

COURTROOM CHRISTIANITY

WOMEN AND POWER MIRACLES: AN UNBROKEN BIBLICAL PATTERN

DOC NO.	CC-WPM-001
PAGES	~22
PRIMARY SCRIPTURES	Ephesians 5:22-32 · James 5:14-15 · 1 Timothy 3:1-7 · Matthew 7:22-23 · Hebrews 4:12
SUBJECT	Women and Power Miracles — Biblical Pattern Analysis
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I. OPENING STATEMENT TO THE JURY

May it please the Court.

Ladies and gentlemen of the jury, we are here today to examine one of the most remarkable and overlooked patterns in all of Scripture — a pattern so consistent, so unbroken across 66 books, 40+ authors, three languages, and 1,500 years of recorded history, that it rises to the level of what scholars call an 'undesigned coincidence' — an incidental agreement among independent witnesses that powerfully confirms the authenticity and divine origin of the biblical record.

The pattern is this: In the entirety of Holy Scripture — from Genesis to Revelation — there is not a single recorded instance of a woman performing what we will define as a 'power miracle.' Not one woman heals the sick. Not one woman raises the dead. Not one woman casts out a demon. Not one woman calms a storm, calls down fire, parts a sea, or strikes an enemy dead by the power of God.

This is not because women are unimportant in Scripture. Far from it. Women prophesy. Women speak in tongues. Women serve, administer, teach, and exercise extraordinary faith. Women are recipients of some of the most spectacular miracles in the Bible. But the power to perform miracles — the authority to command nature, disease, death, and demons — is given exclusively to men: to prophets, to apostles, and supremely to the Lord Jesus Christ Himself.

We will demonstrate that this pattern is not accidental, not cultural, and not the product of patriarchal bias. It is by divine design — a design rooted in the very nature of the relationship between Christ and His Bride, the Church. The evidence will speak for itself. We ask only that you weigh it honestly.

II. DEFINITIONS AND SCOPE: WHAT CONSTITUTES A 'POWER MIRACLE'

A. Power Miracles — Defined

A 'power miracle' is an act involving direct supernatural control over the physical or spiritual realm, performed by a human agent through the power of God. These include:

- Physical healings (curing disease, restoring sight, cleansing leprosy)
- Raising the dead
- Nature-control miracles (parting seas, calming storms, stopping the sun)
- Judgment miracles (calling down fire, striking enemies dead, inflicting blindness)
- Exorcisms and deliverance from demons
- Supernatural provision (multiplying food, turning water to wine)

B. What Does NOT Qualify

The prosecution does not argue that women lack spiritual gifts. We argue only that the specific category of power miracles — acts of supernatural authority over the physical and demonic realm — is consistently and exclusively exercised by men in Scripture.

- Prophecy (foretelling or forth-telling by the Spirit)
- Speaking in tongues and interpretation of tongues
- Words of wisdom and words of knowledge

- Discerning of spirits
- Helps, administrations, and service gifts
- Visions and dreams

III. EXHIBIT A — OLD TESTAMENT EVIDENCE

A. Men Who Performed Power Miracles

- Moses: Parted the Red Sea, turned the Nile to blood, called down plagues, brought water from a rock (Exodus 7–14; Numbers 20–21)
- Joshua: Stopped the Jordan River, caused the walls of Jericho to fall, commanded the sun to stand still (Joshua 3, 6, 10)
- Elijah: Called down fire from heaven, raised the widow's son, stopped and started rain (1 Kings 17–18; 2 Kings 1)
- Elisha: Parted the Jordan, healed Naaman, raised the Shunammite's son, struck an army blind (2 Kings 2–6)
- Samson: Supernatural strength to kill a lion, slay a thousand men, and collapse a temple (Judges 14–16)
- Daniel: Survived the lion's den through divine intervention (Daniel 6)
- Aaron, Samuel, Isaiah — each performed acts of supernatural power under divine authorization

B. Women in the Old Testament — No Power Miracles

Eve, Sarah, Rebekah, Rachel, Leah, Miriam, Deborah, Hannah, the Widow of Zarephath, the Shunammite Woman, Esther, Ruth, Huldah — not one performed a power miracle. Women showed great faith and received miracles, but the power to perform them resided with the men of God.

THE RECORD IS UNAMBIGUOUS: Across the entire Old Testament, not a single woman performs a power miracle. Women prophesy, women pray, women show extraordinary faith — but the authority to command nature, disease, and death is given to men alone.

IV. EXHIBIT B — NEW TESTAMENT EVIDENCE

A. Men Who Performed Power Miracles

- Jesus Christ: Healed every manner of disease, raised the dead, calmed storms, multiplied food, cast out demons (throughout the Gospels)
- Peter: Healed the lame man, raised Dorcas, his shadow healed the sick, struck Ananias and Sapphira dead (Acts 3, 5, 9)
- Paul: Healed the lame, cast out spirits, raised Eutychus, was unharmed by a viper (Acts 14, 16, 19, 20, 28)
- The Twelve Apostles: Given authority to heal the sick, raise the dead, cleanse lepers, and cast out demons (Matthew 10:1, 8)
- Stephen: Performed great wonders and signs among the people (Acts 6:8)
- Philip the Evangelist: Cast out unclean spirits and healed the paralyzed and lame (Acts 8:6–7)

B. Women in the New Testament — No Power Miracles

- Mary, Mother of Jesus: Told Jesus about the wine — He performed the miracle. She did not turn water to wine (John 2:1–11).
- Mary Magdalene: Delivered from seven demons by Jesus — she was the recipient, not the agent (Luke 8:2).
- Martha and Mary of Bethany: Martha confessed extraordinary faith — but Jesus raised Lazarus, not Martha (John 11).
- Priscilla: Co-laborer with Paul, taught Apollos — no power miracle recorded (Acts 18:24–26).
- Dorcas/Tabitha: Full of good works — raised from the dead BY Peter. She was the recipient (Acts 9:36–41).
- Philip's Four Daughters: Prophesied — exercised the gift of prophecy. No power miracle (Acts 21:8–9). A critical distinction.
- Phoebe, Junia, Euodia, Syntyche: Commended for service and co-labor — no power miracle attributed to any of them.

THE PATTERN HOLDS WITHOUT EXCEPTION: No woman in the New Testament performs a power miracle. Not one healing. Not one exorcism. Not one resurrection. The pattern holds across every New Testament author — Matthew, Mark, Luke, John, Paul, Peter, James — not one records a woman commanding supernatural power over the physical or demonic realm.

V. EXHIBIT C — WOMEN WHO RECEIVED MIRACLES BY FAITH

Scripture records extraordinary faith in women. The pattern is consistent and illuminating: Women believed. Women came to the men of God. Women received miracles by faith. The power resided in the man.

The Woman with the Issue of Blood (Mark 5:25–34)

'If I may touch but his clothes, I shall be whole.' Power went out from Jesus. Her faith was the means of receiving. His power was the source of healing. She went TO the Man of God.

The Shunammite Woman (2 Kings 4:18–37)

When her son died, she did not attempt to raise him herself. She rode urgently to Elisha — the man of God. Her faith was extraordinary, but she knew where the power resided.

The Widow of Zarephath (1 Kings 17:8–24)

Obedied Elijah's word by faith. When her son died, she brought him to Elijah — and Elijah raised him.

Martha at the Tomb of Lazarus (John 11:21–27)

Made one of the greatest confessions of faith in all of Scripture. Yet she did not raise Lazarus — she confessed faith in the Man who had the power.

The Canaanite Woman (Matthew 15:22–28)

Jesus marveled at her faith: 'O woman, great is thy faith.' Her daughter was healed — by Jesus' power, through her faith. She came TO the Man of God.

THE PATTERN IS UNMISTAKABLE: Women believed. Women came to the men of God. Women received miracles by faith. But the power to perform the miracle always resided in the man — the prophet, the apostle, the Lord Jesus Christ. No woman ever served as the source of miraculous

power.

VI. EXHIBIT D — SPIRITUAL GIFTS WOMEN DID EXERCISE

The Holy Spirit bestowed genuine supernatural gifts upon women — gifts distinct from power miracles. This brief does not diminish those gifts. The distinction is precise:

- Prophecy: Miriam (Ex 15:20), Deborah (Judges 4), Huldah (2 Kings 22), Anna (Luke 2), Philip's daughters (Acts 21:8–9)
- Prophecy and Tongues: Women in the Corinthian assembly (1 Corinthians 11:5)
- Joel's Promise: Acts 2:17–18 — maidservants shall prophesy
- Teaching/Instruction: Priscilla taught Apollos the way of God more accurately (Acts 18:26)
- Helps and Service: Dorcas, full of good works (Acts 9:36); Phoebe, servant of the church (Romans 16:1–2)

The Spirit empowered women with verbal, revelatory, and service gifts. Gifts involving speaking God's word and serving God's people were given to women. Gifts involving commanding supernatural power over the physical and demonic realm were not. This is not a limitation born of cultural prejudice. It is a distinction born of divine design.

VII. THE UNDESIGNED COINCIDENCE ARGUMENT

The concept of 'undesigned coincidences' was pioneered by William Paley (Horae Paulinae, 1790) and extended by J.J. Blunt (Undesigned Coincidences, 1847): when multiple independent witnesses, writing at different times without collaboration, incidentally agree on details none of them set out to prove, this constitutes powerful evidence of authentic, truthful testimony.

Applied to our case: The Bible was written by over 40 authors, across approximately 1,500 years, in three languages (Hebrew, Aramaic, Greek), from diverse cultures — Egyptian, Babylonian, Persian, Greek, Roman — in diverse genres: law, history, poetry, prophecy, gospel, epistle, apocalypse. Not one of these authors records a woman performing a power miracle.

A NOTE ON STATISTICAL PROBABILITY: Some scholars find it useful to illustrate the improbability of this unified silence mathematically. If each author had even a 20% likelihood of including a female miracle-worker — conservative, given that surrounding cultures celebrated female deities performing supernatural feats — the probability that all 40+ authors omit such a story approaches 1 in 7,700. This calculation is offered not as the primary argument but as a supporting illustration of what the textual record itself already establishes: the silence is not accidental. It is the fingerprint of a single divine Author behind the human authors.

This silence is not the silence of omission. It is the silence of consistent, unified testimony — testimony that points to a single divine Author orchestrating a pattern that no human conspiracy could maintain across 1,500 years. This is an undesigned coincidence of the highest order. It is, in the language of the courtroom, a fingerprint of God on the text of Scripture.

Hebrews 4:12 — "For the word of God is quick, and powerful, and sharper than any twoedged sword..."

VIII. THE JAMES 5 CONNECTION: ELDERS, HEALING, AND MALE AUTHORITY

James 5:14–15 — "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up..."

A. The Sick Are Told to Call for the Elders

Not 'call for anyone with the gift of healing.' Not 'call for the most spiritual person you know.' The instruction is specific: call for the elders (Greek: presbyterous) — the recognized male leaders of the church.

B. Elders Are Exclusively Male

The qualifications in 1 Timothy 3:1–7 and Titus 1:5–9 specify that an elder must be 'the husband of one wife' (Greek: mias gynaikos andra — a one-woman man). The office of elder is restricted to qualified men. This is apostolic instruction given under the inspiration of the Holy Spirit.

C. The James 5 Verdict

James 5 is the New Testament's explicit instruction for miraculous healing in the church — and it places that authority squarely in the hands of male elders. If women were intended to perform healing miracles, James 5 would be the natural place to include them. The silence is deafening — and it is by design.

D. The Burden on Men

This arrangement places an enormous burden of responsibility on men. It is the men — the elders — who are called to pray the prayer of faith. Men who serve as elders in churches ought to be on their faces in repentance and prayer, pursuing the heart of God, petitioning Him for the faith and power to do the works He has called and obligated them to do. This is not privilege — it is accountability.

IX. THE TYPOLOGICAL ARGUMENT: THE BRIDE AND HER DEFENDER

We now arrive at the theological heart of this brief — the 'why' behind the pattern. And it is here that the wisdom of God shines most brilliantly.

A. The Marriage Type

Ephesians 5:31–32 — "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

Paul explicitly states that the marriage relationship is a living picture — a type — of the relationship between Christ and His Church. The husband represents Christ. The wife represents the Bride of Christ. This is not cultural accommodation. It is embedded in the grammar of creation.

B. Christ as the Defender of His Bride

Throughout Scripture, Christ is portrayed as the Defender, Protector, and Champion of His Bride:

- He defeats Satan and his demons on behalf of His people (Colossians 2:15; Hebrews 2:14)
- He heals the sick and broken among His people (Isaiah 53:5; Matthew 8:16–17)
- He calms the storms that threaten His people (Mark 4:39)
- He raises the dead among His people (John 11:25–26)
- He will ultimately destroy every enemy, including death itself (1 Corinthians 15:25–26)

Every power miracle Jesus performed was an act of the Bridegroom defending, protecting, and delivering His Bride from the enemies that assail her — disease, demons, death, and the destructive forces of a fallen creation.

C. Power Miracles as Acts of Spiritual Defense

Now the pattern comes into sharp focus. Consider what power miracles actually are:

- Healing the sick = defending the Bride against disease
- Casting out demons = defending the Bride against spiritual enemies
- Raising the dead = defending the Bride against death itself
- Calming storms = defending the Bride against the destructive forces of nature
- Judgment miracles = defending the Bride against her persecutors

Every power miracle is an act of defense and protection. And God assigned these acts to men because men are the type of Christ — the Defender of the Bride.

D. Why Women Do Not Perform Power Miracles

While Scripture does not provide an explicit rationale for this pattern, the fit between the typology and the pattern is so consistent, so coherent, and so beautiful that it demands recognition. The pattern is not merely consistent with the typology — it is required by it.

To give women power miracles would break the typology. It would be as if the Bride were defending herself — which undermines the entire picture of Christ's sacrificial, protective love for His Church. The Bride does not fight her own battles. The Bridegroom fights for her. The Bride trusts, believes, and receives. The Bridegroom acts, defends, and delivers. The Garden has never been closed. The Serpent has simply changed his pulpit. And the pattern of God's Word has never changed either.

This is why women in Scripture come TO the men of God by faith to receive miracles. The woman with the issue of blood came to Jesus. The Shunammite woman rode to Elisha. Martha confessed her faith to Jesus at the tomb. The Canaanite woman cried out to Jesus for her daughter. Their faith was extraordinary — but they brought that faith to the Man who had the power. Because that is the picture: the Bride trusts her Defender.

E. The Mandate on Men

This design places the weight of spiritual responsibility squarely on men. God expects men to be the defenders of their brides — physically and spiritually. Men must seek God earnestly in prayer and faith, know the Word, cultivate the kind of relationship with God that produces spiritual

power, stand in the gap for their families and congregations, and be willing to lay down their lives for their brides — as Christ laid down His life for the Church.

The absence of female power miracles is not a demotion of women. It is an elevation of male responsibility. God is saying to men: 'You are the picture of My Son. Act like it. Defend your bride. Seek My face. Exercise the authority I have given you — not for your glory, but for the protection and blessing of those I have entrusted to your care.'

X. THE MODERN DEFENDANTS: WOMEN CLAIMING POWER MIRACLES

Having established the biblical pattern and its theological foundation, we turn to the modern claims that stand in direct contradiction to that pattern.

Since the early 20th century, numerous women have claimed to perform power miracles — healings, exorcisms, raising the dead, and other supernatural feats. These claims do not stand in a gray area. They are evaluated by the same standard that has governed every miracle claim in the history of the church: the whole testimony of Scripture.

Matthew 7:22–23 — "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Note carefully: Jesus does not say these people were sincere but mistaken. He calls their works iniquity — lawlessness. They operated outside the boundaries God established, claimed His name without His authorization, and deceived multitudes in the process.

A. Historical Defendants

Aimee Semple McPherson (1890–1944)

Founded the International Church of the Foursquare Gospel. Famous for massive tent revivals and dramatic healing claims. Marked by personal scandal. No biblical warrant for any claim she made.

Maria B. Woodworth-Etter (1844–1924)

Early 20th-century revival meetings featuring trances, ecstatic experiences, and healing claims — phenomena more consistent with pagan ecstasies condemned in Scripture than with the orderly, authoritative miracles of the prophets and apostles.

Kathryn Kuhlman (1907–1976)

Called the 'Miracle Lady.' Her entire ministry was built on the claim that power miracles occurred through her meetings. Preferring the title 'handmaiden of the Lord' does not change the substance. A label does not sanctify a usurpation.

Sarah Ann Freeman Mix (1832–1884)

Regarded as the first known African American woman to make faith healing a full-time ministry. She pioneered a path Scripture never opened.

Carrie Judd Montgomery (1858–1946)

Promoted divine healing and helped normalize the idea of women operating in healing gifts — a normalization that has no foundation in the Word of God.

B. Prominent Modern-Day Female 'Deliverance' Ministers

The modern defendants operate in an era when biblical discernment has nearly collapsed. The following women represent the most visible contemporary claimants to power miracle gifts — and every one stands in direct, unambiguous violation of the pattern God established across the entire canon.

Kathryn Krick

Often called 'Apostle Kathryn,' she leads 5F Church and claims mass deliverance and healing in her services. The title 'Apostle' is itself a brazen claim — the apostolic office was held exclusively by men chosen directly by Christ (Luke 6:13–16; Acts 1:21–26). She claims a title she cannot hold and performs acts no woman in Scripture ever performed.

Judith MacNutt

Founder of Christian Healing Ministries, specializing in 'healing prayer' and deliverance from evil spirits. James 5:14–15 places the ministry of healing prayer in the hands of the male elders. The instruction is not ambiguous, and neither is the verdict.

Kathleen Beckman

A high-profile lay minister who has served on diocesan exorcism teams. Not one woman in the Bible cast out a demon. Not one. Where tradition contradicts Scripture, tradition is condemned (Mark 7:13).

Heidi Baker

Founder of Iris Global, reporting miraculous healings and demonic deliverances in large-scale crusades. Baker claims the deaf hear, the blind see, and the dead are raised in her meetings. The scale of the claim does not change the nature of the violation. A spectacular counterfeit is still a counterfeit.

Rita Strugala

Known as 'Bishop Rita,' she explicitly identifies as a woman exorcist and trains others in casting out demons. She claims the title of Bishop — an office Scripture restricts to men (1 Timothy 3:1–7). She claims the power of exorcism — a power Scripture records only men exercising. The multiplication of error does not transform it into truth.

C. The Verdict — In Christ's Own Words

The prosecution does not render this verdict on its own authority. It submits the verdict already rendered by the Lord Jesus Christ Himself in Matthew 7:22–23. Every claim of a woman performing power miracles must be measured by the full testimony of Scripture — 66 books, 40+ authors, 1,500 years — that records no such precedent. The absence is not a gap in the record. It is the record. And the record speaks with one voice.

2 Corinthians 11:13–15 — "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of

righteousness; whose end shall be according to their works."

Paul does not mince words. Neither does this Court. The evidence is overwhelming. The pattern is unbroken. The defendants stand condemned by the Word they claim to serve.

XI. REBUTTAL OF ANTICIPATED COUNTERARGUMENTS

1. '1 Corinthians 12:7–11 says the Spirit distributes gifts as He wills — without gender restriction.'

Paul's list describes categories of gifts available to the Body of Christ. It does not state that every gift is given to every person regardless of gender. The question is not whether the Spirit could give a woman the gift of miracles. The question is whether He ever did — according to the inspired record. And the answer is: He did not. Not once. Across the entire Bible. The Spirit distributes 'as He wills' — and His will, as demonstrated by the consistent testimony of 66 books, was to give power miracles exclusively to men. To argue otherwise is to pit a theoretical reading of one verse against the unanimous testimony of the entire canon.

2. 'Deborah was a judge and leader — doesn't that prove women can hold authority?'

Deborah was a prophetess and judge — but (1) she performed no power miracle; (2) she did not lead the army — she told Barak to do it; (3) when Barak refused to go without her, she prophesied the glory would go to a woman (Jael), not him (Judges 4:9). Even Jael's killing of Sisera was not a power miracle — it was a physical act of driving a tent peg through his skull. Deborah's role reinforces the pattern: she exercised verbal/prophetic gifts, not power gifts.

3. 'Galatians 3:28 — there is neither male nor female in Christ.'

Galatians 3:28 addresses soteriological equality — equality of salvation and standing before God. It does not erase functional distinctions in the Body of Christ. Paul, who wrote Galatians 3:28, also wrote 1 Timothy 2:12 and 1 Timothy 3:1–7, establishing distinct roles for men and women. Equality of worth does not mean identity of function. A bride is equal in worth to her bridegroom — but she is not the bridegroom.

4. 'The absence of evidence is not evidence of absence.'

This principle does not apply when the sample is this large. We are dealing with 66 books, 40+ authors, 1,500 years, three languages, multiple cultures, and hundreds of recorded miracles. The absence of even one female power miracle across this vast body is not a gap in the evidence — it is the evidence. When 40+ independent witnesses over 15 centuries testify to the same pattern, the pattern is the data.

5. 'Cultural patriarchy suppressed stories of women performing miracles.'

There is no manuscript evidence, no textual variant, no early church tradition that records a female power miracle later removed from Scripture. Luke — who gives more attention to women than any other Gospel writer — records no female power miracle. Paul commends numerous women by name — yet attributes no power miracle to any of them. The suppression theory is an argument from silence used to explain away an argument from silence. It is circular and without evidentiary support.

6. 'What about the witch of Endor?'

What she practiced was necromancy — expressly forbidden by God (Deuteronomy 18:10–12). The text suggests she was shocked when Samuel actually appeared, indicating this was God's sovereign intervention, not her doing. This is not a precedent for godly women performing miracles. It is a cautionary tale of forbidden occultism.

XII. EXPERT WITNESS TESTIMONY: SCHOLARLY SUPPORT

William Paley (1743–1805)	Horae Paulinae (1790) — pioneered the method of identifying undesigned coincidences as evidence of historical reliability. The consistent absence of female power miracles across independent biblical authors is precisely the kind of pattern Paley's method detects.
J.J. Blunt (1794–1855)	Undesigned Coincidences (1847) — extended Paley's method across the entire Bible. The cross-testamental consistency of the male-only power miracle pattern fits squarely within Blunt's framework.
Lydia McGrew (Contemporary)	Hidden in Plain View (2017) — revived the undesigned coincidence argument for a modern audience. Her rigorous analytical approach confirms that consistent incidental agreements across independent authors constitute powerful evidence of truth.
Wayne Grudem (Contemporary)	Evangelical Feminism and Biblical Truth (2004); Systematic Theology (1994) — extensive exegetical support for complementarian gender roles, elder qualifications, and the distinction between equality of worth and difference of function.
Thomas R. Schreiner (Contemporary)	Women in the Church (2016) — Paul's restrictions on women in church leadership are grounded in creation order, not cultural accommodation. Supports the argument that the absence of female power miracles reflects divine design rooted in the created order.
Craig S. Keener (Contemporary)	Miracles (2011) — the most comprehensive modern scholarly treatment of biblical miracle claims. Notably, even Keener's exhaustive survey does not identify a biblical instance of a woman performing a power miracle — confirming the factual premise even from a scholar sympathetic to the opposing view.
D.A. Carson (Contemporary)	Showing the Spirit (1987) — careful exegesis of 1 Corinthians 12–14, distinguishing between categories of gifts. Supports the distinction between verbal/revelatory gifts (which women exercised) and power gifts (which they did not).

XIII. CLOSING ARGUMENT TO THE JURY

Ladies and gentlemen of the jury, you have heard the evidence. Let us summarize what has been established beyond reasonable doubt:

- **FIRST:** Across the entire Bible — 66 books, 40+ authors, 1,500 years, three languages, multiple cultures — there is not a single recorded instance of a woman performing a power

miracle. Not one healing. Not one resurrection. Not one exorcism. Not one nature miracle. Zero.

- **SECOND:** This silence is not because women lacked faith or spiritual gifts. Women prophesied, served, taught, and showed extraordinary faith. Women were recipients of the most spectacular miracles in Scripture — but the power to perform miracles was given to men alone.
- **THIRD:** This pattern constitutes a powerful undesigned coincidence — over 40 independent authors, writing across 15 centuries without collaboration, unanimously testifying to the same reality. This is a fingerprint of divine authorship.
- **FOURTH:** James 5:14–15 explicitly places the ministry of healing in the hands of the male elders. This is not cultural accommodation — it is apostolic instruction that continues the pattern from Genesis onward.
- **FIFTH:** The reason for this pattern is rooted in the deepest mystery of the Gospel — women are a type of the Bride of Christ, men are a type of Christ the Bridegroom. Power miracles are acts of spiritual defense. The Bride does not fight her own battles. The Bridegroom fights for her.
- **SIXTH:** This design places the burden of responsibility on men. The absence of female power miracles is not a demotion of women — it is a divine mandate to men: Be the picture of My Son. Defend your bride.

The modern claims of women performing power miracles — from Aimee Semple McPherson to Kathryn Krick — stand entirely outside the biblical witness. They have no scriptural precedent. They have no scriptural warrant. They contradict the pattern that God Himself established and maintained across the entire canon of Scripture.

Scripture speaks with one voice on this matter — a voice that has echoed consistently from Genesis to Revelation, across every author, every era, every culture, and every language in which God chose to reveal His Word. The evidence is overwhelming. The pattern is unbroken. The theology is sound. The typology is beautiful. And the conclusion is inescapable.

XIV. VERDICT REQUESTED

The prosecution respectfully requests that this Court render the following verdict:

- That the biblical record unanimously and consistently testifies that power miracles — healings, resurrections, exorcisms, nature miracles, and judgment miracles — were performed exclusively by men in Scripture.
- That this pattern constitutes an undesigned coincidence of extraordinary evidentiary weight, confirming the divine authorship and internal coherence of Scripture.
- That women in Scripture received genuine supernatural gifts — including prophecy, tongues, and service gifts — but were not given the gift of power miracles, in accordance with divine design.
- That the theological reason for this design is rooted in the marriage typology of Ephesians 5: women represent the Bride of Christ, and men represent Christ the Bridegroom and

Defender. Power miracles are acts of spiritual defense assigned to the Defender, not the Bride.

- That James 5:14–15 confirms this pattern by placing the ministry of healing in the hands of male elders.
- That modern claims of women performing power miracles lack any scriptural precedent or warrant and must be evaluated accordingly.
- That this pattern places a solemn burden of responsibility on men to seek God in truth and faith, to exercise spiritual authority for the protection and blessing of those entrusted to their care, and to be faithful pictures of Christ the Bridegroom in their homes and churches.

**Respectfully submitted,
Eric Lounsbery
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"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." — Hebrews 4:12