

## Chart Index - Women Preachers

### Affirmative

---

2. I Corinthians 14:34-35, The Text
3. I Corinthians 14:35b, Compared With My Proposition
4. What Do I Mean By The Phrase "In The Church" ?
5. What Is The Issue ?
6. I Corinthians 14:34-35, What, Whom, When
7. I Corinthians 14:34-35, Speaking To The Assembly
8. I Corinthians 14:34-35, It Is NOT A Shame For Women To Speak In The Church ?
9. I Timothy 2:12
10. May Women Be Pastors/Elders ?

### Rebuttal

---

39. I Corinthians 14:34-35, Only Applied To That Time, That Place, And Those Persons ?
11. I Corinthians 14:34-35, Your Women
12. I Corinthians 14:34-35, Ask Their Husbands At Home
13. I Corinthians 14:34-35, As Also Saith The Law
14. I Corinthians 14:34-35, As Silent As In Verses 28 And 30
15. I Corinthians 14:35, Shame Not Sin
16. I Corinthians 14:34-35, Only Talking About Women Interrupting Services
17. I Corinthians 14:34-35 = Talmud, Miscellaneous Replies
18. I Corinthians 14:34-35 = Talmud, The Law Is Law Of Moses, Not Talmud
19. I Corinthians 14:34-35 = Talmud, Let Introduces A NT Command
20. I Corinthians 14:34-35, Figurative Women And Husband
21. I Timothy 2:11-12, Husband And Wife Only
22. I Timothy 2:11-12, "I" – Only Paul's Personal View ?
23. I Timothy 2:11-12, Figurative Woman

### Negative

---

24. Either It Doesn't Mention Women Teaching, Or It Doesn't Mention The Assembly
25. Judges 4:6-8,10, Deborah
26. Acts 2:17, 21:9, etc., Women Prophesied, Taught
27. Romans 16:1-2, Phoebe - A Servant
28. Romans 16:1-2, Phoebe - To Be Assisted
29. Romans 16:1-2, Phoebe - A Succourer
30. I Corinthians 11:2-16, Women Prophesied In The Church ?
31. Galatians 3:28, All Christians Are Equal ?
32. But Women Sing In The Church Assembly, So Why Can't They Preach Also ?
33. Normal Definitions For Sing And Speak
34. Ephesians 5:19, Unusual Use Of "Speak"
35. I Corinthians 14:34-35, Sing Or Speak ?
36. If God Can Use Balaam's Donkey, Then He Can Use A Woman
37. A Man Can Give His Wife Authority To Preach ?
38. Just A Cultural Matter ?

# I Corinthians 14:34-35

## The Text

Let your women **keep silence** in the churches: for it is **not permitted unto them to speak**; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a **shame for women to speak** in the church.

# I Cor 14:35b Compared With My Proposition

I Corinthians 14:35b	My Proposition
... it is a <u>shame</u> for women to <u>speak</u> in the church.	... it is a <u>sin</u> for women to <u>preach</u> in the church.

The only words that are different are:

"sin" instead of "shame" "preach" instead of "speak"
---

So I have only two things to prove:

1. "shame" in this verse indicates "sin"
  - I John 3:4 "sin is the transgression of the law"
  - verse 34 makes it a COMMAND - "Let your women keep silence in the churches: for it is not permitted unto them to speak"
  - "shame" just like in I Corinthians 11:6 and 14 (& Ephesians 5:4 "filthiness")
2. "speak" includes the act of preaching
  - speak - (Strong's #2980) "to talk, i.e. utter words: - PREACH, say, speak (after), talk, tell, utter"

**My proposition is an open and shut case. If not, why not?**

# What Do I Mean By The Phrase "In The Church" ?

I mean exactly what the phrase means in I Corinthians 14:35b - "it is a shame for women to speak in the church."

Specifically I mean:

- In the church ASSEMBLY. The Greek word (Strong's #1577) that the KJV translates "church" in I Corinthians 14:35 is translated "assembly" in other translations. Wigram-Green defines the word as "an assembled church."
- "the whole church be come together into one place" – verse 23
- the 11:00 a.m. preaching service when all come together into one place

I do NOT mean "in the church building" necessarily.

Wherever I Corinthians 14:34-35 is talking about, I believe it is wrong for women to teach there.

# What Is The Issue ?

**THE ISSUE IS NOT** → May women preach (teach the gospel) outside the assembly of the church? I agree that they can, and must:

- Acts 8:1,4 - the whole church (including women) "**went everywhere preaching the word.**"
- Acts 2:17 - "**your daughters shall prophesy** (preach through inspiration)"
- Acts 21:8-9 - Philip had four virgin daughters "**which did prophesy**"
- Titus 2:3-4 - the aged women are to teach (the gospel) to young women
- other passages

It is scriptural for women to teach the gospel, as long as they don't do it in the assembly of the church (I Corinthians 14:34-35), and as long as they don't teach "over" the man (I Timothy 2:12). For example, a woman could teach a ladies Bible class at the church building, or at her home.

**THE ISSUE IS** → May women preach in the assembly of the church? My opponent says they may. The Bible says they should not.

# I Corinthians 14:34-35

## What, Whom, When

### WHAT Is The Command?

---

- **keep silence** (verse 34)
- **not permitted ... to speak** (verse 34)
- **shame ... to speak** (verse 35)

### To WHOM Does The Command Apply?

---

- **your women** (verse 34)
- **women** (verse 35)

### WHEN Does The Command Apply?

---

- **if therefore the whole church be come together into one place** (verse 23)
- **in the churches** (verse 34)
- **in the church** (verse 35)

**My opponent teaches that women may speak in the church.  
This verse says women are NOT to speak in the church.**

## I Corinthians 14:34-35

# Speaking To The Assembly

I Corinthians 14:34-35 condemns a woman speaking to (addressing) the assembly. This would include:

- **preaching to the church assembly**
- leading a public prayer in the church assembly
- giving a testimony in the church assembly
- speaking in tongues in the church assembly
- prophesying in the church assembly
- making an announcement to the assembly
- public reading of the scriptures in the church assembly
- even asking a question for the assembly to hear (verse 35)

**If there is one thing that I Corinthians 14:34-35 condemns, it condemns a woman preaching to the church assembly. And that is exactly what my opponent says is okay !**



# It Is NOT A Shame For Women To Speak In The Church ?

All of my opponent's arguments are made in an effort to prove that "it is **NOT** a shame for women to speak in the church." Even though I Corinthians 14:35b plainly says, "it is a shame for women to speak in the church."

Bible – Let your women keep silence in the churches, for it is not permitted unto them to speak

Opponent - Don't let your women keep silence in the churches, for it is permitted unto them to speak

I believe my opponent would admit his arguments are made to support this conclusion. We will let him tell us by checking the appropriate box ...

Pat's opponent is trying to prove:

---

it is a shame for women to speak in the church

it is **NOT** a shame for women to speak in the church

**Which of the above do you think my opponent will choose ?**

**Which of the above do you think I would choose ?**

**Which of the above do you think God would choose?**

# I Timothy 2:12

I Timothy 2:11-12: **Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.**

**WHAT** Is The Command?

---

- not ... to teach ... over the man

To **WHOM** Does The Command Apply?

---

- woman

**WHEN** Does The Command Apply?

---

- at all times, and that would certainly include the CHURCH ASSEMBLY

I Tim 2:12 condemns a woman teaching over a man. This would include:

- leading a Bible class that has men in it (church assembly or not)
- **preaching to the church assembly**

**My opponent teaches that women may preach to the church (which includes men). This verse forbids that !**

# May Women Be Pastors/Elders ?

Pastors (elders) are leaders/overseers over the congregation (Acts 20:17,28, I Peter 5:1-2).

The Bible PRECLUDES a woman from taking this leadership role:

- I Corinthians 11:3 the head of the woman is the man
- Ephesians 5:22-24 Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
- I Timothy 2:11-12 Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
- I Timothy 3:2 "A bishop then must be ... the husband of one wife" – (because it is a leadership role) – **Can a woman be a husband ?**

Woman's Role = **not** the leader of the congregation

## I Corinthians 14:34-35 - **Your Women**

My opponent says the phrase "your women" shows this regulation is only limited to the prophet's wives, & therefore does not apply to women today.

- In general, the second person (as in "your women") refers to the church (1:2) or brethren (14:6,20,26,39) as a whole, while the third person is used when referring to the tongue speakers or prophets specifically.
- Even if "your women" did refer only to the prophet's wives, I Corinthians 14:34-35 would still apply to all women today, because verse 35 generalizes the passage to all women, then and now. Whoever the "your women" of verse 34 are, whether they are the Corinthian women as a whole or just the prophet's wives, verse 35 says it is wrong for them to speak because "**it is a shame for women to speak in the church.**" In other words, it is wrong for the Corinthian women (or the prophet's wives) to speak in the assembly, because it is wrong for women in general (all women everywhere) to speak in the church. And this would certainly apply to all women today!

**My opponent will not accept what I Cor 14:34-35 plainly says.**

## I Corinthians 14:34-35

# Ask Their Husbands At Home

Does I Corinthians 11:34 forbid us from eating in a restaurant?  
No, Paul is just giving a typical place that a Christian may eat.

Can a woman only ask a question to her husband?

Does it have to be asked at home?

No, Paul is just giving a typical scenario where women may ask questions.

What Paul is saying is that a woman is not to speak in the church assembly, not even to ask a question. He then gives a typical place (not the only place) that she could ask a question if she has one. Paul's point is → ask the question somewhere other than in the assembly.

My opponent is making the argument that since we don't accept "ask their husbands at home," then we don't have to accept "[it is a shame for a women to speak in the church](#)" either. Absurd - we have to accept both !

**Why try to get around what I Cor 14:34-35 plainly says ?**

## I Corinthians 14:34-35

# As Also Saith The Law

My opponent claims that women spoke to the Old Testament assembly, and that women are to do the same today "as also saith the law," therefore women can speak to the assembly today.

- This contradicts what the passage says - women aren't to speak in the assembly
- The passage is not saying it is right for women to speak as long as they remain under obedience; it is saying that when she is silent, she is being obedient.
- The passage is not saying that women are to be in obedience to the same commands as in the Old Testament, but only that **both laws taught "obedience"** on the part of the woman. The application of this role of submission may be different under some circumstances depending on the covenant, but both laws taught obedience on the part of women. To illustrate, we might say that man is to be in obedience to God in the New Testament just as he was in the Old. We don't mean that the regulations to be obeyed are the same; we are simply saying that both laws require obedience. I Corinthians 14:34 is not saying that women

today are to speak as women under the law spoke; it is saying that women today are to be under obedience as women under the law were to be.

## I Corinthians 14:34-35

# As Silent As In Verses 28 And 30

My opponent correctly points out that the Greek word for "silence" in verse 34 is the same as is also found in verses 28 and 30. He then makes the argument that verses 28 and 30 thus enforce the same degree of silence upon the persons mentioned under the circumstances described.

To this I reply, I wholeheartedly agree!

- When one person is already speaking in tongues (the circumstances of verse 28), another tongue speaker should be just as quiet as the woman should be during the whole assembly (the circumstances of vs.34-35).
- Likewise, when one is prophesying (verse 30), another prophet should be just as quiet as the woman should be throughout the whole assembly.
- Keep in mind that verses 34-35 are not a regulation against two speaking at once as are verses 28 and 30. Verses 34-35 forbid a woman from speaking in general in the assembly, even when no one else is speaking.

**Woman are to be silent in the church assembly. I didn't write it.**



## I Corinthians 14:35 - Shame Not Sin

Opponent: I Corinthians 14:35 only says it is a shame -- not a sin -- for women to speak in the church.

I guess then the following are only a shame, and not a sin:

---

- Revelation 3:18 ... shame of thy nakedness ...
- Ephesians 5:4 Neither filthiness (form of same Greek word), nor foolish talking, nor jesting ...
- I Corinthians 11:6 ... if it be a shame for a woman to be ... shaven ...
- I Corinthians 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

Not only does verse 35 teach that it is a sin, but verse 34 does also:

---

- let your women keep silence in the churches
- it is not permitted unto them to speak

I don't recall where the Bible ever says something "is a sin" using those exact words, not even in the ten commandments. I John 3:4 says "sin is the transgression of the law" – so it is a sin to transgress/violate the law of I Corinthians 14:34-35.

## I Corinthians 14:34-35

# Only Talking About Interrupting Services ?

It does not say, imply, or even hint at that. **You can prove anything if you are allowed to just make up your proof.**

Reminds me of our radio program where callers on four or five different occasions over the last 20 years have said I Cor 14:34-35 is talking about women speaking up from the “balcony.” I’m thinking, where are they getting this stuff?

If interrupting were the problem, then:

- Paul would have just told the women to keep silent when someone else was speaking (like he did with the prophets in vs.29-31). Instead of telling the women to wait until someone else is finished to speak, he told them to “**ask their husbands AT HOME**” (in other words, wait until the assembly is over).
- Why did Paul single out the women? It would have been just as wrong for men to interrupt as it would for women.

To fit my opponent’s position, the passage should have read (changes in all caps)  
**Let your women NOT INTERRUPT in the churches: for it is not permitted unto them to INTERRUPT ... it is a shame for women to INTERRUPT in the church.**

# I Corinthians 14:34-35 = Talmud ?

## Miscellaneous Replies

"shame for women to speak in the church" is a quote from the Talmud?

- where? what is the reference? please give us the whole quote
- law is in v.34a; v.35b is reason for that law - NT law derived from Talmud?

"law" in verse 34 is Talmud?

- "as ALSO saith the law" - so the authority is not the law (Talmud?), but something in addition to the law (authority has to be New Testament law)

where does the law say for the women to be silent?

- it reads women are "to be under obedience, as also saith the law" (Gen 3:16)

v.36 "came the word of God out from you?" -means they were going by Talmud?

- Paul's answer given to v.36 is → what Paul wrote (including vs.34-35) "are the commandments of the Lord"
- Paul's answer is not → your authority is the Talmud, not God's word

If I Corinthians 14:34-35 is only a quote from the Talmud and therefore not binding, then why does I Timothy 2:11-12 teach almost the same thing? Is that from the Talmud also?

I Corinthians 14:34-35 = Talmud ?  
**"The Law" Is The "Law Of Moses"  
NOT THE TALMUD**

"The Law" in I Corinthians:

---

- 7:39 wife is bound by the law
- 9:8 or saith not the law also (then a quote from Deut 25:4)
- 9:9 in the law of Moses
- 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law
- 14:21 In the law it is written (then a quote from Isaiah 28:11)
- **14:34 as also saith the law**

"The Law" NEVER means "the Talmud" in the Bible, not once!  
The Bible does NOT refer to the Talmud anywhere, not once!

## I Corinthians 14:34-35 = Talmud ?

# "Let" Introduces New Testament Command

"Let" in I Corinthians:

---

- 7:3 Let the husband render unto the wife due benevolence
- 7:10 Let not the wife depart from her husband
- 7:12 let him (the husband) not put her away
- 7:13 let her (the wife) not leave him
- 10:8 neither let us commit fornication
- 10:9 Neither let us tempt Christ
- 10:24 Let no man seek his own, but every man another's wealth
- 14:26 Let all things be done unto edifying
- 14:40 Let all things be done decently and in order
- 16:2 on the 1st day of the week, let every one of you lay by him in store
- 16:14 Let all things be done with charity
- 14:34 Let your women keep silence in the churches

To avoid these commands, can we just say all these verses are Talmud ?

"Let" introduces a NT command in I Cor 14:34. **It must be obeyed.**

## I Corinthians 14:34-35

# Figurative Women and Husband ?

- “ask their husbands AT HOME” - what would "home" be figurative for?
- women is plural - how can that be figurative? figurative for what?

context - figurative or literal women?:

---

5:1 “one should have his father's wife” (sexually) - how is that figurative?

7:2 figurative husband and wife to avoid figurative fornication?

- so can **sleep with whomever?**

7:3-5 figurative sexual relations?

7:9 figurative marriage?

7:10 figurative wife figuratively divorces her figurative husband?

7:28 figurative virgin?

7:34 figuratively married woman has more cares than figuratively single?

7:39-40 figurative widow remarry?

11:15 long hair on figurative woman?

**My opponent just will not accept what I Corinthians 14:34-35 plainly says, so he calls the passage figurative. Don't you wonder why?**

# I Timothy 2:11-12 - Husband And Wife Only ?

**Jason Weatherly:** The man and the woman DOES NOT cover every man and woman in I Timothy 2:12 ... The word man is "aner" and the word woman is "gune". These two words used together in the singular ALWAYS mean "husband and wife"!

Jason contradicts himself, as he allows a wife to teach / usurp authority over her husband in church.

- I Corinthians 11:11-12 man, woman, both are singular - is this only husband and wife? If so, then "the man also by the woman" means the husband was born of his own wife!
- Every place in I Corinthians 11 that uses these terms (the man, the woman) is talking about men and women in general, not husband and wife: 3,7b,8,9,11,12,12.
- My opponent believes the hair is the covering in I Corinthians 11. Do verses 6 and 10 (containing the phrase "the woman") mean only married women must have long hair?

The following verses use the term "the man" to refer to any man, not just to a husband: Mark 7:15, 18, 23, Matt 15:18, Romans 4:6, Galatians 3:12, II Timothy 3:17, James 1:12 (have "the" in Greek)

Everyday examples of a group named as a class:

- "the black bear" is indigenous to the Smokey Mountains
- God has given "the man" dominion over the animals



I Timothy 2:15 shows the context is talking about women in general, when it switches from the singular ("she") to the plural ("they"). "They" (plural, therefore women in general) will be saved in childbearing if they continue in faith, etc.. So my opponent cannot have a point on the singular.

## I Timothy 2:11-12

# “I” - Only Paul’s Personal View ?

**Fred Jeff Smith:** Paul distinguishes this passage as a personal view, not a divine edict (“I do not permit a woman to teach a man.”)

1st, this won’t work with I Cor 14:34-35. Paul didn’t use the word “I” there to bind that instruction

2nd, how would this reasoning work in the following verses?:

- I Corinthians 10:20 ... **I** would not that ye should have fellowship with devils
- Ephesians 4:17 **This I** say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind
- Romans 12:1 **I** beseech you . that ye present your bodies a living sacrifice, holy, acceptable unto God
- Romans 16:17 Now **I** beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ...
- I Timothy 2:1 **I** exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority ...

I Timothy 2:7 explains that it is more than just “I” commanding in verses 1 and 12:

Whereunto I am ordained ... an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

John 16:13 Paul was guided into all the truth by the Holy Spirit.

I Corinthians 14:37 Paul wrote the commandments of Jesus.

Matthew 18:18 What Paul bound on earth would be bound in heaven.

## I Timothy 2:11-12 - **Figurative Woman**

"they" in v.15 is plural, so it can't be referring to just Eve, figurative or not  
verses 9-10 requires this woman to wear modest clothing - does that sound like a figurative woman? is it figurative clothing also?

notice the words shamefacedness, modest, and sobriety in verse 9 - all three words have something to do with dressing so as to help men avoid lust (Matthew 5:28) – does that sound like a figurative woman?

- if only figurative, then can we be part of a **nudist colony** ?

notice that a synonym given for "sobriety" (according to the Analytical Greek Lexicon) is "chaste" which is defined as "**not having engaged in unlawful sexual intercourse; virtuous ... free from obscenity; decent**" - does this sound like a figurative woman?

3:2,12 husband of one wife - figurative?

**My opponent just will not accept what I Tim 2:11-12 plainly says, so he calls the passage figurative. Why do that?**

# Either It Doesn't Mention A Women Speaking, Or It Doesn't Mention The Church Assembly, Or It Mentions Neither

The Bible never teaches that a woman taught in the NT church's assembly:

1. Passages mention a woman teaching, but not the NT church assembly.
2. Passages mention the NT assembly, but not the woman teaching.

## Passages Used To Support My Opponent's Position

<b>DOESN'T MENTION WOMAN TEACHING</b>	<b>DOESN'T MENTION CHURCH ASSEMBLY</b>	<b>MENTIONS NEITHER</b>

Oops!, there is one passage that mentions a women teaching/speaking, and also mentions the NT church's assembly → **I Corinthians 14:34-35:**

"... it is a shame for women to speak in the church."

# Deborah

My opponent claims that a woman judge (Deborah) in the Old Testament proves women today can preach in the assembly.

First, **Old Testament examples do not provide New Testament authority** (animal sacrifices?, circumcision?). It takes NT example for that.

Deborah:

---

- Did not lead in war; only went with Barak – Judges 4:6-8,10
- No verse says she was head over Israel
- No verse says she spoke to the Old Testament assembly
- Her job as a “prophetess” (verse 4) was as a messenger, to relay God’s instructions to Barak (verse 6) and others

Acts 2:17, 21:9, etc.

# Women Prophesied, Taught

My opponent correctly points out that women did prophesy, teach the gospel, and so forth.

But none of these verses say women prophesied or taught in the church assembly. As I have already pointed out, I don't oppose women teaching the gospel as long as they do it outside of the church assembly, and as long as they don't teach over a man.

I am affirming that it is wrong for a woman to preach "in the church" (I Corinthians 14:35), that is, when "the whole church be come together into one place" (I Corinthians 14:23).

**The Bible does not contradict itself. I Cor 14:34-35 plainly says that it is wrong for a woman to speak in the church !**

# Romans 16:1-2 - Phoebe - A Servant

**Jason Weatherly:** Romans 16:1-2 describes Phoebe as a Pastor. The word "servant" is "diakonos." Strong's defines this as a "Christian minister or Pastor."

Definitions for the word:

---

- Strong's (#1249) – probably from ... diako (to run on errands) ... **an attendant**, i.e. (generally) **a waiter (at table or in other menial duties)**; specifically a Chr. teacher and pastor (techn. a deacon or deaconess): - deacon, minister, **servant**
- Thayer's - one who executes the commands of another, especially of a master; a **servant, attendant**, minister
- Wigram-Green - **waiter, servant**, deacon

Examples of this word's use:

---

Matthew 22:13 **Then said the king to the servants** (preachers and pastors?)

Jn 2:9 **but the servants** (preachers & pastors?) **which drew the water knew**

- You know what "servant" means in Rom 16:1? **It means "servant."**
- And every Christian should be a servant Matt 20:26-27, 23:11, Jn 12:26 (same Greek word, #1249).

## Romans 16:1-2 - Phoebe - To Be Assisted

Jason Weatherly: Phoebe was the one delegating business, "see that ye assist her in whatsoever things she hath need of you to do." ... Phoebe was the one in charge of the business of the Church.

In II Timothy 4:17 the same Greek word (#3936) is used to describe Jesus "standing" with Paul – does that mean Paul was over Jesus?

Jason - have you ever assisted your wife in some spiritual work? (taking food to the sick) If so, then you contradict your own position since you agree I Tim 2:11-12 applies to the marriage relationship, and according to you, Romans 16:1 implies an authoritative position.

Phoebe, and all Christians, have work to attend to. And we should always be willing to assist other Christians in their spiritual work. This has nothing to do with anybody being over anybody else.

I have assisted ladies on many such occasions, and not one of them was a pastor or preacher!



# Romans 16:1-2 - Phoebe - A Succourer

**Weatherly:** Paul also states that Phoebe was a "succourer" of many, this is the noun form of the verb "rule". A "succourer" according to Thayer means, "a woman set over others."

This verse says that Phoebe had been a succourer of Paul. Does my opponent believe that Phoebe was set over the apostle Paul also?

Definitions for the word:

---

- Thayer's (#4368) - a. properly a woman set over others. b. a female guardian, protectress, patroness, **caring for the affairs of others and aiding them with her resources**
- Strong's - a patroness, i.e. **assistant**: - succourer
- Wigram-Green - patroness, **helper**
- Random House (Succor) 1. help; relief; aid; assistance. 2. **a person or thing that gives help, relief, aid, etc.** 3. to help or relieve in difficulty, need, or distress; aid; assist

If Phoebe was "**set over others**" in the sense of "boss," it would have been over other women (I Timothy 2:12) or children, but obviously one of the other many definitions applies here. How about "set over" in the sense of "**caring for the affairs of others and aiding them with their resources**" (Thayer)?

I've known many ladies like this, and **not one of them was a pastor or preacher!**

## I Corinthians 11:2-16

# Women Prophesied In The Church ?

Does I Cor 11:2-16 teach that women prophesied in the church assembly?

This passage has nothing to do with the assembly necessarily. Instead it teaches a woman should wear a veil whenever and wherever she prays or prophesies. And I Corinthians 14:34-35 shows that her prophesying never took place in the church assembly.

verse 16 - neither the churches of God?

---

refers to local churches, not just to the assembly of those local churches

Acts 8:1 persecution against the assembly only?

Acts 8:3 made havoc of the church, entering into every **house**

Acts 14:27 the church is the church even before it gathers

I Corinthians 14:23 the church is the church even before it assembles

I Corinthians 11:17-34 refers to the assembly?

---

- verse 2 **praise you** / verse 17 **praise you not**
- verse 18 **For first of all, when ye come together in the church** – it doesn't say that about the first section

## Galatians 3:28 - All Christians Are Equal ?

Yes, all Christians are equal in so far as their spiritual status before God → "there is neither male nor female: for ye are all one in Christ Jesus."

But that doesn't mean men and women have the same role:

- Does the fact that women “bear children” (I Timothy 5:14) and men do not, make women better than men and therefore contradict the principle "there is neither male nor female" ?
- Does the fact that wives should be in subjection to their husbands (Ephesians 5:22-24) contradict "there is neither male nor female"?
- Does the fact that wives are to "guide the house" (I Tim 5:14) and be a "keeper at home" (Tit 2:5), while men are to earn the living, mean men are better than women and therefore violate the principle "there is neither male nor female"?
- Women are to have long hair; men are not to have long hair (I Corinthians 11:14-15) - does this mean that men are better than women, or vice-versa?

**NO!** It just means that men and women have different roles.

**One difference in their role is that men may speak in the assembly, but women may not (I Corinthians 14:34-35).**

# **But Women Sing In The Church Assembly - So Why Can't They Preach Also ?**

My opponent and I agree that passages like I Corinthians 14 and Hebrews 2:12 teach women are required to sing in the assembly. There is no verse requiring a woman to speak in the assembly.

When a woman sings in church, it should be along with all the men; it should never be by herself. She does not address the assembly.

But if I am wrong, and I Cor 14:34-35 does condemn a woman singing in the assembly, that would NOT mean it is scriptural for her to preach to the church assembly; **it would just mean that is also a sin for her to sing in the assembly.** Two wrongs never make a right !

**I Corinthians 14:34-35 plainly teaches that it is wrong for a woman to preach in the church.**

# Normal Definitions For Sing And Speak

The Random House College Dictionary:

---

- Sing - to utter words or sounds in succession with musical modulations of the voice
- Speak - to utter words or articulate sounds with the ordinary voice; talk

Normally speaking, "speak" does not include singing. Paul didn't have any problem using the word "sing" in I Cor 14 (twice in verse 15). If he had meant that it was wrong for women to sing in the assembly, he could have easily said so.

## Ephesians 5:19 - Unusual Use Of "Speak"

Singing is not addressing, speaking to the assembly. Only a few hear the woman sing. Yes, I know the word "speaking" is used in Ephesians 5:19 to refer to singing, but that is an unusual use of the word "speak," just like:

---

“Actions speak louder than words.”

“He being dead yet speaketh.” (Hebrews 11:4)

May a woman speak to God (in silent prayer) in the assembly?

May a woman teach reverence by example in the assembly?

Can a woman divorce her spouse for “adultery ... in his heart”? (Mt 5:28)

Terms used in an "unusual sense" (James D. Bales, I.M. & NT Worship, p.113):

---

"song of the rails"

"silent hymns of light"

- If I said that I went to hear Barbara Streisand "speak," would I mean that I went to hear her sing, or would I mean I went to hear her lecture?
- I Cor 11:14 - shame for a man to have long hair – can't have long beard?

**I think we know what the normal use of the word "speak" is**

# I Corinthians 14:34-35 - Sing or Speak ?

What if I Corinthians 14:34-35 read this way?:

Let your women keep silence in the churches: for it is not permitted unto them to **sing**; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to **sing** in the church.

Then I would teach that it is a sin for women to SING in the church.

But would my opponent then teach it is sin for women to SING in church? Obviously not, because he doesn't teach now it is a sin for women to speak in church, even though the verse plainly forbids that.

I Cor 14:34-35 does not say it is wrong for women to sing in the church; it says it is wrong for women to speak in the church. So I teach exactly that.

On the other hand, my opponent teaches that women may speak in the church. This passage says that women are NOT to speak in the church.

**Is my opponent trying to dodge the issue by switching topics ?**



# **If God Can Use Balaam's Donkey Then He Can Use A Woman ?**

Did Balaam's donkey preach in the church?

Balaam's donkey was unsaved. So my opponent's reasoning would allow an unsaved man to be a Pentecostal preacher. My opponent obviously doesn't even believe his own argument.

God could turn stones into preachers if he wanted to – Lk 19:40

It is not a question of what God can do; it is a question of what God does do, and what God allows us to do. I Cor 14:34-35 clearly says God does not allow women to preach in the church.

The Bible does not contradict itself. **I Cor 14:34-35 plainly says it is wrong for a woman to speak in the church !**

# A Man Can Give His Wife Authority To Preach ?

Could a man give his wife authority to do the following things that are contrary to God's word?:

- murder ?
- commit adultery ?
- steal ?
- claim to be the Messiah ?
- lesbian activity ?
- sprinkle for baptism ?
- shave off all her hair ?

The truth is **a man can never give his wife authority to do anything contrary to scripture**; and that would include preaching in the church, because “women preachers” are definitely contrary to God's word.

A husband cannot change the Bible. **I Corinthians 14:34-35 plainly says it is wrong for a woman to speak in the church !**

# Just A Cultural Matter ?

By this reasoning you could pretty much just throw out the whole New Testament, since all of it was written in the first century.

Before there ever was any culture, God said in Genesis 3:16 that the husband should “[rule over](#)” the wife. That law hadn’t changed as we get to Jesus’ day (Ephesians 5:22-24 – “[the husband is the head of the wife](#)”). Though culture had changed/developed immensely, the same law continued, and still remains today.

The Bible was not meant to regulate or dictate cultural matters:

- Jesus said the Holy Spirit would guide the apostles “[into all truth](#)” (John 16:13), not etiquette.
- The Bible was not intended for just one period of time; instead, it was written to apply throughout the rest of history (I Peter 1:25 – “[the word of the Lord endureth for ever](#)”).

The Bible reason given for why a woman is not to “[teach, nor to usurp authority over the man](#),” is not temporary or because of current culture; instead, it goes back to the beginning, the creation (I Timothy 2:13 – “[For Adam was first formed, then Eve](#)”). Since the facts of the creation haven’t changed, then neither has this regulation.

Just two verses after God revealed that women shouldn't "speak in the church," He wrote "the things that I write unto you are the **commandments of the Lord.**" So it wasn't culture; it was commandment. God wisely headed off my opponent's argument.

## I Corinthians 14:34-35

### Only Applied To That Time, That Place, And Those Persons ?

By that reasoning, what's to keep a homosexual from saying the prohibition against homosexuality in Romans 1:26-27 "only applied to that time, that place, and those persons"?

Let's examine the surrounding context of I Corinthians 14:34-35:

---

- the book itself was written to all Christians, then and now - "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus" (I Corinthians 1:2)
- this women preachers prohibition is inspired / from God Himself - "But God hath revealed them unto us by his Spirit ... Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor 2:10,13)
- applied to all the congregations - "who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church" (I Corinthians 4:17)
- "let your women keep silence in the churches" (plural), not just the Corinthian church
- the reason the Corinthian women were to keep silence in the church assembly is because "it is a shame for women (in general, ptd) to speak in the church" (I Cor 14:35)
- two verses after his prohibition against women preachers, Paul said "the things that I write unto you are the commandments of the Lord" (I Corinthians 14:37)

**NT instructions are intended for all time, all places, and all peoples**

**www.BibleDebates.info**

**available for download:**

**debate charts on 25 or so issues**

**audio of 50 something debates**

**other Bible material**

**(256) 721-0726**

**PatDonahue@bellsouth.net**