

WOMEN FELLOWSHIP

ABOUT WOMEN FELLOWSHIP

The Women Fellowship in the District started as **Good Women**. Good women became the banner under which female members from different female Bands gather to pray, hold seminars/conferences and promote the cause of womanhood in line with the dictates of the scriptures and Church doctrine. Membership of Good Women, which can rightly be classified as a Band, are drawn from female members of Branches of the District as representatives. In essence, the Good Women is a band within the local churches under the District.

The Vision of **Good Women** of the District is essentially to avail all women in the church a purposeful essence for living, maximize the benefits to livelihood and have a place in Eternity. This vision has been vigorously pursued through the following:

- a) Organization of Seminars and Conferences with focus on women issues in the secular and non-secular world such as managing women health issues, motherhood, spinsterhood, etc.
- b) Liaison and Linkages with Christian bodies like Christian Association of Nigeria (CAN), OAIC, C&S Unification, etc. as well as organized Local and International Councils on Women Affairs
- c) Provision of mentorship and motherly services to aid the female members through;
 - i. Economic empowerment.
 - ii. Skills Acquisition On:
 - Engagement in periodic activities with relevant bodies within and outside the Church.
 - Training of female members to meet up with global events on women.
 - Acquisition of Skills for business start-ups
 - Making disciples of every female member of the Church.

The C&S Movement Church International Headquarters issued an instruction that the Good Women should be re-designated **Women Fellowship**. Also every third-week of May yearly is celebrated as Cherubim and Seraphim Women day

ABOUT WOMEN

CREATION

Before the man Adam ever asked for a human companion, God his Creator had made provision. After placing Adam in the Garden of Eden and giving him the law in respect of the tree of the knowledge of good and bad, Jehovah said "It is not good for the man to continue by himself. I am going to make for him, as a complement of him" (Gen. 2:18). He did not oblige the man to go seeking a companion among the animals, but he brought the animals to Adam for naming. Adam was not inclined bestially, and was able to determine that there was no suitable compassion among them. (Gen. 2:19-20) "Hence Jehovah God caused a deep sleep fall upon the man and while he was sleeping he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from

the man into a woman and to bring her to the man. Then the man said. "This is now bone of my bones and flesh of my flesh, she shall be called woman because she was taken out of man" (Gen. 2:21-23).

POSITION AND RESPONSIBILITIES

The woman, being created out of the man, was dependent upon the man for being brought into existence. Being part of the man, "One flesh" with him and a complement and helper to him, she was subject to him as her head. She was also under the law that God had given Adam about the tree of the knowledge of good and bad. She was responsible to work for the good of the man. Together they were to have children and to exercise dominion over the animals (Gen. 1:28, 2:24)

Since the normal course for women in Bible times was to marry, the scriptures that treat the woman's responsibilities usually have reference to her position as a wife. The primary duty of all woman in Israel was to serve Jehovah God in true worship. Abigail, who became the wife of David after her good-for-nothing husband Nabal had died, was an example of this.

Even though Nabal took a bad course, refusing to use his material goods to help David, the anointed of Jehovah, Abigail realized that she, as Nabal's wife, was not obligated to follow her husband in such action contrary to Jehovah's will. Jehovah blessed her following of right worship by assisting His anointed one (I Sam. 25:23-31, 39-42).

Secondarily, the woman was to obey her husband, she was responsible to work hard for the good of the household and to bring honour to her husband. This would bring the greatest glory to her. The wise man says: "The truly wise woman has built up her house, but the foolish one tears it down with her own hands (Prov. 16:1). She would always speak well of her husband and increase the respect of others for him, and he should be able to take pride in her. "A capable wife is a crown to her owner, but as rottenness in his bones is she that acts shamefully" (Prov. 12:4). The honourable position and the privilege to her because of faithfulness, industriousness and wisdom, are described at Proverbs chapter 31

A Hebrew woman who was a mother had much to do with the training of her children in righteousness, respectfulness and industriousness, and often in counselling and influencing others sons for good (Gen. 27:5-10; Exo. 2:7-10; Prov. 1:8; 31:1; 2 Tim. 1:5; 3:14;15). Girls, especially, were trained to be good wives by learning from their mothers the arts of cooking, weaving and general household management, while the father taught the son a trade; Wives also were free to express themselves to their husbands (Gen. 18:5,6) and at times aid their husbands in arriving at right decisions (Gen. 21:9-13; 27:46-28:4).

The bride was usually selected for a man by the parents. But, doubt under the law, as it was earlier in Rebekah's case, the girl had an opportunity to voice her feelings and will in the matter (Gen. 24:57, 58). Although polygamy was practiced, God was not yet acting to restore the original state of monogamy until the Christian congregation was established (Gen. 2:23, 24; Matt. 19:4-6; I Tim. 3:2). Polygamous relationships were regulated.

Even the military laws favoured both wife and husband in exempting a newly married man for the year. This gave the couple the opportunity to exercise their right to have a child, which

would be a great comfort to the mother when the husband was away, and even more so if he should die in battle (Deut. 20:7; 24:5).

However, the law applied with equal force to both men and women who were guilty of adultery, incest, bestially and other crimes (Lev. 18:6; 23:20:10-12; Deut. 22:22). Women were not to wear the clothing of a man or a man the clothing of a woman; a practice that might open the way for immorality, including homosexuality (Deut. 22:5). Women could participate in the benefits of the Sabbaths, the laws governing Nazirites, the Law (Ex. 20:10; Num. 6:2; Deut. 12:18; 16:11-14). The mother, as well as the father were to be honoured and obeyed (Lev. 19:3; 20:9; Deut. 5:16-27:18).

PRIVILEGES IN THE CHRISTIAN CONGREGATION

For those called by God to the heavenly calling (Heb. 3:1) to be joint heirs with Jesus Christ, there is no distinction between men and women in a spiritual sense. The Apostle writes: "You are all, in fact, sons of God through your faith in Christ... ", there is neither male nor female; for you are all one person in union with Christ Jesus, (Gal. 3:26-28). Thus all must receive a change of nature at their resurrection, being made partakers together of "divine nature" in which state none will be women, for there is no female sex among spirit creatures, sex being God's means for reproduction of earthly creatures (2 Pet. 1-4).

GIFTS OF THE SPIRIT

Women, spoken of as "daughters" and "woman slaves" in Joel's prophecy, were among those receiving the gifts of the Holy Spirit on the day of Pentecost. From that day forward, the Christian women who were favoured with these gifts talked in foreign tongues that they had not understood before, and "prophesied", not necessarily making predictions of important future events, but speaking forth bible truths (Joel 2:28; 29; Acts 1:13-15; 2:1-4; 13-18)

IN CONGREGATIONAL MEETING

There were meetings when women could pray or prophesy, provided they wore a head covering (I Cor. 11:3-18). However, at what were evidently public meetings, when the "whole congregation" as well as "unbelievers" assembled in one place (I Cor. 14:23-25), women were to "keep silent". If they wanted to learn something, they could question their own husbands at home, for it was disgraceful for a woman to speak in a congregation (I Cor. 14:31-35).

While not permitted to teach in congregational assembly, a woman could teach persons outside the congregation (Titus 2, 3-5). But she was not to exercise authority over a man, or dispute with men, as she was to remember what happened to Eve, and how God expressed the matter of women's position after Adam and Eve had sinned (I Tim. 2:11-14; Gen. 3:16).

WOMEN MINISTERED TO JESUS

Women enjoyed privileges in connection with Jesus 'earthly ministry', but not privilege given to the twelve apostles and the seventy evangelizers (Matt. 10:1-8; Lk. 10:1-7). A number of women ministered to Jesus from their belongings (Lk. 10:1-7; Lk. 8:1-3). One anointed him shortly before his death, and for her act Jesus promised that the good news would be preached in all the world. "What this woman did shall also be told as a remembrance of her" (Matt. 26:6-33; John 12:1-8). Women were among those to whom Jesus especially appeared

on the day of his resurrection, and women were among those whom he appeared later (Matt. 28:1-10; John 20:1-18)