

Chapter 1 : What Does the Bible Say About Women's Rights

Hugs Bible Reflections for Women is a moving collection of stories told by women who are not afraid to bare their souls and share their hard-earned life wisdom. Full of inspirational quotes, scripture, insightful tips, and biblical principles, this heartwarming book will strengthen the faith of those special women in your life.

Personally, it makes me a little ill in my midsection. Most of it is as phony as a three-dollar bill. Could you be guilty of using this emotional charade to deceive those you wish to impress? There is nothing wrong with hugs, as I am quite fond of them myself. And there is nothing wrong with proper kissing. Paul instructs the assemblies to greet each with "an holy kiss" four times, and Peter instructs its use once, as a "kiss of charity. People also engage in "hugs and kisses" in their speech and writing. And this too can be fine and acceptable depending upon how it is done. However, there is another way that hugs and kisses are used and overdone in which it is a camouflaged front to mask the real person that is no more holy than was Judas. Had the twelve other Apostles already received the Holy Spirit of God, they would not have had to ask Jesus "who" is was that was about to betray Him-they would have known. Thank God that it is not possible to "deceive the very elect" Matt. These false teachers and deceivers: They only show you a huggie huggie kissie kissie pious religious smile. Also of your own selves shall men [and women] arise, speaking perverse things, to draw away disciples after them" Acts Are all the wolves gone now? Of course not-there will always be wolves wherever there are sheep. You will not see their teeth until it is too late. The apostles saw a sheep-Jesus saw a wolf. And forthwith he came to Jesus, and said, Hail, master; and kissed Him" Matt. The five Scriptures using the word "kiss" from Paul and Peter, always used the Greek word "philema" which means "kiss" and nothing else. Judas told the elders and chief priest: The "kiss" in Matt. One was a peck on the cheek, but Judas determined to use a more a passionate, huggie huggie kissie kissie display in his attempt to betray Jesus to the devouring and ravaging wolves. This is really intriguing stuff. Now after Judas tells the priest and elders what kind of a kiss he will give Jesus [a phileo kiss] to betray Jesus, He actually delivers this kiss. And how does he do that? But this is not proper conduct for everyday behavior. See these over-pious charlatans for what they are. Be suspect of those who use super-pious and sanctimonious hugs and kisses every day of the week. Now to the Judas Kiss of Death: What must we learn from all this? What a disgusting display of the carnal mind and flesh, Judas has left us. Some have vengeance in their heart, others vanity, others bitterness and hatred, and yet others uncontrollable sins of the flesh, but they try to camouflage their evils with a plethora of hugs and kisses to all.

Chapter 2 : Selah // Daily Reflection Journal - Blessed Is She

Hugs Bible Reflections for Women is a moving collection of stories told by women who are not afraid to bare their souls and share their hard-earned life wisdom. Full of The latest in the bestselling Hugs series features inspiring Bible verses paired with heartwarming stories written by ordinary women who have stepped out in faith and.

Personal use only; commercial use is strictly prohibited. Other evidence from ancient Israel—the society in which the Hebrew Bible was generated—is also often of little use. Its authors are arguably all male, and even scholars who point to a few biblical texts that might have been authored by women must admit that these compositions have been transmitted through male scribal communities. Indeed, over 90 percent of the or so individuals who are given names in the Hebrew Bible are men. Many of these women, moreover—whether named or unnamed—are among the most memorable characters in biblical tradition: Eve, whose creation is described in Genesis 2: These various women represent the many different roles women played and responsibilities women assumed within the Hebrew Bible and within the society of first-millennium bce Israel from which the Hebrew Bible emerged. This is most clearly seen in texts such as Deuteronomy 7: Similarly, in Genesis It is Abraham, for example, who is said to secure Rebekah as a wife for his son Isaac Gen. A typical marriage in ancient Israel, that is, is not only endogamous but also patrilocal, as women routinely were required to go forth from their natal households to join the households of their husbands. Even Jacob, although he sojourned in the house of his father-in-law Laban for twenty years Gen. Marriage, it is to be noted, is the norm, for both men and women: Women from subservient classes, however, are not necessarily married: Similarly, while legal materials from Exodus Biblical tradition also acknowledges that prostitution—and so unmarried prostitutes—were found within ancient Israelite society, and the Hebrew Bible in addition includes at least one narrative, 2 Samuel Likewise vulnerable, according to several biblical texts, are widows, because they are deprived of the economic support that their husbands had previously provided. Childbearing Not only was marriage the norm in ancient Israel, for both men and women, the norm within marriage was for women to bear children. Modern population studies in fact show that even in locales that might seem to nonagriculturalists to be vastly overpeopled, farm families seek to bear and raise as many children as possible, to the extent that they will eschew an increased standard of living in favor of an increased family size. Yet as many as one out of two Israelite children may have died before reaching adulthood, or even before reaching the age of five. The first was noted above: The others are the stories of Rebecca, wife of Isaac Gen. Yet polygyny does not address the problem of reduced worth and status that seems to attend to a barren wife. Hannah seeks recourse by engaging in a complex set of ritual actions: Another practitioner of reproductive magic may appear in Genesis To be sure, the purpose that is intimated in Genesis Yet however we interpret the red thread of Genesis It appears, moreover, that midwives would have had recourse only to their own skills during parturition and not those of any other specialist, or at least any other male specialist, given what seems to be the Israelite tendency to separate men from a woman who is giving birth. Certainly, it seems clear that Israelite women were separated from their husbands during childbirth, given that word must be brought after delivery to the fathers of Jeremiah Jer. Furthermore, only women could have assumed responsibility for the other professionalized role associated with reproduction: That said, wet nurses are mentioned only rarely in the Bible—in Genesis Wet nurses are thus best understood as serving as child-care specialists only in aristocratic homes. Rather, at least during the pre-exilic period of Israelite history c. Facilities for small-scale craft production tool, textile, and pottery making, for example may also have been present. Many scholars—most notably Carol Meyers—have attempted to describe what gender roles may have been like within this agriculturally based, self-sufficient household economy. Men probably did the work as well of plowing and otherwise tending the fields and terraced gardens that they had created see, e. More important, though, are the tasks women most likely undertook in processing harvested grain and other foodstuffs, as is suggested by a ethnographic survey that determined that women do the work of food processing in all but three or four of the societies world-wide from which data on human labor patterns were collected. The processes that pertained to the making of bread were especially labor-intensive. Domestic pottery production,

if ethnographic data especially those from Cyprus and other Mediterranean and Levantine locations²⁰ are any guide, was another task assumed by women. To be sure, women seem to find more of a place within the ritual life of the Jerusalem temple in the late exilic period c. This is because religious movements that sought to centralize worship in Jerusalem took hold beginning in c. Perhaps, for example, a recently delivered mother might prefer “and be better off” staying home with her newborn child. Indeed, this is precisely the scenario described in 1 Samuel 1: According to Leviticus What it means, at root, to define someone as impure is to denote that individual as ritually unfit to enter into a space understood to be a dwelling place of Yahweh, as Yahweh, the Israelites believed, must not be exposed to the sort of cultic uncleanness that characterizes the impure state. Somewhat similarly, women who are described in Ezekiel 8: Miller tellingly contrasts the male religious practitioners who are described in a succeeding verse Ezek. The biblical tradition, as well as some archaeological evidence, points instead to several other types of sanctuary space. Of these, shrines located within households and household compounds and regional sanctuaries are of greatest interest for our purposes, first, because household shrines and regional sanctuaries would have been more readily and regularly available to most ancient Israelite women and men than were the state-sponsored temples of Jerusalem, Dan, and Bethel, which, at least for many, would have required a long journey from their homes. Regional Sanctuaries Regional sanctuaries, as their name suggests, can be defined as sanctuaries that were located around Israel, especially during the period before the cult was centralized in Jerusalem. Presumably, they were used by the inhabitants of a particular region “those who lived, say, within a radius of about 25–35 kilometers Regional sanctuaries of the monarchic era might have included Gilgal Hos. According, moreover, to the Hebrew text of 1 Samuel 1: These latter witnesses probably provide the more accurate depiction, as they parallel the description of Elkanah alone sacrificing in 1 Samuel 1: Still, the ancient versions of the Hebrew Bible agree with the Hebrew text as it has come down to us that Hannah was present alongside Elkanah when the sacrificial slaughter took place. Note in this regard Judges Indeed, important to note here is that although the sanctuary at Shiloh is served by a resident priestly family Eli and his sons, Hophni and Phinehas, no priest is said to be present in the 1 Samuel 1: That is, Shiloh seems not to have a highly bureaucratized and institutionalized priesthood that takes responsibility for, especially, the altar-related aspects of sacrificial ritual. Other regional sanctuaries also seem to operate independent of an institutionalized priesthood and so independent of the constraints on nonpriestly religious agents including women that an institutionalized priesthood can impose. For example, 2 Kings Even in the 7th and early 6th centuries bce, this situation may have persisted. According to Ezekiel Household Shrines Household shrines can be defined as small-scale worship spaces that stood within individual Israelite homes or within multi-building household compounds. According to many commentators, we are to interpret this as an idolatrous act. After all, to make a religious figurine is something generally prohibited by biblical law. The figurine, moreover, is often regarded by commentators as tainted because it was cast from silver Micah had stolen from his mother and had only returned when threatened by her curse of the unknown thief. Yahweh is, after all, the only deity mentioned in both the Judges Also, the mother is explicitly depicted as a Yahweh worshipper. She utters a blessing in the name of Yahweh in Judges This is significant because in the Hebrew Bible, mothers are more often said to name their children than fathers. Indeed, teraphim texts elsewhere in the Bible “especially Genesis This is particularly indicated in Jeremiah 7: In a space that archaeologists have identified as a dedicated shrine room from early 12th- through mid-10th-century bce Ai, for example, there was found a tall, cylindrically shaped clay stand with fenestrated sides, which seems designed for burning aromatic plant materials these materials would have been burned within the cylinder, with smoke issuing forth from the fenestrations. Grain and similar foodstuff offerings would have been set in a bowl placed atop the stand. A channel in the floor in front of the bench on which the cylindrically shaped stand stood was presumably for draining away libation offerings. This brings us to a third crucial point: Moreover, it is women alone who speak of making libation and incense offerings and cakes for the Queen of Heaven in Jeremiah Also, in Jeremiah These obligations regarding grain and bread distribution, as Carol Meyers has argued, might reasonably be expected to carry beyond the familial sphere and into the supernatural⁴³ “as indeed was the case in the story of Hannah discussed earlier, where Hannah, in 1 Samuel 1: Alternatively, they could apportion these offerings to other household members for

these household residents to use in their own devotions. Magicians In addition to being able to act as ritual agents in regional sanctuaries and, especially, household shrines, Israelite women could sometimes assume more official roles as religious functionaries. We have already seen, for example, that midwives served as medico-magical specialists, and biblical tradition elsewhere identifies other women as magical experts. Three biblical texts, for example, Leviticus 19:15-16, Numbers 22:5, and Deuteronomy 18:10-11. The difference is probably attributable, at least in part, to date: This is because the ancestor cult, which is so constitutive of family-based identities and loyalties, stands fundamentally in opposition to the goal of centralizing worship at the royally sponsored temple in Jerusalem. Note, however, that the necromancer in 1 Samuel 28 is not Saul and Samuel related to one another. Thus, the necromancer of 1 Samuel 28 is not a prophet. An analysis similar to that just advanced regarding women magicians might be offered regarding the various women who are identified as prophets in biblical tradition: More specifically, it is Hulda who affirms for the political and religious leadership in Jerusalem that the religious reformations of cult centralization and related issues that begin to be enacted in the last quarter of the 7th century bce.

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Related Media A thoughtful individual wrote to me recently about the role of women in the church. He was torn as to what view to accept. He mentioned some pragmatic arguments for egalitarianism: I thought his questions were insightful, and are among the most difficult questions that complementarians have to deal with. Below is what I wrote him. These are not easy things for complementarians to think about. And I must confess: I find what scripture says on these matters very difficult to swallow at times. For me at least, to read these passages in an egalitarian way is to do some exegetical gymnastics in which one twists and turns the text to conform it to their views. I may not be comfortable with my complementarian position, but I am unwilling to twist scripture into something that it does not say. But I am saying that I think they are, in effect, probably doing this just the same. He has done perhaps the best exegesis of this passage in print. For this reason, I urge men to go to the mission field. But the men should lead the way, as historically they usually have. It is to our shame that women in the church are often taking the most dangerous and risky jobs while the men sit back home in a more comfortable setting. Another approach that some complementarians hold about women missionaries in the lead is that these women are permitted by scripture to do this, but their act of bravery and self-sacrifice should cause men to realize that they are not doing their job. The model is Deborah in Judges. If such an interpretation is correct, then it would certainly not be wrong for women to go to the mission field and to start churches and preach in them. But it would be wrong for men to sit idly by and think that the Great Commission should be fulfilled just by women! The words are already set, and the focus is to cause us to worship God, not think about the implications of a biblical passage for life. Regarding women teaching children, I find that to be no problem whatsoever. In fact, I would say that women teaching biblical truths in college is no problem. By adult male, I take it that the idea has to do with those who are economically, physically, and emotionally separated from their parents. To be sure, there are always exceptions in college, but the principle taught in 1 Tim 2: It is not meant to be worked out by focusing on the exceptions, which should be rare. As for women writing books that expound the scriptures, my view is that this is also not teaching in the way that preaching in church would be. Books can be picked up and put down, read, interacted with, discussed, debated, written and written against. But I admit this is a difficult call, and some good scholars would say that there is no difference between the two. At bottom, there are three reasons why I hold to a complementarian viewpoint in 1 Tim 2. Second, the strongest arguments against complementarianism are pragmatic, not exegetical. You have raised some of the strongest arguments that are traditionally used. But it raises a significant question: Those who start with the pragmatic view tend not to address the exegetical issue. The most inconsistent position, in fact, is one that affirms that 1 Tim 2 is a normative prohibition and yet finds so many pragmatic exceptions that the text becomes meaningless. And even for those who do address it, their starting point is almost always the pragmatic side of things. To me, this is no better an argument than saying that speaking in tongues is a legitimate manifestation of the Spirit today because most Christians are charismatic, or that since most people never hear the name of Christ, God will save them on the basis of their works. Third, I have found an interesting sociological phenomenon regarding 1 Tim 2: They have viewed it as a normative command, meant for application beyond the confines of Ephesus or the first century. All this makes evangelical egalitarians the odd man out: I am always leery of a particular group that has an explicit agenda being virtually the only group to promote a certain viewpoint that is somehow connected with that agenda. It is this group, by the way, that championed the excision of 1 Cor. And the obvious connection between regarding the Pastorals as authentic but affirming an egalitarian viewpoint and regarding 1 Cor. In the end, however, my desire is to be both charitable and biblical. In attitude, I am egalitarian. And I have pushed on the boundaries of complementarianism for a long time. I have had women interns at Dallas Seminary. Three of them have earned the New Testament award for doing the best work in the NT among graduating seniors. And yes, they taught in those theses and taught well. Specifically, they have taught me some things! I

have endorsed women for all sorts of ministries, including ministries that I would be uncomfortable with them doing. But since they are ministering in churches that are egalitarian, I would rather have these women ministering there than some others who may not be as well trained, as godly, as devoted to the scriptures and to Christ. Again, as I mentioned early on, I have problems with the complementarian position. I am sometimes embarrassed to be a complementarian. And my conscience tells me that after all the exegetical dust has settled, to deny some sort of normative principle to 1 Tim 2:

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A copy that has been read, but remains in clean condition. All pages are intact, and the cover is intact.*

As women of God, how do we praise God? In a time when praising God, especially in the worship service has taken on many forms, how do we know what truly pleases God? We will study the role of women in the Bible, virtuous women in the Bible, strong women in the Bible, women leaders, and significant Women in the Bible in these devotions for ladies. These Bible studies for women are written by a woman, for women, and about Women of the Bible. Devotionals on Love Devotionals on Love is a series devoted to the topic of love as presented in the Bible. Beginning with the greatest love of all: Living in a world devoted to sin, this is a fresh new look at what love really means to God and to us, His children. This is a new series, so keep checking back as more devotionals will be added each day. Often times it seems as though our prayers just hit the ceiling, but it is helpful to note that the men and women of the Bible experienced the same thing. Yet, they persevered in prayer and saw some amazing answers. My prayer is that we will grow in faith as we look at the lives of those mentioned in this great chapter of the Bible. Devotions about some of these same people appear elsewhere on this website even in this "Great Women of the Bible" section. The devotionals written here, however, are different than those that appear elsewhere. The time may come, as a matter of fact it is already here for some Christians in the world, when we all will have to make the same choices that these Godly saints in Hebrews 11 made! Gospel of John After receiving several requests for devotionals for new believers, I decided to do a series on the Gospel of John. I cannot think of a better place to learn the basics of this Christian life. What I am finding is that John is just filled with plenty of help for the seasoned saint as well. How it must have stunned the apostles when they finally began to realize that this man they were following was not just a man, He was God. This is our Lord and Savior who saves us, keeps us, and through His Spirit dwells within us. Hope you will join me in this new study. Bible devotionals for women is meant as a special site for devotionals for ladies. I truly pray that you will be as blessed by reading these devotionals as I was in writing them. Let me know what you think! Also, let me know what topics you would like to see on this page.

Chapter 5 : Women in Ancient Israel and the Hebrew Bible - Oxford Research Encyclopedia of Religion

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Sitting at the bustling, communal lunch table, I introduced myself to the kind face across from me. We exchanged the usual pleasantries and inquiries: Where are you from? What kind of work do you do? What brings you to this retreat? Rather quickly we discovered we both had sons about the same ages. At one point in our get-to-know-you conversation, my lunch buddy shared the smallest of mothering details that made my ears perk up and a lump form in my throat. Could she have this in her life too? I dared to ask a follow-up question. She smiled and revealed just a bit more about her family. I mustered all the courage I had to offer a similar scenario from my life. She affirmed she was familiar with the struggle. All of a sudden, I was overwhelmed with emotion. Just a few moments earlier, I had felt completely alone, like the only mom on the planet experiencing this parenting heartache. And yet, directly across from me at a small retreat center in the middle of nowhere sat a woman who was intimately acquainted with my hopes, my fears, my heart. Of course she was the one I met that day. Out of all the people in attendance, all the lunch seats available, all the words she could have chosen, this exact woman chose to sit across from me and share a detail that only I would notice. You are not alone in this. The angel of the Lord had found her in the desert after fleeing mistreatment. God found her alone and in despair and spoke to her right in the middle of it. I realized that I could trust God to lead me where he wanted me when my heart was seeking his. The God Who Sees sees you. He knows your heart. He is with you in the middle of it. And he loves you.

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Is it a sin for a woman to speak in church? Does the Bible say women have lower standing than men? Does the Bible authorize discrimination against women? Should women be submissive? God created the woman as a "helper" for the man: I will make a helper suitable for him. In fact, God created both men and women in His own image and made them equal custodians of all His creation: So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground. He created them male and female and blessed them. And when they were created, he called them "man. God gave each of them punishments before evicting them from the Garden: To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return. The punishments on both Adam and Eve were clearly imposed by God Himself; God did not reduce women to inferior status, nor did He command men to rule harshly over their wives. Old Testament Era Compared to other cultures of the time, Jewish women enjoyed great liberty and esteem, and many women distinguished themselves as prophetesses and leaders in Jewish society. As evidence of the equality of men and women, the Ten Commandments require children to honor both their father and mother: Jewish society had become very much male-dominated. Women were considered to be inferior beings and were assigned almost the same status as slaves. They were not educated, not allowed to take any leadership roles, and confined to mostly domestic duties. Mary and Elizabeth But two women of this time became models of faithfulness and virtue. Mary, the mother of Jesus, put aside her fears, doubts and shame to take on the role of mother of the Messiah. She simply placed her whole trust in God Luke 1: Elizabeth, mother of John the Baptist, also put her faith in God Luke 1: Women normally stayed home and attended to domestic duties. But Jesus allowed women to travel with Him and His twelve disciples Luke 8: Jewish women were generally not educated or allowed any active role in the affairs of religion. Jesus suggested that Martha do the same Luke Some remained with Jesus to comfort Him at His crucifixion when all His apostles had fled in terror Matthew Mary Magdalene and other women were privileged to be the first to discover that Jesus had risen from the dead Matthew But Jesus sent His apostles out to spread the gospel to the world, seeking food and shelter where they could find it, facing great danger and ultimately martyrdom. That would not have been considered an appropriate role for a woman in Biblical times just as it would not be considered appropriate today. Women were treated as at least near-equals and allowed to hold positions of responsibility. The Apostle Paul Paul affirmed the equality of all Christians. There was no difference based on birth, status or gender. All had the same privileges and blessings as children of God. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. He also said women should continue to observe the custom of wearing a veil in public: But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ. Any man who prays or prophesies with something on his head disgraces his head, but any woman who prays or prophesies with her head unveiled disgraces her head--it is one and the same thing as having her head shaved. For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. For a man ought not to have his head veiled, since he is the image and reflection of God; but woman is the reflection of man. Indeed, man was not made from woman, but woman from man. Neither was man created for the sake of woman, but woman for the sake of man. For this reason a woman ought to have a symbol of

authority on her head, because of the angels. As in all the churches of the saints, women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. We also know that many women were prominent in the churches and that Paul approved and encouraged them. But they also reject the harsh subjugation of women that was characteristic of society at that time. Husbands were to love their wives tenderly, not treat them as slaves: Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind--yes, so that she may be holy and without blemish. In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, because we are members of his body. There were several reasons: The evils and injustices of the world are of little importance when compared to things of the spirit: Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. Those who live lives of holiness and purity will receive their reward in heaven, and the wicked and the oppressors will receive their punishment in hell Luke The apostle Paul and other church leaders were very concerned about avoiding any appearance of scandal that would make a bad impression on the people they wanted to convert to Christianity Titus 2: The Example of Slavery Slavery was a fact of life in Biblical times. Several New Testament passages urged slaves to accept their lot in life and be obedient to their masters. Those Bible passages were often used to justify slavery in the U. But today, the vast majority of Christians view slavery as a horrible evil, incompatible with the teachings of Christ, and do not believe God decreed that people should be enslaved. The subjugation of women can be seen similarly. In fact, many of the passages urging women to be submissive are grouped with those urging slaves to obey their masters Ephesians 5: Conclusion God created both men and women in His own image and made them equal custodians of all His creation. But, because of their disobedience, God punished Adam and Eve and evicted them from the Garden of Eden. Jesus broke with tradition and treated women in a much more egalitarian way than was normal in the society of that time. Christians disagree over whether this principle should apply in the modern world. Today, many Christians believe women should enjoy all the same rights and privileges as men. Other Christians, however, continue to advocate a secondary role for women based on Genesis 3: They are written in the form of letters from Paul.

Chapter 7 : Hugs and Kisses

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Chapter 8 : Perfect Bible Verses on over Topics – Be Encouraged with Uplifting Scripture

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section titled Embracing God's Truth which leads readers to read God's word and help them draw into a deeper.