

Women's Speaking Justified, Proved, and Allowed by the Scriptures

Whereas it hath been an objection in the minds of many, and several times hath been objected by the clergy, or ministers, and others, against womens 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 Apostles' words, which he writ in his first Epistle to the *Corinthians*, chap. 14. vers. 34, 35. And also what he writ to *Timothy* in the first Epistle, chap. 2, vers. 11, 12. But how far they wrong the Apostles intentions in these Scriptures, we shall shew clearly when we come to them in their course and order. But first let me lay down how God himself hath 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, etc.*, Gen. 1. Here God joins them together in his own image, and makes no such distinctions and differences as men do; for though they be 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. And such hath the Lord chosen, even the weak things of the world, to confound the things which are mighty; and things which are despised, hath God chosen, to bring to nought things that are, 1 Cor. 1. And God hath put no such difference between the male and female as men would make.

It is true, *The serpent that was more subtle than any other beast of the field*, came unto the Woman, with his temptations, and with a lie; his subtilty discerning her to be more inclinable to hearken to him; when he said, *If ye 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, when that he hid himself when he heard his voice, *Hast thou eaten of the tree which I commanded thee that thou shouldest not eat?* And Adam said, *The woman which thou gavest me, she gave me of the tree, and I did eat.* And the Lord said unto the woman, *What is this that thou hast done?* and the woman said, *The serpent beguiled me, and I did eat.* Here the woman spoke the truth unto the Lord. See what the Lord saith, vers. 15, after he had pronounced sentence on the serpent: *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*, Gen. 3.

Let this word of the Lord, which was from the beginning, stop the mouths of all that oppose womens speaking in the power of the Lord; for he hath put enmity between the woman and the serpent; and if the seed of the woman speak not, the seed of the serpent speaks; for God hath put enmity between the two seeds, and it is manifest, that those that speak against the woman and her seeds speaking, speak out of the enmity of the old serpents seed; and God hath fulfilled his word and his promise, *When the fulness of time was come, he hath sent forth his Son, made of a woman, made under the Law, that we might receive the adoption of sons*, Gal. 4.4, 5. . . .

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 life time, and also after they had exercised their cruelty upon him, for *Mary Magdalene*, and *Mary the Mother of Joseph*, 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.*

¹The Apostle is Paul. [Ed.]

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun, And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, the stone was rolled away for it was very great, Mark 16.1, 2, 3, 4. Luke 24.1, 2. and they went down into the sepulchre, and as Matthew saith, The angel rolled away the stone, and he said unto the women, Fear not, I know whom ye seek, Jesus which was crucified: he is not here, he is risen, Mat. 28. Now Luke saith 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 sepulchre, and told all these things to the eleven,² and to all the rest.

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, ye despisers of the weakness of women, and look upon your selves to be so wise: but Christ Jesus doth 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. 28.10; Mark 16.9. And John saith, when Mary was weeping at the sepulchre, that Jesus said unto her, Woman, why weepest thou? what seekest thou? And when she supposed him to be the Gardener, Jesus saith unto her, Mary; she turned herself, and saith unto him, Rabboni, which is to say master; Jesus saith 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 to my God, and your God, John 20.16, 17.

²The eleven are the men Jesus chose to be his disciples, without Judas who left them after he betrayed Jesus to the Romans. [Ed.]

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 believed 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 sepulchre 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.

And in Act. 18 you may read how *Aquila* 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 Apostles words, which is the ground of the great objection against womens speaking. And first, 1 *Cor.* 14. let the reader seriously read that chapter, and see the end and drift of the Apostle in speaking these words: for the Apostle is there exhorting the Corinthians unto charity, and to desire spiritual gifts, and not to speak in an unknown tongue, and not to be children in understanding, but to 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 saith, Let your women keep silence in the Church, etc.

Where it doth plainly appear that the women, as well as others, that were among them, were in confusion, for he saith, *How is it brethren? when ye come together, every one of you hath a psalm,*

hath a doctrine, hath a psalm, hath an interpretation, hath a song, which is edifying. Here was no confusion speaking to one another, if any man speak in a church, let it be by two, or at most by three, and let one interpret, and the other preter, let him keep silence, for the man is commanded to speak in the Church, and the woman, when she speaketh, let her be in order.

But the Apostle saith, Let the Church be commanded to be in obedience unto Christ, and if they will learn a husband at home, for as the Church is subject to Christ, so the Church should be subject to Christ, as the Church is to speak in the Church.

Here the Apostle calleth for he speaks of women, Law³ and in that translation such as were to learn, but they must first ask, and it was a shame for the Church. And it appears that they were speaking among themselves, the Apostles exhorting them, and confusion, and he saith, in *men of other tongues, and in the Church, unto this people,* vers.

And what is all this but to have the everlasting Gospel, whom the promise of the Holy Spirit poured upon the Church, Acts 2. 16, 17, 18. And stopped such as had the gift, upon them, why did I not know this thing be revealed to you? the first hold his peace, and every one by one. Here the Holy Spirit of God putteth women that were under the law, and were in subjection, and were in subjection,

³Women under the Law had not yet accepted Jesus, and were still subject to the law, and would call the law of the Church women as morally inferior, and sterner controls. [Ed.]

hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? let all things be done to edifying. Here was no edifying, but all was in confusion speaking together. Therefore he saith, 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 they are in confusion and out of order.

But the Apostle saith further, They are commanded to be in 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 a woman to speak in the Church.

*Here the Apostle clearly manifests his intent; for he speaks of women that were under the Law,³ 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 preacheth the Law unto them, and he saith, in the Law it is written, *With men of other tongues, and other lips, will I speak unto this people*, vers. 2. 21.*

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, 17, 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 any thing be revealed to another that sitteth by, let the first hold his peace? and you may all prophesy 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

³Women under the Law were those who, because they had not yet accepted Jesus and the new dispensation he offered, were still subject to Jewish law, or what Christians would call the law of the Old Testament. Fell regards such women as morally inferior to converts and deserving of sterner controls. [Ed.]

in their speaking, for if he had stopped womens praying or prophesying, why doth he say: *Every man praying or prophesying having his head covered, dishonoureth his head; but every woman that prayeth or prophesieth with her head uncovered, dishonoureth 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*, I Cor. II.3, 4, 13.

Also that other Scripture, in I Tim. 2., where he is exhorting that prayer and supplication be made everywhere, lifting up holy hands without wrath and doubting; he saith in the like manner also, that *Women must adorn themselves in modest apparel, with shamefastness and sobriety, not with brodered hair, or gold, or pearl, or costly array.* He saith, *Let women 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.*

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's 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 were not come to wear modest apparel, and such as were not come to shamefastness and sobriety, but he was exhorting them from brodered 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 becometh women professing godliness with good works.

And what is all this to such as 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 undecent and unreverent women that the Apostle speaks of, and to, in these two Scriptures? And how are the men of this generation blinded, that bring these Scriptures,

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and pervert the Apostles words, and corrupt his intent in speaking of them? and by these Scriptures, endeavour to stop the message and Word of the Lord God in women, by condemning and despising of them. If the Apostle would have had womens speaking stopped, and did not allow of them, why did he entreat his true yokefellow to help those women who laboured 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 gain-saying of womens speaking, hath risen out of the bottomless pit, and spirit of darkness that hath spoken for these many hundred years together in this night of apostacy, since the revelations have ceased and been hid, and so that spirit hath limited and bound all up within its bond and compass, and so would suffer none to speak, but such as that spirit of darkness, approved of, man or woman. . . .

And so here hath 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 hath sitteth so long upon the Scarlet-coloured Beast, full of names of Blasphemy, having seven Heads and ten Horns; and this Woman hath been arrayed and decked with gold, and pearls, and precious stones; and she hath had a golden Cup in her hand, full of Abominations, and hath made all Nations drunk with the Cup of her Fornication; and all the world hath wondred after the Beast, and hath worshipped the dragon that gave power to the Beast; and this woman hath been drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus; and this hath been the woman that hath been speaking and usurping authority for many hundred years together: And 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 hath been called) killing and

murdering one another, that would not join one with another: And thus the Spirit of Truth, and the Power of the Lord Jesus Christ hath been quite lost among them that have done this; and this mother of Harlots hath sitten 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; and 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 Apostacy draws to an end, and the true light now shines, the morning-Light the bright morning Star, the-Root and Off-spring 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 Lambs Wife, is making her self ready, as a Bride that is adorning for her Husband, and to her is granted that she shall be arrayed in fine linnen, clean and white, and the fine linnen is the Righteousness of the Saints. The Holy Jerusatem is descending out of Heaven from God, having the Glory of God, and her light is like a Jasper stone, clear as Christal.

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 to this bond-woman and her children, that are born after the flesh, have persecuted them that are born after the Spirit, even untill now; but now the bond-woman and her Seed is to be cast out, that hath 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 stone, clear as Christal,* which brings freedom and liberty, and perfect Redemption to her whole Seed; and this is that woman and

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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, and Sarah*. The Lord calls by his prophet *Isaiah*: *Hearken, unto me, ye that follow after Righteousness, ye that seek the Lord, look unto the Rock from whence ye were hewn, and to the hole of the Pit from whence ye were digged, look unto Abraham your Father, and to Sarah that bare you, for the Lord will comfort Sion, etc.* Isa. 5. And *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 spake of him to all them who looked for Redemption in Jerusalem, Luke 2. 36, 37, 38.* And *Philip the Evangelist, into whose house the Apostle Paul entered, who was one of the Seven, Acts 6. 3.* He had four Daughters which were Virgins, that did prophesy, *Acts 21.*

And 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 saith, 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, and 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 hath been shewed; 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.* And thus the Lord Jesus hath manifested himself and his Power, without respect of Persons; and so let all mouths be stopt that would limit him, whose

Power and Spirit is infinite, that is pouring it upon all flesh.

And thus much in answer to these two Scriptures, which have been 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.

A further Addition in Answer to the Objection concerning Women keeping silent in the Church; For it is not permitted for them to speak, but to be under obedience; as also saith the Law, If they will learn any thing, let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church: Now this as Paul writeth in I Cor. 14. 34. is one with that of I Tim. 2. 11. Let Women learn in silence, with all subjection.

To which I say, If you tie this to all outward Women, then there were many Women that were Widows which had no Husbands to learn of, and many were Virgins which had no Husbands; and *Philip* had four Daughters that were Prophets; such would be despised, which the Apostle did not forbid: And if it were to all Women, that no Woman might speak, then *Paul* would have contradicted himself; but they were such Women that the Apostle mentions in *Timothy, That grew wanton, and were busie-bodies, and tattlers, and kicked against Christ:* For Christ in the Male and in the Female is one, and he is the Husband, and his Wife is the Church, and God hath said, that his Daughters should prophesie as well as his Sons: And where he hath poured forth his Spirit upon them, they must prophesie, though blind Priests say to the contrary, and will not permit holy Women to speak.

And whereas it is said, *I permit not a Woman to speak, as saith the Law:* but where Women are led by the Spirit of God, they are not under the Law, for Christ in the Male and in the Female is one; and where he is made manifest in Male and Female, he may speak, for he is the end of the Law for Righteousness to all them that believe. So here you ought to make a distinction what sort of Women are forbidden to speak, such as were under the Law, who were not come to Christ, nor to the Spirit of Prophesie: For *Hulda, Miriam, and Hanna,* were Prophets, who were not forbidden in the time of the Law, for they all prophesied in the

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time of the Law: as you may read, in 2 Kings 22. what Hulda said unto the Priest, and to the Ambassadors that were sent to her from the King, Go, saith she, and tell the Man that sent you to me, Thus saith the Lord God of Israel, Behold, I will bring evil upon this place, and on the Inhabitants thereof, even all the words of the Book which the King of Judah hath read, because they have forsaken me, and have burnt Incense to other Gods, to anger me with all the works of their hands: Therefore my wrath shall be kindled against this place, and shall not be quenched. But to the King of Judah that sent you to me to ask counsel of the Lord, so shall you say to him, Thus saith the Lord God of Israel, because thy heart did melt, and thou humbledst thyself before the Lord, when thou heardest what I spake against this place, and against the Inhabitants of the same, how they should be destroyed; Behold I will receive thee to thy Father, and thou shalt be put into thy Grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. Now let us see if any of you blind Priests can speak after this manner, and see if it be not a better Sermon than any of you can make, who are against Womens speaking? And Isaiah, that went to the Prophetess, did not forbid her Speaking or Propheying, Isa. 8. And was it not prophesied in Joel 2. that Hand-maids should Prophezie? And are not Hand-maids Women? Consider this, ye that are against Womens Speaking, how in the Acts the Spirit of the Lord was poured forth upon Daughters as well as Sons. In the time of the Gospel, when Mary came to salute Elizabeth in the Hill Country in Judea, and when Elizabeth heard the salutation of Mary, the Babe leaped in her Womb, and she was filled with the Holy Spirit; and Elizabeth spake with a loud voice, Blessed art thou amongst Women, blessed is the fruit of thy Womb; whence is this to me, that the Mother of my Lord should come to me for lo, as soon as thy Salutation came to my ear, the Babe leaped in my Womb for joy, for blessed is she that believes, for there shall be a performance of those things which were told her from the Lord. And this was Elizabeths Sermon concerning Christ, which at this day stands upon Record: And then Mary said, My soule doth magnifie the Lord, and my Spirit rejoiceth in God my saviour,

for he hath regarded the low estate of his Hand-maid: for behold, from henceforth all Generations shall call me blessed; for he that is mighty, hath done to me great things, and holy is his Name; and his Mercy is on them that fear him, from Generation to Generation; he hath shewed strength with his Arms; he hath scattered the proud in the imaginations of their own hearts; he hath put down the mighty from their Seats, and exalted them of low degree; he hath filled the hungry with good things, and the rich he hath sent empty away: He hath holpen his servant Israel, in remembrance of his mercy, as he spake to his Father, to Abraham, and to his Seed forever. Are you not here beholding to the Woman for her Sermon, to use her words to put into your Common Prayer?⁴ and yet you forbid Womens Speaking. Now here you may see how these two women prophesied of Christ, and Preached better than all the blind Priests did in that Age, and better then this Age also, who are beholding to women to make use of their words. And see in the Book of Ruth, how the women blessed her in the Gate of the City, of whose stock came Christ. The Lord make the woman that is come into thy House like Rachel and Leah, which built the house of Israel; and that thou mayest do worthily in Ephrata, and be famous in Bethlehem; let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the Seed which the Lord shall give thee of this young woman. And blessed be the Lord, which hath not left thee this day without a Kinsman, and his Name shall be continued in Israel. And also see in the first Chapter of Samuel, how Hannah prayed and spake in the Temple of the Lord, Oh Lord of Hosts, if thou wilt look on the trouble of thy Hand-maid, and remember me, and not forget thy Hand-maid. And read in the second Chapter of Samuel, How she rejoiced in God, and said, My heart rejoiceth in the Lord; My Horn is exalted in the Lord and my mouth is enlarged over my enemies, because I rejoyce in thy Salvation; there is none holy as the Lord, yea, there is none besides thee; and there is no God like our God: Speak no more

⁴Common Prayer: that is, the Anglican Book of Common Prayer, read aloud by the priest during the worship service, in which these words of Mary's are quoted. [Ed.]

presumptuously, let not arr your mouth, for the Lord is and by him enterprises are and the mighty Men are b both girded to themselves were full, are hired forth for gry are no more hired; so born seven and she that ha feeble; the Lord killeth, bringeth down to the Grave Lord maketh poor, and mak and exalteth, he raiseth up dust, and lifteth up the Begg to set them among Princes, the seat of Glory; for the Pi the Lords, and he hath set t he will keep the feet of his S shall keep silence in dark might shall no man be stroi garies shall be destroyed, shall be thunder upon them; the ends of the World, and sl King; and exalt the Horn o you may see what a woman Ely the Priest thought she l see if any of you blind Prie Womens Speaking, can Prea who cannot make such a Se did, and yet will make a trad other womens words. And c Sheba speak, that came to S the Law of God, and prea Kingdom, and blessed the i Solomon, and set him on the cause the Lord loved Israel the King to do Equity and this was the language of t And see what glorious expre used to comfort the People the Church of God; as you r of Hester which caused joy among the Jews, who praye Lord in all places, who jeo trary to the Kings comman the King, in the wisdom and which means she saved the l God; and righteous Mordec speaking, but said, If she hel her Fathers house should

presumptuously, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him enterprises are established; the Bow, and the mighty Men are broken, and the weak hath girded to themselves strength; they that were full, are hired forth for bread, and the hungry are no more hired; so that the barren hath born seven and she that had many Children, is feeble; the Lord killeth, and maketh alive; bringeth down to the Grave, and raiseth up: the Lord maketh poor, and maketh rich, bringeth low and exalteth, he raiseth up the poor out of the dust, and lifteth up the Beggars from the dunghill to set them among Princes, to make them inherit the seat of Glory; for the Pillars of the earth are the Lords, and he hath set the world upon them; he will keep the feet of his Saints, and the wicked shall keep silence in darkness, for in his own might shall no man be strong; the Lords Adversaries shall be destroyed, and out of Heaven shall be thunder upon them; the Lord shall judge the ends of the World, and shall give power to his King; and exalt the Horn of his Anointed. Thus you may see what a woman hath said, when old Ely the Priest thought she had been drunk, and see if any of you blind Priests that speak against Womens Speaking, can Preach after this manner? who cannot make such a Sermon as this woman did, and yet will make a trade of this Woman and other womens words. And did not the Queen of Sheba speak, that came to Solomon, and received the Law of God, and preached it in her own Kingdom, and blessed the Lord God that loved Solomon, and set him on the throne of Israel, because the Lord loved Israel for ever; and made the King to do Equity and Righteousness? And this was the language of the Queen of Sheba. And see what glorious expressions Queen Hester used to comfort the People of God, which was the Church of God; as you may read in the book of Hester which caused joy and gladness of heart among the Jews, who prayed and worshipped the Lord in all places, who jeoparded her life contrary to the Kings command, went and spoke to the King, in the wisdom and fear of the Lord, by which means she saved the lives of the People of God; and righteous Mordecai did not forbid her speaking, but said, If she held her peace, her and her Fathers house should be destroyed; and

herein you blind Priests are contrary to Righteous Mordecai.

Likewise you may read how Judith spoke, and what noble acts she did, and how she spoke to the Elders of Israel, and said, Dear Brethren, seeing ye are the honorable and elders of the People of God, call to remembrance how our Fathers in time past were tempted, that they might be proved if they would worship God aright; they ought also to remember how our Father Abraham, being tryed through manifold tribulations, was found a friend of God, so was Isaac, Jacob, and Moses, and all they pleased God, and were stedfast in Faith through manifold troubles. And read also her prayer in the Book of Judith, and how the Elders commended her, and said, All that thou speakest is true, and no man can reprove thy words, pray therefore for us, for thou art an holy Woman, and fearest God. So these elders of Israel did not forbid her speaking, as you blind Priests do; yet you will make a Trade of Womens words to get money by, and take Texts, and Preach Sermons upon Womens words; and still cry out, Women must not speak, Women must be silent; so you are far from the minds of the Elders of Israel, who praised God for a Womans speaking. But the Jezebel, and the Woman, the false Church, the great Whore, and tatling women, and busie-bodies, which are forbidden to Preach, which have a long time spoke and tatted, which are forbidden to speak by the True Church, which Christ is the Head of; such Women as were in transgression under the Law, which are called a Woman in the Revelations. And see further how the wife Woman cried to Joab over the Wall, and saved the city of Abel, as you may read, 2 Sam. 20. how in her wisdom she spoke to Joab, saying, I am one of them that are peaceable and faithful in Israel; and thou goest about to destroy a City and Mother in Israel; Why wilt thou destroy the Inheritance of the Lord? Then went the woman to the people in her wisdom, and smote off the head of Sheba, that rose up against David, the Lords Anointed: Then Joab blew the Trumpet, and all the People departed in peace. And this deliverance was by the means of a Womans Speaking; but tatlers, and busie-bodies, are forbidden to preach by the True Woman, whom Christ is the Husband to the

*
Women who are forbidden to speak

Woman as well as the Man, all being comprehended to be the Church; and so in this True Church, Sons and Daughters do Prophesie, Women labour in the Gospel; but the Apostle permits not tattlers, busie-bodies, and such as usurp authority over the Man would not have Christ Reign, nor speak neither in the Male nor Female; Such the Law permits not to speak, such must learn of their Husbands: But what Husbands have Widows to learn of, but Christ? And was not Christ the Husband of Philips four Daughters? And may not they that learn of their Husbands speak then? But Jezebel, and Tattlers, and the Whore that denies Revelation and Prophesie, are not permitted, which will not learn of Christ; and they that be out of the Spirit and Power of Christ, that the Prophets were in, who are in the Transgression, are ignorant of the Scriptures; and such are against Womens Speaking, and Mens too, who Preach that which they have received of the Lord God; but that which they have preached, and do preach, will come over all your heads, yea, over the head of the false Church, the Pope; for the Pope is the Head of the False Church, and the False Church is the Popes Wife: and so he and they that be of him, and come from him, are against Womens Speaking in the True Church, when both he and the false Church are called Woman, in Rev. 17. and so are in the Transgression that would usurp authority over the Man Christ Jesus, and his Wife too, and would not have him to Reign; but the Judgment of the great Whore is come. But Christ, who is the Head of the Church, the True Woman which is his Wife, in it do Daughters Prophesie, who are above the Pope and his Wife and a top of them; And here Christ is the Head of the Male and Female, who may speak; and the Church is called a Royal Priesthood; so the Woman must offer as well as the Man, Rev. 22. 17. *The Spirit saith, Come, and the Bride saith, Come:* and so is not the Bride the Church? and doth the Church only consist of Men? you that deny Womens speaking, answer: Doth it not consist of Women as well as men? Is not the Bride compared to the whole Church? And doth not the Bride say, *Come?* Doth not the Woman speak then? the Husband Christ Jesus, the Amen, and doth not the false Church go about to stop the Brides Mouth? But it is not possible for the Bride-

groom is with his Bride, and he opens her Mouth. Christ Jesus, who goes on Conquering, and to Conquer, who kill and slayes with the Sword, which is the words of his Mouth; the Lamb and the Saints shall have the Victory, the true Speakers of Men and Women over the false Speaker.

POSTSCRIPT

And you dark Priests, that are so mad against Womens Speaking and it's so greivous to you, did not God say to Abraham, Let it not be greivous in thy sight, because of the Lad, and because of thy bond-woman? In all that Sarah hath said to thee, hearken to her voice (Mark here) the Husband must learn of the Woman and Abraham did so, and this was concerning the things of God for he saith in Isaac shall thy seed be called, and so Abraham did obey the voice of Sarah, as you may read in Genesis 21. and so he did not squench the good that was in his wife, for that which he spoke to Abraham was concerning the Church.

And you may read Deborah and Barack, and so how a Woman Preacht and sung Judges 5. what glorious triumphing expressions there was from a Woman, beyond all the Priests Servants, whom Barack did not bid be silent, for she Sung and Praised God, and declared to the Church of Israël, which now the hungry Priests that denyes Womens Speaking makes a trade of her words for a livlihood.

And in Judges 13. There you may see, how the Angel appeared to a Woman, and how the Woman came to her Husband and told him, saying, a man of God came to me, whose countenance was like the Countenance of a Man of God, and said that she should Conceive and bare a Son, and again the Angel of the Lord appeared to the Woman, and she made haste and ran, and shewed her Husband and said unto him, behold, he hath appeared unto me that came unto me the other day, and when the Angel of the Lord was gon, the Womans Husband said, we should surely dye because we had seen God, and then you may read how the woman comforted her Husband again, and said, if the Lord were pleased to kill us he would not have shewed us all these things, nor would this time have told us such things as these; and this was a Woman that taught.

Madelein

1607-1701

Madeleine de Scudéry in reduced finance in Rouen by an uncle, learning basic writing fluently and contentions, she must also learn Latin or Greek.

In 1620 she went to Paris, where Georges had pursued her by the time they moved. He introduced his sister to many influential friends.

Madame de Rambouillet's action for the aristocracy, the refinement of conversation at home, which was a model. The purpose of these gatherings, jokes on each other, private, engaged in literature, all, conversed wittily and morally serious and utters reproach for women who were overly concerned with all the "Précieux," made some significant

To enter salon society, witty, imaginative, urbane. One's French had to be easy and natural without the exclusion of all other. Madeleine de Scudéry's

In 1641 Scudéry published. Until Georges died in 1641 under his name. Scholarly works now attributed to them discussing killing: