

Paul, speaking as God directed, told women to keep silent on two occasions.

1Co 14:37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

2Pe 3:16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

1Co 14:34 *The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.*
(35) *If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.*

1Ti 2:11-12 A woman must quietly receive instruction with entire submissiveness. (12)

But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

1Ti 3:14 I am writing these things to you, hoping to come to you before long; (15) but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

What is church?

Mat 16:18 "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it."

“Church” is from the Greek word *ekklesia*. It is found in 115 verses and is translated as “church,” “churches” or “congregation” in all but 3 of those verses – Acts 19.32, 39, and 42, where it is translated “assembly”

Act 19:32 *So then, some were shouting one thing and some another, for the assembly was in confusion and the majority did not know for what reason they had come together ... (38) "So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are available; let them bring charges against one another. (39) "But if you want anything beyond this, it shall be settled in the lawful assembly. (40) ...and in this connection we will be unable to account for this disorderly gathering." (41) After saying this he dismissed the assembly.*

There are two ways the “church” is spoken of
in the NT – the universal church *I will build*
My church

and the local church

Act 8:1 *Saul was in hearty agreement with
putting him to death. And on that day a great
persecution began against the church in
Jerusalem, and they were all scattered
throughout the regions of Judea and Samaria,
except the apostles.*

Those who have been saved have
been added to the “universal
church.”

Act 2:41 So then, those who had received his
word were baptized; and that day there were
added about three thousand souls.... 47
praising God and having favor with all the
people. And the Lord was adding to their
number day by day those who were being
saved.

Once we are saved, we are always
in the “universal assembly” but
we meet on a weekly basis in the
“local assembly.”

When is a meeting of brethren
“church”?

A non-class preacher defined church thus,
“The church sets the time and location of the
gathering.”

“The church determines who will speak.”

“When Sunday school, bible study, or divided
church classes are organized and publicly
advertised by the church, they become an
assembly of the church.”

Is this really true?

1Co 14:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. (35) If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

“Home” is not “church” even if *two or three are gathered in my name* (Mt 19.18).

A Christian husband plus a Christian wife = 2
His name = his authority Acts 4, 7, 10 and God
authorizes marriage (1Co 7.2)

What makes a gathering the church? The reason for assembling is given at 1Cor 11.20

1Co 11:18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. (19) For there must also be factions among you, so that those who are approved may become evident among you. (20) Therefore when you meet together, it is not to eat the Lord's Supper,

An Example of the church gathering –

Acts 20.7 On the first day of the week, when we met³⁰ assembled to break bread, Paul began to speak³¹ to the people, and because he intended³² to leave the next day, he extended³³ his message until midnight. (NET)

The reason it was “church” (the assembly) is because they came together to “break bread.” A special meal and not a common one such as the Corinthians had been eating when they gathered.

So what about the non-class preacher and his definition of the church?

“The church sets the time and location of the gathering.”

Wrong! The Lord set the time – the brethren set the place.

So what about the non-class preacher and his definition of the church?

“When Sunday school, bible study, or divided church classes are organized and publicly advertised by the church, they become an assembly of the church.”

Wrong! The Lord said the “assembly” meets for the purpose of proclaiming the Lord’s death, until He returns – not for Sunday school, bible study only, or divided classes

Then when are women to be silent?

In the assembly of the Lord – where
the communion will be shared.

1Co 10:16 Is not the cup of blessing
which we bless a sharing in the blood
of Christ? Is not the bread which we
break a sharing in the body of Christ?

Question: Who are the women of
1 Cor 14.35

1 Cor 14:26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. 27 If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and let one interpret;

34 Let the women keep silent in the churches;
for they are not permitted to speak, but let
them subject themselves, just as the Law also
says. 35 And if they desire to learn anything,
let them ask their own husbands at home; for it
is improper for a woman to speak in church.

The women under consideration
are to ask their own husbands at
home.

NET Bible

14:34 the women¹³ should be silent in the churches, for they are not permitted to speak.¹⁴

Rather, let them be in submission, as in fact the law says. 14:35 If they want to find out about something, they should ask their husbands at home, because it is disgraceful for a woman to speak in church

13<NOTE The word for “woman” and “wife” is the same in Greek. Because of the reference to husbands in v. 35, the word may be translated “wives” here. But in passages governing conduct in church meetings like this (cf. 11:2-16; 1 Tim 2:9-15) the general meaning “women” is more likely.

The NET translation is based on cultural bias rather than context – women who have husbands to ask questions – the prophet’s wives.

14<NOTE=212sn *For they are not permitted to speak.* In light of 11:2-16, which gives permission for women to pray or prophesy in the church meetings, the silence commanded here seems not to involve the absolute prohibition of a woman addressing the assembly. Therefore (1) some take *be silent* to mean not taking an authoritative teaching role as 1 Tim 2 indicates, but (2) the better suggestion is to relate it to the preceding regulations about evaluating the prophets (v. 29). ...

A general feeling – “Here Paul would be indicating that the women should not speak up during such an evaluation, since such questioning would be in violation of the submission to male leadership that the OT calls for (*the law*, e.g., Gen 2:18).”

Can this be true? What does the law say?

Gen 2:18

Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

Gen 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you."

Num 30:3 Also if a woman makes a vow to the LORD, and binds herself by an obligation in her father's house in her youth, 4 and her father hears her vow and her obligation by which she has bound herself, and her father says nothing to her, then all her vows shall stand, and every obligation by which she has bound herself shall stand. 5 But if her father should forbid her on the day he hears of it, none of her vows or her obligations by which she has bound herself shall stand; and the LORD will forgive her because her father had forbidden her.

6 "However, if she should marry while under her vows or the rash statement of her lips by which she has bound herself, 7 and her husband hears of it and says nothing to her on the day he hears it, then her vows shall stand and her obligations by which she has bound herself shall stand. 8 But if on the day her husband hears of it, he forbids her, then he shall annul her vow which she is under and the rash statement of her lips by which she has bound herself; and the LORD will forgive her.

34 Let the women keep silent in the churches;
for they are not permitted to speak, but let
them subject themselves, just as the Law also
says. 35 And if they desire to learn anything,
let them ask their own husbands at home; for it
is improper for a woman to speak in church.

We cannot separate the context “just as the law also says” and the improper (shame) of speaking in church from the “husbands at home” and the subjection under the Law.

Not-But Statements address
priority.

v. 35 for they are not permitted to speak, but
let them subject themselves, just as the Law
also says.

1 Peter 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

This passage does not forbid a woman to put on clothes but they should not be how she is identified

Thus, the wives of the prophets
shame their husbands if they
speak up in church as they
prophecy and the prophet's wives
are to subject themselves to their
husbands.

That's what the Law says.

1Ti 2:11-12 A woman must quietly receive instruction with entire submissiveness. (12)

But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

1Ti 3:14 I am writing these things to you, hoping to come to you before long; (15) but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

Where is a woman to “quietly
receive instruction with entire
submissiveness”?

In the church!

The women are told to speak and teach in the assembly in: Eph 5:19 *speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;*

Col 3:16 *Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.*

How? In submissiveness 1Tim 2.11-12

There is no contradiction in 1Tim
2.11-12 and Eph 5.19/Col 3.16 if
the teaching is done in
submissiveness – quietly!

May a mother instruct her son in the
home?

Yes – she is not in the assembly.

May a woman be a manager of a man
in a business?

Yes – she is not in the assembly.

May a woman say amen at a prayer in the assembly?

1Co 14:15 What is the outcome then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also. (16) Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?

Would you put yourself in a submissive relationship
with God?

Act 8:35-38 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.