

The Scriptural Meaning of Prophets and Prophecy and Can Women Share in This Gift?

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What is the meaning of a "prophet," and what does it mean to "prophesy?" Let us begin by considering a few scriptures. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" I Corinthians 12:28-30. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort... he that prophesieth edifieth the church." I Cor. 14:3-4. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matthew 7:15. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" I Peter 1:21- 2:1. (Notice here that the terms "false prophets" and "false teachers" are very closely connected.)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" I John 4:1.

Smith's Bible Dictionary has the following to say concerning the meaning of the Bible term "prophet." "The ordinary Hebrew word for prophet is 'nabi,' derived from a verb signifying 'to bubble forth' like a fountain; hence the word means one who announces or pours forth the declarations of God. The English word comes from the Greek 'prophetess,' which signifies in classical Greek 'one who speaks for another, specially one who speaks for a god, and so interprets his will to man;' hence its essential meaning is 'an interpreter.' **The use of the word in its modern sense as 'one who predicts' is post-classical.** The larger sense of 'interpretation' has not, however, been lost. In fact, the English word prophet has always been used in a larger and in a closer sense. The different meanings or shades of meanings in which the abstract noun is employed in Scripture have been drawn out by Locke as follows: 'Prophecy comprehends three things: 1) prediction; 2) singing by the dictate of the Spirit; and 3) understanding and explaining the mysterious, hidden sense of Scripture by an immediate illumination and motion of the Spirit.' ...That predictive powers did occasionally exist in the New Testament prophets is proved by the case of Agabus, Acts 11:28, but this was not their characteristic. **The prophets of the New Testament were supernaturally-illuminated expounders and preachers.**"

Cruden's Concordance also has the following to say concerning the word "prophet:" "Ordinarily this word is understood as meaning one who foretells future events. It meant, at the time our English Bible was translated, also a preacher – and prophesying meant preaching. A meaning of the word less often recognized, but really as common, is one who tells – a forthteller – who speaks for another, most usually for God. It is in this sense that many Bible characters are called prophets, as for example, Aaron, Moses and Jesus Christ."

We see clearly from these definitions and the foregoing scriptures that a true prophet in the New Testament sense of the term is a messenger or spokesperson for God who is illuminated, inspired and motivated by the Holy Spirit in the proclamation of a message from God. But Jesus, Peter, John and Paul all warned us about “false prophets.” They were referring to preachers and/or teachers acting as spokespersons for God but who would preach, teach, expound and interpret the Word of God through self-interest or by some other spirit than the Holy Spirit, thus presenting a warped or distorted view of the truth. **A false prophet is a false interpreter of the voice of God.** He is one who takes the Word of God and says, “This is what God is saying,” when really that is not the message God intends to convey. He speaks his own thoughts, or what he supposes God is saying, rather than the true thoughts of God revealed by the inspiration of the Spirit of God.

It is very easy to be a false prophet. All it takes is a self-motivated religious zeal relative to the proclamation of God’s Word—a zeal with a message not prompted and inspired by the Holy Spirit. Self-motivated preaching will always miss the mark and be false prophecy. Only that preaching that is inspired by the Holy Ghost sent down from heaven will convey the true expression of God’s thoughts and thus interpret the true sense of His Word and thereby voice His true message to man. This is what is necessary for preaching to be true prophecy. And it can only come through perfectly-yielded, sanctified vessels who are dead to self and filled with the Spirit of God, who are acquainted with the voice of God through intimacy with the Spirit.

The so-called Christian world today is full of prophets and prophesying which is not of this divine and heavenly source. That is the reason for all the diverse ways of confusion. When true prophets prophesy by the inspiration of the Holy Spirit it accomplishes God’s divine purpose – it lifts men and women up and out of sin to the plane of righteousness and holiness and unifies their hearts and minds as one in Christ. It also dispels lightness and brings a spirit of holy solemnity and conviction upon the hearts of the hearers. True prophecy searches the innermost recesses of the heart and exposes us to ourselves just as we appear in the eyes of Almighty God. (See I Corinthians 14:24-25.) It judges our works and weighs the very thoughts and intents of our hearts. It reveals every shortcoming in our lives and how and what to do to correct it. To be exposed to true, Holy Ghost-inspired prophecy as it goes forth in the true New Testament Church is an awesome experience. It is a fearful thing for a sinner. He finds himself searched and exposed by a message accompanied by an invisible force and convincing power that goes beyond the human. True prophecy also comforts the pure in heart and strengthens them in the ways of righteousness. Preaching that does not produce this kind of effect is not of a heavenly source and is, therefore, false prophecy. Having its source in the human rather than the divine, it is of no real value to mankind whatsoever, for it has not the power of divine enablement to reach the real need of the human soul and transfer it into the likeness of its Creator. Jeremiah 23:21-22,29,31- 32 says, “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. ...Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? ...Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all saith the Lord.”

By this we see the great importance of Holy Spirit motivation and prompting in all preaching. Without it we have false prophecy. No wonder Jesus warned us to beware of false prophets. He

knew that many would move out by their own personal ambitions in an effort to proclaim His message and thereby throw many impurities into the gospel stream. But God's true sheep who have their hearts in tune with the Holy Spirit can tell when the voice of prophecy possesses the true heavenly ring. It is not so much the vessel through whom the prophecy may come that they observe (although the vessel must necessarily be clean), but they listen for the voice of the Holy Spirit speaking through the vessel. It is the "gift" that they observe and recognize.

Those who pick and choose the instrumentality through which they will receive a message from God may likely block the very avenue through which God would like to edify and bless their souls. Because of the inherent danger in this, the Church of God does not organize pulpit committees, boards of directors, etc. The Bible teaches Holy Spirit leadership – giving the Holy Spirit free course to direct and operate church services, even to the extent of the selection of the speakers, the times when they will speak, and what they will speak about. (This is especially noticeable in camp meeting-type settings where many or several ministers are present.) Only the Holy Spirit can know the mind of God in regard to the particular message He desires to bring in every service, and the vessel He desires to use. God knows the hearts of all the people present, the needs and issues He desires to address, the proper time to do it, and what He intends to accomplish by His timing.

And "surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. He does this through the inspiration and dealings of the Holy Spirit. He may not reveal to them all that He intends to accomplish, but He does reveal to them, through the Spirit, His focus. Oh, what a responsibility rests upon the prophets to get their messages directly from heaven! And then each one must individually receive clear direction regarding the time and place that message is to be delivered. To be a true prophet, that is, a true messenger or spokesperson for God, one must understand the Spirit's focus! This understanding cannot come through the human element; only through the divine. Preaching in the Church of God is not left to the discretion, direction, or appointment of man, but to the discretion of God's own divinely appointed government agent, the Holy Spirit. Neither is being a preacher a choice left to the preacher. God, through His Holy Spirit, lays His hand upon those whom He chooses to use in this capacity. And when He does, His divine sanction and anointing upon them can be easily recognized and felt. Their words will carry with them "an unction from the holy One." This is true prophecy and hereby we discern a true prophet. Also, Jesus said, "by their fruits ye shall know them." Matthew 7:20.

Can Women Share in the Gift of Prophesying?

Having now a clear definition of a true "prophet" and an insight into what it means to "prophesy" in the scriptural sense of the term, let us now approach the question, "Can women share in this gift?" Prophecy is definitely one of the gifts of the Spirit (see I Corinthians 12; 10). Let me say from the very outset that there is not the slightest indication in all the New Testament that the woman is in any way barred or prohibited from receiving and exercising any spiritual gift, including prophecy. On the other hand, the plain testimony of the Scriptures is very much to the contrary. Let us examine them.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit." I Corinthians 12:13.

“For as many of you as have been baptized into Christ have put on Christ. There is neither bond nor free, **there is neither male nor female: for ye are all one in Christ Jesus.**” Galatians 3:27-28.

“But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and **your daughters shall prophesy**, and your young men shall see visions, and your old men shall dream dreams: And on my servants and **on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.**” Acts 2:16-18.

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

“Every man praying or prophesying, having his head covered, dishonoureth his head (Christ). But **every woman that prayeth or prophesieth** with her head uncovered dishonoureth her head (her husband): for that is even all one as if she were shaven. ... Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.” I Cor. 11: 4-5, 14-15.

From these scriptures we can safely conclude, beyond all doubt, that **women prophesied in the primitive Christian church and were not barred nor excluded from exercising that spiritual gift.** Neither do we have any scriptural authority to suppose, as some do, that this gift was limited merely to a predicting of future events, for as we have already seen from Smith’s Bible Dictionary, that definition of prophecy was “post-classical.” Prophecy in its original and larger sense involved being a “spokesperson” for God, which included preaching and expounding the Scriptures by the supernatural illumination of the Holy Spirit.

In Revelation 2:20, the church of Thyatira was reprimanded for allowing a woman called Jezebel, who called herself a “prophetess” to teach and to seduce the servants of God. The problem here was not with a prophetess teaching in the congregation, but rather in the fact that she was a *false prophetess*. She was not teaching, expounding, or interpreting the Word of God by divine illumination of the Holy Spirit but by some other spirit, thus she was causing some of God’s servants to err. Had it been the practice of the early morning Church of God not to allow women to prophesy in the congregation, her speaking would have been forbidden in the first place. But women exercising the gift of prophecy in the early church was quite common and unforbidden.

It should be observed that the prophets and prophetesses of the primitive Christian church were not overlords of the congregations, but rather humble servants and ministers of God. (See Mark 10:42-45.) They were divinely-inspired preachers who ministered and served in the capacity of the Word, feeding God’s flock with heavenly soul-food. By the special endowment of the gift of prophecy they bubbled forth like a fountain, through the Holy Spirit, words of exhortation, edification and comfort which strengthened and established the churches in the faith of the gospel and convicted sinners of their need of God. Being divinely illuminated, they preached, expounded and interpreted the Word of God in truth. They served the Christian community with a well-balanced, healthy spiritual diet. Their doctrine exalted Christ as the head of the Church and lifted not one member of His body up above another. There were no overlords, but the leaders and overseers were servants who led by example (see I Peter 5:2-3.) A woman named Phebe was a

servant of the church at Cenchrea. (Romans 16:1.) Whether she was a prophetess or just merely a deaconess, she nevertheless ministered in that congregation.

Perhaps part of the reason for the unfavorable sentiment which many hold today regarding the concept of women preachers can be blamed on the apostasy which came in later years among those professing Christianity. When Christ set up His church, He created a beautiful and heavenly institution on earth. Being the product of divine intelligence, it was operated by a flawless system. It was the expertise of the Father, Son and Holy Spirit working jointly in the interest of restoring to fallen humanity what was lost in Eden. It was the kingdom of heaven restored to earth through the dispensation of the Holy Spirit. There was nothing in the creation of the Church except the element of divine and heavenly things administered to mankind through the Holy Spirit. As long as man allowed the dispensation (that is, the administrative system and management) of the Holy Spirit to have free course, the kingdom of heaven (the Church of God) flourished in the earth. But as with all other beautiful things that God had created, when man put his hand on it, the beauty of the divine handiwork was marred. This was what happened in the great apostasy which ultimately produced the system of Popery and Roman Catholicism. The human element moved in and usurped the authority of the divine. The original simplicity of the gospel and divine, Holy Spirit leadership was lost, thus the functioning of true spiritual gifts was replaced by a system of religious formality – a system governed, managed and regulated by human intelligence. It was a system of mere human administration, a system of man-rule, instead of the administration of the Holy Spirit. A hierarchy was formed. No longer were preachers just humble servants of the churches ministering the Word under divine direction, but they became powerful lords over God’s heritage, demanding subjection to themselves. Because of this many people, no doubt, have come to think of preachers as religious dictators. Such a position is unbecoming to even a man and would be most certainly for a woman!

But in the true New Testament Church which Christ recognizes, establishes and operates by His Holy Spirit, no prophet (or preacher) either male or female, usurps this kind of authority. Their only authority lies within the bounds of their spiritual gift, and that authority carries the weight of the divine. It is not human. The Holy Spirit Himself authorizes and backs the prophesying of the Word through the true, humble servants and handmaidens of the Lord. And the messages He proclaims through sanctified vessels, whether they be male or female, are accompanied by divine life and soul-transforming power for all who will believe and receive. All authority in the true New Testament Church of God lies in the Holy Spirit’s doings. It is in the realm of the divine, never the human. **All functions of the divine church are from the realm of the Spirit, and it operates only by the Spirit. This is the one great important feature that characterizes the true Church of God and distinguishes it from all the institutions and organizations of men. It operates from the divine realm rather than the human, by Holy Spirit rule instead of man-rule.** It is heaven’s kingdom and administration on earth. The part that humanity plays in the operation of the divine Church is mere instrumentality of earthen vessels yielded to the Spirit’s control. That which is uncontrolled by the Spirit is outside the operation of the divine Church.

It is Holy Spirit leadership and control that makes the Church of God the Church of God. Without it the Church loses its divine and heavenly attributes and ceases to be “of God.” The human element then moves in where the divine should be, and **the result is “false prophecy.”** This presents a distorted view of the truth and the church too, because prophecy that proceeds from human wisdom is earthly, rather than divine and heavenly. It cannot search the heart and meet the real need of the soul, because it does not carry with it divine insight. It is important that we realize

the utter inadequacy of human understanding and judgment in spiritual matters, lean very heavily on divine wisdom for guidance to tune our spiritual ears to the voice of the Holy Spirit, know when He is speaking and when He is not speaking, and to ever retain an “open ear” for Him to speak to us through **whatever means He chooses**.

Many times, I have attended a Spirit-led service and been richly fed through vessels I had previously supposed to be not so capable. Something happened that was beyond the human – they prophesied! The Spirit spoke through them. And because I had my ear tuned to the voice of the Spirit, I got the message notwithstanding the vessel. The result was that I was edified, stirred, inspired and challenged. This is the purpose of the assemblies of God’s people, that we may edify, challenge and comfort one another. Why prefer one above another or prohibit any member of the body to speak on the grounds of gender, if that member is inspired by the Holy Spirit? Such restrictions of man-rule can only serve to grieve the Spirit and deprive us of valuable edification. We should not look so much upon the instrumentality, but rather the divine unction being administered through the instrumentality. If the unction is not there, then we have a right to question the instrumentality. But if it is, then we should respect it, and recognize what God is doing. Let us remember the admonition of I Thessalonians 5:19-20: **“Quench not the Spirit. Despise not prophesings.”** Our own prejudices can cause us to quench the Spirit. Let us beware!

Now I would like to consider a scripture from I Timothy 2:11-15, which is supposed by some to be evidence against women preaching the gospel. The scripture reads: “Let the woman learn in silence with all subjection. But I suffer 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. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.”

A careful examination of this text will reveal that a domestic relationship is implied. Husband, wife, and childbearing stand out as prominent features in the context dealt with here. Notice that Paul said “I suffer not a woman to teach, nor to usurp authority over **the man**.” **The man that Paul is referring to here is evidently the woman’s husband.** However far this text may be applied, it cannot possibly be justly applied in the prohibition of a woman exercising a spiritual gift bestowed upon her by the Holy Spirit for the overall profit of the body of Christ and the furtherance of the gospel. Furthermore, **nowhere in the New Testament are women commanded to subject themselves to men in a general sense.** They are commanded to subject themselves to their own husbands, but then only as is fit in the Lord. Also, **in the New Testament Church, all of us, both men and women, are required to submit ourselves one to another and be clothed with humility.** (See I Peter 5:5.) There are no “big I’s” and “little you’s” but all are equal in Christ Jesus.

There is one other text which is supposed to teach that women are prohibited to preach the gospel. It is found in I Corinthians 14:34-35. It reads as follows: “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.”

I would like to conclude this writing with a quotation from D. S. Warner’s comments on this scripture, published in *The Gospel Trumpet*, October 1, 1887, under the title, “Woman’s Freedom in Christ.” He says:

“To understand the restriction of I Corinthians 14:34-35, you should read the whole chapter, and learn to distinguish between ‘prophesying’ and ‘speaking in the church.’ The former is speaking in divine worship, the latter in business, etc. The former is thus defined: ‘But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. (I Corinthians 14:3.) This includes all speaking in the Church in the form of public worship.

“On the day of Pentecost, Peter quoted Joel 2:28-29, and said it was there being fulfilled. (See Acts 2:16-18.) Now if the women had all kept silent on that glorious occasion, Peter could not have truthfully said, this is that spoken of by the prophet Joel, namely, ‘I will pour out my Spirit in the last days, and your sons and your daughters shall prophesy,’ and my servants and my handmaids shall prophesy. What is the record of that meeting? We are told that after the ascension of Christ the disciples returned to Jerusalem, ‘went into an upper room,’ etc. These all continued with one accord in prayer and supplication, **with the women. and Mary the mother of Jesus**, and with his brethren. (Acts 1:14.) ‘And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’ (Acts 2:2-4.)

"Both men and women were there assembled. All of them were filled with the Spirit and began to speak with other tongues. ‘We do hear them speak in our tongues the wonderful works of God.’ (Verse 11.) So, the prophesying of the sons and daughters, servants, and handmaids of the Lord began on the day of Pentecost, and consisted in testifying of the wonderful works God had wrought in their hearts by the glorious Sanctifier they had just received. **This prophesying in the Spirit, by both men and women, having begun on the day of Pentecost, was to continue through the Holy Spirit dispensation, and to be one of the marked characteristics of this dispensation.** For the ‘last days’ embrace the whole period of this last age. It cannot be supposed that the inspired Apostle would forbid women to do the very thing the Scriptures say they shall do in the dispensation. No indeed. Therefore, in the same chapter in which the above restriction is found, he says, ‘I would that you all (i.e., all the members of the church) spake with tongues, but rather that ye prophesied.’ (I Cor. 14:5.)

“This shows conclusively that every member of the body of Christ, both male and female, had liberty to ‘speak unto men to edification, and exhortation, and comfort:’ for that is just what ‘prophesy’ means as defined in the same chapter.

“‘If therefore the whole church be come together into one place, and all speak with tongues and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.’ I Corinthians 14:23-24.

“The whole church may speak with tongues and prophesy. ‘All prophesy.’ These words are very clear and positive. In the light of these words, women can only be excluded on the ground that there were no women members of the church; but this chapter and all the New Testament history shows the contrary to be true.

“What then did the Apostle mean by his restriction in verses 34-35? ‘Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be

under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.’

“Observe that the Apostle now changes his form of expression from ‘prophesy’ to ‘speak.’ The former relates to the worship of God, the latter to business matters or by way of interrupting a speaker. This is evident from the fact that Paul would not say, ‘ye may all prophesy,’ and in the same chapter forbid the women to speak, if by prophesy and speak he meant the same thing. Again, the reasons assigned, or rather the substitution given for that speaking, proves he is not talking of speaking in public worship to God. Instead of speaking out in the church she is required to ask her husband at home. But no woman can ask her husband at home anything that would take the place of confessing Christ and His salvation in the assembly of His saints. But if she were inclined to interrupt a speaker to ask a question, she could avoid that breach of womanly modesty by asking her husband at home to give her the desired information. ‘Let your women keep silent in the church.’ Why? Answer: ‘If they will learn any thing let them ask their husband at home.’ So, it is only when they would speak to ask for some information that they are required to keep silent. This kind of speaking is forbidden, because ‘they are commanded to be under obedience as also saith the law.’ For a woman to arise and speak out in the assembly and ask to be taught something would be dishonoring her husband; because it would show that she was not subject to her husband, but repudiated him.

“The Apostle’s restriction was also according to the law. Now in the synagogue worship, a man sitting by while another was speaking had a right to interrupt the speaker to ask a question, or to put in a thought. But this privilege was not extended to Israelite women. And the same rule the inspired Apostle thinks good in the Church of God. So just before his restriction he says, ‘If any thing be revealed to another that sitteth by, let the first hold his peace.’ (Verse 30.) This verse clearly defines what kind of speaking the Apostle forbids women to indulge in. This, and the fact that she was to be subject to her husband and to ask him at home, all show that the prohibition only refers to making herself too free, and conspicuous in business and ruling affairs in the church. The custom in the synagogue would naturally be the people’s standards of women’s modesty, and to depart from it would expose the church to unnecessary reproach. It is very clear upon the face of this whole chapter that the speaking that is forbidden is something outside the several parts of spiritual worship to God, and is wholly of an intellectual, governmental and business charter.

“‘And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.’ Philippian? 4:3.

“Would anyone imagine that the Apostle would take with him female helpers, and then put a veil over their faces, a gag in their mouths and command them to keep silent in the church? No, he declared that they labored with him *in the gospel*, even as Clement and other fellow-labourers did. Then Paul was not opposed to holy women using the voices and talents God had given them to preach and testify the gospel of the grace of God. Therefore, let no man, or false doctrine, silence the voice of women, who are inspired of God, to praise and glorify Him in His sanctuary. **It is a fact that the Spirit of God leads redeemed women to prophesy in the congregation, and blesses them in so doing. To quench the Spirit brings spiritual death. And any interpretation that conflicts with the Spirit of God is erroneous; for the Word and the Spirit agree.**

“There are then no Scriptures that forbid woman using her sanctified voice and talents, in all the several parts of public devotion to God, preaching not excepted when called of God. In all these things, ‘there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.’ (Galatians 3:28.)

“Confessing Christ before men is even a condition of salvation. (See Romans 10:10.) Again, ‘if we confess Christ before men, He will confess us before the Father and the holy angels.’ Are the sisters cut off from this great blessing? By no means; for God is no respecter of persons. Therefore, O ye daughters of Zion, having the glory in your souls, ‘keep not silent;’ but ‘lift up your hands in the sanctuary and bless the Lord.’ ‘Rejoice and be exceeding glad, for thy Maker is thy Husband.’ Therefore, lift up your voices freely to tell of the love of God, and ‘show forth the praises of Him that has called you out of darkness into His marvelous light.’ ‘Obey God rather than man.’ Amen!”