's) presence.

Only King David who refused to lift his hand against a man Elohim (God) had anointed was promised an heir to the throne for all eternity.

Only Joseph who humbled himself, was exalted to be second in power to Pharaoh; and only Yeshua our Savior who humbled Himself by taking on the form of a man, and suffering wrongful execution on our behalf, was exalted to sit at the right hand of the Father.

In other words, the more humble we are, the more Elohim (God) can use us; and the higher the position in hierarchy He is likely to place us.

As the Master Yeshua said, the humble will be exalted, but the proud brought low; and that he who desires to be great must first, be servant of all.

It doesn't matter how much knowledge we have. It doesn't matter how talented we are, or how influential or persuasive, or wealthy, or attractive we are. If we do not humble ourselves and submit to the hierarchy, as ordained by Elohim (God), despite any abilities, knowledge, or talent we perceive ourselves as having, then we are nothing, and incapable of pleasing Him and of carrying out His perfect will for us.

But if we fail or refuse to humble ourself, can He still use us? Absolutely.

Even as He used pagans like Pharaoh, and Nebuchednezzar, and King Cyrus among others to bring about His purpose, and used a lawless church to distribute the word of Elohim (God) throughout the earth, and used unbelieving Judaism to preserve the old testament, and Babylonians, and Philistines to oppress us when we had forsaken Him for other gods, and used sinful men like King Herod or the pagan king Ahaseurus to respectively restore our Temple and preserve our people when we repented, and used worldly families and organizations like the Rothchilds and United Nations to restore us as a nation in the Promised land in 1948 after approximately 1900 years of dispersion – even so, He can use us.

So in like manner He can also use non-humble believers like Judah Iscariot to cast out demons, spread the gospel, and work miracles. But as it is written, what good is it if after " I have preached others, I myself am cast away?"; **I Corinthians 9:27.**

What good is it if we say, "Master, Master, have we not prophesied in your name, cast out demons in your name, and done many miraculous things in your name", but He says to us, "Depart from Me, I never knew you, you violators of Torah."?; **Mattit'yahu (Matthew) 7:21-23.** It does no good at all.

It is not about knowledge, or talent, or stature; it is about our ability and commitment to submit to the sovereign design and authority of His Kingship and domain. The authority of Elohim (God) is not represented by Havah (Eve), but by Adam; and the tree of knowledge is precisely what Havah (Eve) was drawn to partake of contrary to the commandment of Elohim (God) given to her through Adam – her Torah teacher. It is likewise precisely through this newly acquired knowledge that she was able to successfully lead Adam – her Torah teacher, astray, concerning his own responsibilities regarding Elohim's (God's) commandments.

It was precisely because she chose the pursuit of knowledge and self exaltation over obedience and submission to the commandment of Elohim (God) that she went astray, and precisely because Adam chose to give in to his wife's persuasion away from the commandment, rather than assert his authority by correcting and protecting her, that he himself also went astray.

And it is precisely because women continue to partake of this "Serpent" knowledge presented in Colleges and Universities that they have gained, and continue to gain, power and authority over men today.

It is not about ability or talent or equal rights; but about the ability and commitment to follow instructions and submit to Elohim's (God's) sovereign authority and design.

Even as clearly ordained from the beginning, it was designed for the elder to be in authority over the younger, to lead the younger, and to instruct the younger. Adam was formed first, not Havah (Eve). Even as the children are not to exercise authority over, to lead, or to instruct their parents; and as we are not to rule in place of, instruct in place of, or lead in place of, Elohim (God); for He is the highest authority, and it is to His design and hierarchy and sovereign domain and Kingship that we are to submit. And when we choose to do this, relationships prosper, and Elohim (God), rather than man, is exalted.

So as we are instructed to pray “Father, your will be done on earth even as done in Heaven”. May it be so even with us.

So you may ask, what can a woman do then? I would suggest anything that the men identified above were not specifically appointed to do. But to lead the nation, the congregation, or the community in court matters, priestly matters, or in matters of Torah? This is ordained specifically for men to do; because as the Scriptures plainly state: Adam was formed first, then Havah; and Adam was not deceived by the serpent’s twisting of Elohim’s (God’s) command, but the woman being deceived by the serpent is the one who brought violation of Torah into the Earth; and the man in turn was persuaded by her influence to depart from that same commandment.

So can women of Elohim (God) be great? Of course. Consider Ruth the Moabite who after converting became the grandmother of King David; and Hadassah (Esther) who through virtue and fear of Elohim (God) was taken from the harem of a Persian king and made Queen - made the most influential woman in Persia, and used mightily by Elohim (God) through her humble prayers, humility, and fasting to deliver our people from certain destruction.

Can women of Elohim (God) have significant influence in non-doctrinal affairs? Absolutely.

Consider Devorah (Deborah) who prophesied of Israel’s deliverance from Sisera’s oppression and who was pivotal in bringing peace to the Land of Israel as a result for 40 years; and Miriam (Mary) who through her virtuous conduct was chosen by Elohim (God) to change the course of history by allowing the Savior Yeshua to pass into the world through her womb. You also have Elisheva (Elizabeth) whose like faithfulness to Elohim’s (God’s) commandments allowed her to bring Yehochanan the Immerser into the world who paved the way for the Master Yeshua’s ministry; and Sarah who through her virtuous conduct gave birth to a forefather of our faith and nation; among many other examples.

Can women of Elohim (God) prophesy? All the national prophets, both major and minor, were men; but concerning local prophecies relating to the immediate generation women were able to prophesy at various times at a personal level like Devorah (Deborah) did with Barak concerning the forthcoming battle; **Judges 4:4-9**, and like Huldah did with King Yosiah (Josiah); **II Kings (II Melekim) 22:8-14**, and like Anna did concerning Yeshua; **Luke 2:36-38**..

Can women of Elohim (God) be a great partner with their husbands in telling people about the Master Yeshua and what He did for us? Yes, like in the case of Aquila and Priscilla where a man of Torah (Apollos) who was only familiar with our Savior Yeshua through Yehochanan’s (John’s) ministry, had all that the Master Yeshua did explained to him in greater detail by them in private, and as a couple; **Maaseh (Acts) 18:24-28**.

Can women of Elohim (God) be reliable witnesses? Yes. Like the two Miriam’s (Mary’s) who were given the privilege of being the first to witness Yeshua’s resurrection.

Can women of Elohim (God) be part of the Master Yeshua’s inner circle outside of Torah leadership/teaching positions? Yes. Miriam (Mary), Martha, Shalome were all faithful followers of the Master Yeshua, and part of His inner circle.

Can women of Elohim (God) be chosen to do great things among His people? Yes. Sarah, Hadassah (Esther), Devorah (Deborah), Elishevah, Miriam (Mary) were all used in miraculous ways among numerous others. They especially were used often to bring great men into the world through childbirth (Isaac, Jacob, King David, Samuel, the Master Yeshua, Yehochanan the Immerser/John the Baptizer, etc...); or concerning great deliverances of Israel from annihilation (Hadassah, Shiphra and Puah, and Moshe's (Moses') mother, etc...); **Book of Esther, Shemot (Exodus) 1:15, 2:1-10** respectively.

Can women of Elohim (God) lead dance and worship: Yes (at least concerning other women); for Miriam (Moshe's/Moses' sister) led the women in dance; **Shemot (Exodus) 15:20**.

Can women of Elohim (God) teach younger women? Yes, to teach them how to be good mothers and house wives. **Titus 2:3-5; I Timothy 5:14**; as well as in matters outside of Torah related to community living, for example like concerning investing, sewing, canning, farming, teaching language, grammar, spelling, or running a business, etc...**Proverbs 31:10-31**.

Can a woman of Elohim (God) be a helper and administrative assistant to leaders? Yes. This in fact is their main calling. **Mishlei (Proverbs) 31** is another example of this of how she watches over the family while her husband is at the gates of the city rendering legal decisions on behalf of the people; **Mishlei (Proverbs) 31:23**. **I Timothy 3:4,5,12** also states that even though the man is head of the house, the mother has the main responsibility of ensuring that it is ran smoothly in his absence; **I Timothy 5:14; Mishlei (Proverbs) 31**.

But none of these women were Torah teachers, heads of synagogues/congregations, ministers at the Temple/mishkan, national prophets, etc...You see, the Scriptures are replete with examples of great Torah leaders among the royal and priestly class (Abraham/Avraham, Yit'zak/Isaac, Yaaqov/Jacob, Moshe/Moses, the whole Levitical class, Shlomo/Solomon) and among the rabbinical class (Elders over tens, fifties, hundreds and thousands); and concerning women, the Scriptures are replete with examples of faithful mothers, widows, and housewives who brought great men into the world through often miraculous child birth, or through intercessory prayer and fasting, or through protecting their children from murderous tyrants like Pharaoh, and Herod the Great.

So let us humble ourselves and conduct ourselves in humility and in gratitude towards our Sovereign Creator by acknowledging and submitting wholly and completely to His design and Kingship over this earth with contentment of circumstance and obedience of heart. For in doing this, we can truly begin to comprehend in truth what it means to do on earth as done in Heaven, and to be positive and successful instruments in His hands to that effect.

Amein, and Amein.

See the next two pages for the charts...

**Copyright 2/26/2005 by the Torah and Testimony Revealed Ministry
12/21/2016 Jews For Yeshua Edition**

I Shall Make You a Kingdom of Priests

The King's Court

Yeshua, Moshe (Moses), David, or other King
Appointed by Elohim (God) to Lead the Nation

The Supreme Court

V'yikra 10:11; D'varim 17:8-13; 21:5; 33:10

The Priestly Class Made up of Levites Appointed by Elohim (God) by Birthright from Father to Son to Remit the Sins of the People, Rebuke the people (Prophets), Anoint Kings, Teach Torah, and Settle the Most Difficult Matters of Torah.

The Appellate Court

B'midbar 11:16; D'varim 17:9

The Sanhedrin Originally Made up of the 12 Tribal Chiefs (the Core Members/Officers) and 70 Elders under them.

The Lower Courts

Shemot 18:20-27

The Approximate 600 Elders/Magistrates over Thousands Nominated by Men, Appointed by the Levites

The Approximate 6000 Elders/Magistrates over Hundreds Nominated by Men, Appointed by the Levites

The Approximate 12,000 Elders/Magistrates over Fifties Nominated by Men and Appointed by the Levites

The Approximate 60,000 Elders/Magistrates over Tens (The Minyans) Nominated by Men, Appointed by the Levites

The Royal and Priestly Casts, and Sanhedrin

The Royal and Priestly Casts, and Sanhedrin

The Rabbinical Class

The Rabbinical Class

Shemot = Exodus; V'yikra = Leviticus; B'midbar = Numbers; D'varim = Deuteronomy

Copyright 2/26/2005 by the Torah and Testimony Revealed Ministry
8/22/2016 Jews For Yeshua Edition

Layer 1
National Hierarchy of Ordination and Responsibility
(In Authority over all Assemblies)

The Priestly Class	Brit Chadasha Model Positions 1-4 (I Corinthians 12:28)	Torah Equivalent	The Priestly Class
	The Master Yeshua (Chief Emissary of Elohim/God, Prophet, Teacher, and Miracle Worker)	Moses, Aaron and Kings (Chief Emissaries of Elohim/God, and Levites)	
	1st Rank: Emissaries (Apostles) who are also national prophets and teachers	The 12 Chiefs	
	2nd Rank: Emissaries (Apostles) who are also national prophets, but not teachers		
	3rd Rank: Emissaries (Apostles) who are also teachers, but not national prophets		
4th Rank: Workers of Miracles The 70 sent to heal the sick and cast out demons	The 70 Elders		

Layer 2
Local Authority (KJV: governments)
(In Authority over Assemblies at Local Level)

The Rabbinical Class	Brit Chadasha Model Positions 5-10 (I Corinthians 12:28)	Torah Equivalent	The Rabbinical Class
	5th Rank: Bishops - Chief Elders <i>I Timothy 3:1-7</i>	Elders over thousands (that is, 1000 and more), Elders over hundreds (that is, 100 to 999), and Elders over fifties (that is, 50 to 99)	
	6th Rank: Advisors/Counselors – other Elders (KJV: Helps)	Elders over tens (that is, of 10 to 49 people)	
Servant Class	7th Rank: Deacons <i>I Timothy 3:8-13</i>	The chief male servant within each minyan and above	Servant Class
	8th Rank: Local Prophets <i>I Corinthians 14:5</i>	Men, as well as women like Devorah (Deborah) and Huldah who prophesy locally and contemporarily	
	9th Rank: Gift of healing (The Scriptures do not precisely rank this above tongues, but clearly many more were reached in the early assembly through healing than through tongues); <i>I Corinthians 12:28.</i>	Those with ability to correctly diagnose and treat various ailments within the minyan, tribe or community, naturally or supernaturally	
	10th Rank: Gift of speaking and/or interpreting a foreign language <i>I Corinthians 14:5</i>	The speakers/interpreters of foreign languages who communicated between the mixed multitude and native Israeli speakers	

Ranks 7-10 would only allow males as the **chief** deacons, healers, and interpreters; but **unlike** ranks 1-6 which can only be held by men, **ranks 7-10** also allow women to serve as prophetesses, as servants under a deacon/chief servant, as healers, and as interpreters if serving under the authority of the **chief** male leaders within those ranks (ranks 7-10)

NOTES