



Articles and Sermons :: Women in the Church by Margaret Fell (Fox)

Women in the Church by Margaret Fell (Fox) - posted by StarofG0D (), on: 2011/4/12 16:37

Women Justified, Proved, and Allowed of by the Scriptures,
All Such as Speak by the Spirit and Power of the Lord Jesus.

And how Women Were the First that Preached the Tidings of the Resurrection of Jesus, and Were Sent by Christ's own Command, before He Ascended to the father.

John 20. 17

At the time of these writings, Margaret retained the name of her deceased first husband, Judge Fell. Three years after writing the below letters, which was eleven years after her first husband had died, Margaret Fell married George Fox to become Margaret Fox; their marriage was by command from the Lord Jesus to George Fox. She had already established herself as the Mother of the Church, as Fox was acknowledged as the Father and founder of the society. She spent a total of ten years in prison from several imprisonments for having worship meetings in her home and for her refusal at trials to swear by taking any oath.

by Margaret Fell -

Whereas it has been an objection in the minds of many, and several times has been objected by the clergy, or ministers and others, against women's speaking in the Church; and so consequently may be taken, that they are condemned for meddling in the things of God. The ground of which objection is taken from the apostle's words, which he wrote in his first Epistle to the Corinthians, 1 Cor 14:34-5. And also what he wrote to Timothy, 1 Tim 2: 11-12. But how far they wrong the apostle's intentions in these scriptures, we shall show clearly when we come to them in their course and order. But first let me lay down how God himself has manifested his will and mind concerning women, and unto women.

And first, when God created man in his own image, in the image of God created he them, male and female; and God blessed them, and God said unto them, be fruitful and multiply: And God said, behold, I have given you of every herb, Gen 1:27-29. Here God joins them together in his own image, and makes no such distinctions and differences as men do; for though they are weak, he is strong; and as he said to the apostle, his grace is sufficient, and his strength is made manifest in weakness, 2 Cor 12:9. Such has the Lord chosen, even the weak things of the world, to confound the things which are mighty; and things which are despised, has God chosen, to bring to naught things that are, 1 Cor:1-27-8. God has put no such difference between the male and female, as men would make.

It is true, the serpent, which was more subtle than any other beast of the field, came to the woman with his temptations, and with a lie; his subtlety discerning her to be the weaker vessel, or more inclinable to listen to him, when he said, 'If you eat, your eyes shall be opened;' and the woman saw, that the fruit was good to make one wise. There the temptation got into her, and she did eat, and gave to her husband, and he did eat also; and so they were both tempted into the transgression and disobedience; and therefore God said unto Adam, (who hid himself when he heard his voice) 'have you eaten of the tree, which I commanded you that you should not eat?' And Adam said, 'the woman which you gave me, she gave me of the tree, and I did eat.' And the Lord said unto the woman, 'what is this that you have done.' And the woman said, 'the serpent beguiled me, and I did eat.' Here the woman spoke the truth to the Lord. See what the Lord said, after he had pronounced sentence on the serpent, I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel, Gen 3:15.

Let this word of the Lord, which was from the beginning, stop the mouths of all that oppose women's speaking in the power of the Lord; for he has put enmity between the woman and the serpent; and if the seed of the woman speaks not, the seed of the serpent speaks; for God has put enmity between the two seeds; and it is manifest, that those who speak against the woman and her seed's speaking, speak out of the envy of the old serpent's seed. And God has fulfilled his word and his promise, when the fullness of time had come, he sent forth his son, made of a woman, made under the Law, that we might receive the adoption of sons, Gal 4:4-5.

Moreover, the Lord is pleased, when he mentions his Church, to call her by the name of woman, by his prophets, saying, I have called you as a woman forsaken, and grieved in spirit, and as a wife of youth, Isa 54:6. Again, how long will you go about, you back-sliding daughter? For the Lord has created a new thing in the earth, a woman shall compass

a man, Jer 31:22. And David, when he was speaking of Christ and his Church, he said, the King's daughter is all glorious within, her clothing is of wrought gold, she shall be brought unto the King; with gladness and rejoicing shall they be brought; they shall enter into the King's palace, Psalms 45.

And also King Solomon in his song, where he speaks of Christ and his Church, where she is complaining and calling for Christ, he said, If you know not, O you fairest among women, go your way by the footsteps of the flock, Song 1:8, and 5:9. And John, when he saw the wonder that was in heaven, he saw a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and there appeared another wonder in heaven, a great red dragon stood ready to devour her child. Rev 12:1-3. Here appears the envy of the dragon.

Thus much may prove, that the Church of Christ is represented as a woman; and those that speak against this woman's speaking, speak against the Church of Christ, and the seed of the woman, which seed is Christ; that is to say, those that speak against the power of the Lord, and the spirit of the Lord speaking in a woman, simply by reason of her sex, or because she is a woman, not regarding the seed, and spirit, and power that speaks in her; such speak against Christ and his Church, and are of the seed of the serpent, wherein lodges enmity. As God the father made no such difference in the first creation, nor ever since between the male and the female, but always out of his mercy and loving-kindness, had regard unto the weak. So also his son, Christ Jesus, confirms the same thing; when the Pharisees came to him, and asked him, if it were lawful for a man to put away his wife? He answered and said unto them, 'Have you not read, that he that made them in the beginning, made them male and female; and said, for this cause shall a man leave father and mother, and shall cleave unto his wife, and they two shall be one flesh; wherefore they are no more two, but one flesh? What therefore God has joined together, let no man put asunder.' Mat 19:4-6.

Again, Christ Jesus, when he came to the city of Samaria, where Jacob's well was, where the woman of Samaria was, you may read in John 4. How he was pleased to preach the everlasting gospel to her; and when the woman said unto him, 'I know that when the Messiah comes, (which is called Christ) , when he comes, he will tell us all things.' Jesus said unto her, 'I that speak unto you am He.' Also he said unto Martha, when she said, she knew that her brother should rise again in the last day. Jesus said unto her, 'I am the Resurrection and the Life; He that believes on me, though he were dead, yet should he live; and whosoever lives and believes, shall never die. Believe you this?' she answered, 'yes, Lord, I believe you are the Christ, the son of God.' Here she manifested her true and saving faith, which few at that day believed so on him. John 11:24-7.

Also that woman, that came unto Jesus with an alabaster box of very precious ointment, and poured it on his head as he sat at food; it is manifest that this woman knew more of the secret power and wisdom of God, than his disciples did, who were filled with indignation against her; and therefore Jesus said, 'why do you trouble the woman, for she has wrought a good work upon me? Verily, I say unto you, wherever this gospel shall be preached in the whole world, there shall also this that this woman has done, be told for a memorial of her,' Mat 26:6-13 and Mark 14:3-9. Luke said farther, she was a sinner, and that she stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hair of her head, and kissed his feet, and anointed them with ointment. And when Jesus saw the heart of the Pharisee that had invited him to his house, he took occasion to speak unto Simon, as you may read in Luke 7; and he turned to the woman, and said, 'Simon, see you this woman? you gave me no water to my feet; but she has washed my feet with tears, and wiped them with the hair of her head. You gave me no kiss; but this woman, since I came in, has not ceased to kiss my feet. My head with oil you did not anoint; but this woman has anointed my feet with ointment: wherefore I say unto you, her sins, which are many, are forgiven her; for she has loved much.' Luke 7:44-47.

Also, there was many women which followed Jesus from Galilee, ministering unto him, and stood afar off when he was crucified, Mat 27:55-56, Mark 15:40-41, yes even the women of Jerusalem wept for him, insomuch that he said unto them, 'weep not for me, you daughters of Jerusalem; but weep for yourselves, and for your children.' Luke 23:28.

And certain women which had been healed of Evil spirits and Infirmities, Mary Magdalene, and Joanna the wife of Chuza, Herod's steward's wife; and many others which ministered unto him of their substance. Luke 8:2-3.

Thus we see that Jesus owned the love and grace that appeared in women, and did not despise it; and by what is recorded in the scriptures, he received as much love, kindness, compassion, and tender dealing towards him from women, as he did from any others, both in his lifetime, and also after they had exercised their cruelty upon him; for Mary Magdalene, and Mary the mother of James, beheld where he was laid; And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might anoint him: And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun; and they said among themselves, 'who shall roll us away the stone from the door of the sepulcher?' And when they looked the stone

was rolled away, for it was very great, Mark 16:1-4, Luke 24:1-2, and they went down into the sepulcher, and as Matthew said, the angel rolled away the stone, and he said unto the women, 'fear not, I know whom you seek, Jesus which was crucified: he is not here, he is risen.' Mat 28:1-6. Now Luke said thus, that there stood two men by them in shining apparel, and as they were perplexed and afraid, the men said unto them, 'he is not here, remember how he said unto you when he was in Galilee, that the son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again;' and they remembered his words, and returned from the sepulcher, and told all these things to the Eleven, and to all the rest. Luke 24:1-10

It was Mary Magdalene, and Joanna, and Mary the mother of James, and the other women that were with them, which told these things to the apostles, and their words seemed unto them as idle tales, and they believed them not. Mark this, you despisers of the weakness of women, and look upon yourselves to be so wise: but Christ Jesus does not so; for he makes use of the weak: for when he met the women after he was risen, he said unto them, 'All hail!' And they came and held him by the feet, and worshipped him; then said Jesus unto them, 'be not afraid, go tell my brethren that they go into Galilee, and there they shall see me.' Mat 28:9-10, Mark 16:9. And John said, when Mary was weeping at the sepulcher, that Jesus said unto her: 'Woman, why do you weep? What do you seek?' And when she supposed him to be the gardner, Jesus said unto her, 'Mary;' she turned herself, and said unto him, 'Rabbi,' which is to say, Master; Jesus said unto her, 'touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.' John 20:16-7.

Mark this, you that despise and oppose the message of the Lord God that he sends by women; what had become of the redemption of the whole body of mankind, if they had not cause to believe the message that the Lord Jesus sent by these women, of and concerning his resurrection? And if these women had not thus, out of their tenderness, and bowels of love, who had received mercy, and grace, and forgiveness of sins, and virtue, and healing from him; which many men also had received the like, if their hearts had not been so united and knit unto him in love, that they could not depart as the men did; but sat watching, and waiting, and weeping about the sepulcher until the time of his resurrection, and so were ready to carry his message, as is manifested, else how should his Disciples have known, who were not there?

Oh! blessed and glorified be the glorious Lord; for this may all the whole body of mankind say, though the wisdom of man that never knew God, is always ready to except against the weak; but the weakness of God is stronger than men, and the foolishness of God is wiser than men. 1 Cor 1:25.

And in Acts 18:24-26, you may read how Aquilla, and Priscilla, took unto them Apollos, and expounded unto him the way of God more perfectly, who was an eloquent man, and mighty in the scriptures; yet we do not read that he despised what Priscilla said, because she was a woman, as many now do.

And now to the apostle's words, which is the ground of the great objection against women speaking. And first, 1 Cor 14. Let the reader seriously peruse that chapter, and see the end and drift of the apostle in speaking these words: for the apostle is there exhorting the Corinthians unto love, and to desire spiritual gifts, and not to speak in an unknown tongue; and not to be children in understanding, although be children in malice; but in understanding to be men. And that the spirits of the prophets, should be subject to the prophets; for God is not the author of confusion, but of peace. And then he said, 'Let your women keep silence in the Church.'

Where it does plainly appear, that the women, as well as some others that were among them, were in confusion. For he said, 'How is it brethren? When you come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation? Let all things be done to edifying.' Here is no edifying, but confusion speaking together: therefore he said, 'If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and let one interpret: but if there be no interpreter, let him keep silence in the Church.' Here the man is commanded to keep silence, as well as the woman, when in confusion and out of order.

But the apostle said farther, they are commanded to be in obedience, as also said the Law; and if they will learn anything, let them ask their husbands at home; for it is a shame for a woman, to speak in the Church.

Here the apostle clearly manifests his intent; for he speaks of women that were under the Law,* and in that transgression as Eve was, and such as were to learn, and not to speak publicly, but they must first ask their husbands at home; and it was a shame for such to speak in the Church. And it appears clearly, that such women were speaking among the Corinthians, by the apostles exhorting them from malice and strife and confusion; and he preaches the Law unto them, and he said, 'in the Law it is written, with men of other tongues, and other lips, will I speak unto this people.' 14:21

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And what is all this to women speaking? That have the everlasting gospel to preach, and upon whom the promise of the Lord is fulfilled, and his spirit poured upon them according to his word, Acts 2:16-18. And if the apostle would have stopped such as had the Spirit of the Lord poured upon them, why did he say just before, 'If anything be revealed to another that sits by, let the first hold his peace, and you may all one by one?' Here he did not say, that such women should not prophesy as had the Revelation and spirit of God poured upon them; but their women that were under the Law, and in the transgression, and were in strife, confusion and malice; for if he had stopped women praying or prophesying, why does he say, 'Every man praying or prophesying, having his head covered, dishonors his head; but every woman that prays or with her head uncovered dishonors her head? Judge in yourselves; is it comely that a woman pray or prophesy uncovered? For the woman is not without the man, neither is the man without the woman in the Lord,' 1 Cor 11:3-4, 11:11-13

Also that other scripture, in 1 Tim. 2:9-13. Where he is exhorting that prayer and supplication be made every where, lifting up holy hands without wrath and doubting; he said in the like manner also, that women 'must adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearl, or costly array.' He said, 'Let women learn in silence with all subjection; but I allow not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve; and Adam was not deceived; but the woman being deceived was in the transgression.'

Here the apostle speaks particularly to a woman in relation to her husband, to be in subjection to him, and not to teach, nor usurp authority over him, and therefore he mentions Adam and Eve. But let it be strained to the utmost, as the opposers of women speaking would have it, that is, that they should not preach nor speak in the Church, of which there is nothing here. Yet the apostle is speaking to such as he is teaching to wear their apparel, what to wear, and what not to wear; such as had not come to wear modest apparel, and such as had not come to shamefacedness and sobriety; but he was exhorting them from broidered hair, gold, and pearls, and costly array; and such are not to usurp authority over the man, but to learn in silence with all subjection, as it becomes women professing godliness with good works.

And what is all this to those who have the power and spirit of the Lord Jesus poured upon them, and have the message of the Lord Jesus given unto them? Must not they speak the word of the Lord, because of these indecent and irreverent women, that the apostle speaks of, and to, in these two scriptures? How the men of this generation are blinded, who bring these scriptures, and pervert the apostles words, and corrupt his intent in speaking of them? By these scriptures they endeavor to stop the message and word of the Lord God in women, by condemning and despising of them. If the apostle would have had women speaking stopped, and did not allow of them; why did he entreat his true yokefellow to help those women who labored with him in the gospel? Phil. 4:3. And why did the apostles join together in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren, Acts 1:14, if they had not allowed, and had union and fellowship with the spirit of God, wherever it was revealed, in women as well as others? But all this opposing, and arguing of women speaking, has risen out of the bottomless pit, and spirit of darkness, that has spoken for these many hundred years together in this night of apostasy, since the Revelation have ceased and been hidden. So that spirit has limited and bound all up within its bond and compass; and so would allow none to speak; but such as that spirit of darkness approved of, man or woman.

So here has been the misery of these last ages past, in the time of the reign of the beast, that John saw when he stood upon the sand of the sea, rising out of the sea, and out of the earth, having seven heads and ten horns, Rev. 13. In this great city of Babylon, which is the woman that has sat so long upon the scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And this woman has been arrayed and decked with gold, and pearls, and precious stones; and she has had a golden cup in her hand, full of abominations; and has made all nations drunk with the cup of her fornication; and all the world has wondered after the beast, and has worshipped the dragon that gave power to the beast; and this woman has been drunk with the blood of the saints, and with the blood of the martyrs of Jesus. This has been the woman, that has been speaking, and usurping authority for many hundred years together. Let the times and ages past testify how many have been murdered and slain, in ages and generations past; every religion and profession, (as it has been called), killing and murdering one another, that would not join one with another. Thus the spirit of truth, and the power of the Lord Jesus Christ, has been quite lost among those who have done this. This mother of harlots has sat as a queen, and said, she should see no sorrow. But though her days have been long, even many hundred of years; for there was power given unto the beast to continue forty and two months, and to make war with the saints, and to overcome them. All that have dwelt upon the earth have worshipped him, whose names are not written in the book of the Life of the Lamb, slain from the foundation of the world.

But blessed be the Lord, his time is over, which was above twelve hundred years, and the darkness is past, and the night of apostasy draws to an end, and the true light now shines, the morning light, the bright morning star, the Root and Offspring of David, he is risen, he is risen, glory to the highest for evermore; and the joy of the morning is come, and the bride, the Lamb's wife, is making herself ready, as a bride that is adorning for her husband; and to her is granted, that she shall be arrayed in fine linen, clean and white; and the fine linen is the righteousness of the saints; the Holy Jerusalem is descending out of heaven from God, having the glory of God; and her light is like jasper, clear as crystal.

And this is that free woman, that all the children of the promise are born of; not the children of the bond-woman, which is Hagar, which genders to strife and to bondage, and which answers to Jerusalem, which is in bondage with her children; but this is the Jerusalem which is free, which is the mother of us all. And so this bond-woman and her children, that are born after the flesh, have persecuted those who are born after the spirit, even until now. But now the bond-woman and her seed is to be cast out, who have been kept so long in bondage and in slavery, and under limits; this bond-woman and her brood is to be cast out, and our holy city, the New Jerusalem, is coming down from heaven, and her light will shine throughout the whole earth, even as a jasper, clear as crystal, which brings freedom and liberty, and perfect redemption to her whole seed; and this is that woman and image of the eternal God, that God has owned, and does own, and will own for evermore.

More might be added to this purpose, both out of the Old Testament and New, where it is evident that God made no difference, but gave his good spirit, as it pleased him, both to man and woman, as Deborah, Huldah, Sarah. The Lord calls by his prophet Isaiah, 'hearken unto me, you that follow after righteousness, you that seek the Lord; look unto the rock from whence you were hewn, and to the hole of the pit from whence you were dug; look unto Abraham your father, and to Sarah that bore you; for the Lord will comfort Zion.' Isa. 51:1-3. Anna the prophetess, who was a widow of fourscore and four years of age, which departed not from the temple, but served God with fastings and prayers night and day; she coming in at that instant, (when old Simeon took the child Jesus in his arms), and she gave thanks unto the Lord, and spoke of him to all them who looked for Redemption in Jerusalem, Luke 2:36-38. And Phillip the Evangelist, into whose house the apostle Paul entered, who was one of the seven, Acts 6:3-5. He had four daughters which were virgins, who prophesied. Acts 21:8-9.

So let this serve to stop that opposing spirit that would limit the power and spirit of the Lord Jesus, whose spirit is poured upon all flesh, both sons and daughters, now in his resurrection; and since that the Lord God in the creation, when he made man in his own image, he made them male and female; and since that Christ Jesus, as the apostle said, was made of a woman, and the power of the highest overshadowed her, and the holy ghost came upon her, and the holy thing that was born of her, was called the son of God. When he was upon the earth, he manifested his love, and his will, and his mind, both to the woman of Samaria, and Martha, and Mary her sister, and several others, as has been shown; and after his resurrection also, manifested himself unto them first of all, even before he ascended unto his father. Now when Jesus was risen, the first day of the week, he appeared first unto Mary Magdalene, Mark 16:9. Thus the Lord Jesus has manifested himself and his power, without respect of persons; and so let all mouths be stopped that would limit him, whose power and spirit is infinite, who is pouring it upon all flesh.

And thus much in answer to these two scriptures, which have been made such a stumbling-block, that the ministers of darkness have made such a mountain of; but the Lord is removing all this, and taking it out of the way.

Further from George Fox's Journal:

We met with much opposition from some, who had set themselves against women's meetings; which I was moved of the Lord to recommend to Friends, for the benefit of the Church of Christ. 'So that faithful women, called to the belief of the truth, made partakers of the same precious faith, and heirs of the same everlasting gospel of life and salvation as the men are, might in like manner come into the possession and practice of the gospel order. There they can be help mates to the men in the restoration, in the service of truth, and in the affairs of the Church, as they are outwardly in civil or temporal things. So that all the family of God, women as well as men, might know, possess, perform, and discharge their offices and services in the house of God. In this way the poor might be the better taken care of; the younger sort instructed, informed, and taught in the way of God; the loose and disorderly reproofed and admonished in the fear of the Lord; the cleanness of persons proposing marriage, more closely and strictly enquired into in the wisdom of God; and all the members of the spiritual body the Church might watch over and be helpful to each other in love.' After these opposers had run into much contention and wrangling, the power of the Lord struck down one of the chief of them, Coleman, so that his spirit sunk, and he came to be sensible of the evil he had done, in opposing God's heavenly power. He confessed his error be

fore Friends and afterwards wrote a paper of condemnation, in which he declared, 'That he willfully opposed (although I often warned him to take heed), until the fire of the Lord did burn within him, and he saw the angel of the Lord with his sword drawn in his hand, ready to cut him off.'

{I told him if he felt forgiveness from the Lord, whom he had opposed in his power and his people's possession of it, I also freely forgave him. Then he came to me and offered his service to me in assisting with the establishment of the women's meetings, but I told him to wait until he felt a remission by the Lord's power, for the Lord had no need of him in his then condition he was in.

We had a blessed meeting there as the women's meeting was established; in the blessed power of God all the heirs of it did take possession of the gospel and its order.

But Coleman and others, when they were opposing the women's meetings, asked me if it was not the command of God that a man must rule over his wife, and therefore he would rule over her; and did not the Apostle say, "I permit not a woman to teach;" so where did we read of women elders and women disciples? He also said that it was an abuse to the elders to set up a women's meeting.

I told those who he and the others were only elders in the fall, ruling over their wives in the fall; but they must not rule over widows, young unmarried women, and other men's wives. I showed him that Dorcas was a disciple and the Apostle commanded that the elder women should be teachers of good things to the younger women. Though the Apostle had said, "I permit not a woman to teach or usurp authority over the man, as the law also says, for Eve was the first transgressor," and such teachings as Eve teaching her husband usurped authority over the man, which is forbidden; but, the Apostle also said that daughters and handmaidens should prophesy, which they did, both in the times of the law and gospel. Man and woman had been help mates before they fell from the image of God with righteousness and holiness, and so they are to again be help mates through the restoration of man and woman by Christ Jesus. I said that his ruling over his wife and his eldership was still in the fall, for he was still in the transgression; and he was not an elder in the image of God, or its righteousness and holiness, as was before the transgression; but that after a man and woman have been restored to the image of God, they are again help mates in the dominion of all that God had made.}

Re: Women in the Church by Margaret Fell (Fox), on: 2011/4/12 17:37

Hi Sis! You know, it took me years to understand what GOD meant by the Gentiles "provoking Israel to jealousy". It's still being worked out in my understanding, but what He has used to explain this to me, was the role of a woman - that the role of the gentiles is the same role of the woman.

As the article said, He showed how Mary was the first to announce He is risen - which caused the men to run to look for Him.

I've had ladies angry at me for not believing in women usurping authority over men. Not even over unsaved husbands, but the beautiful role that GOD gave to women as a help-mate is not authority over men at all - and when a woman "shares her understanding of His Word" that cannot be classified as "teaching" at all ... but out of the abundance of the 'heart' the mouth speaks.

The greatest help to the men of the church is for women to provoke men unto jealousy to Seek Him out for themselves. To Search The WORD diligently and to proclaim it to a lost and dying world or church themselves and then GOD will have her gratefully step back or move on. Glory to GOD in the Highest!!! Peace on earth to men of good will. Men who sincerely Love His Will over their own. Amen, and Amen!

Re: - posted by StarofG0D (), on: 2011/4/12 18:29

Quote:
-----it took me years to understand what GOD meant by the Gentiles "provoking Israel to jealousy". It's still being worked out in my understanding, but what He has used to explain this to me, was the role of a woman - that the role of the gentiles is the same role of the woman.

Amen JiG, I like how you worded that.

I like some of what she brings out in the article though.