

Instructions To Men Males To Lead Prayers

1TI 2:8 Therefore I want the men [the males] **in every place** [mixed assemblies of men and women] **to pray, lifting up holy hands, without wrath** [anger] **and dissension** [disputing].

1. The Greek does not use the generic “men” (anthropos), but rather it uses the specific word “male” for men (aner).

- “anthropos” is used in 1 Timothy 2:1, 4, 5 and “aner” is used in 1 Tim. 2:8, 12.
 - a. The context favors he is speaking of adult males.
 - b. Women were not to be submissive to children, or their children. (Eph. 6:1,2). See Col. 3:20.

EPH 6:1 Children, obey your parents in the Lord, for this is right.	COL 3:20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord.
EPH 6:2 Honor your father and mother (which is the first commandment with a promise),	

2. The men are instructed to pray “in every place.” “**place**” (topos)

- a. This is given in the context of a mixed assembly or gathering [large or small] of men and women.
- b. **It does not mean a women cannot pray anywhere .**
 - 1) All Christians are to pray. (Matt. 7:7-11; Rom. 12:12; 1 Thess. 5:16; Col. 4:2; Jas. 1:5; Jas. 4:2,3; Eph. 6:18).
 - 2) We have many examples of women praying in the scriptures. (Isa. 1:12, 13; Acts 16:13; 1 Cor. 11:5).
- c. It means men are to lead the prayers where there is a mixed assembly of men and women - Bible classes, devotionals, special assemblies, small group, etc.
- d. She can certainly pray with her children, other ladies, even her husband.
- e. Certainly a man can listen to his daughter or granddaughter or wife pray.

3. They are to pray “lifting up holy hands” which appears to have been a common posture in prayer, but not an exclusive posture. **See notes later in this outline regarding postures in prayer.**

- a. It was common to lift up hands in prayer. (Psa. 28:2; 143:6; Lk. 24:50).

PSA 28:2 Hear the voice of my supplications when I cry to Thee for help, When I lift up my hands toward Thy holy sanctuary.

PSA 143:6 I stretch out my hands to Thee; My soul longs for Thee, as a parched land. Selah.

LUK 24:50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

- b. The emphasis here is not so much “lifting” hands [which was very common posture in prayer], but the fact that those who led the prayers were to be leading holy lives.
- c. The prayers should not ascend from a heart full of anger and disregard for God’s word, but from those who are obedient to God. (Prov. 28:9; 15:8).
 - 1) “**anger**” (orge, or gay) - anger, wrath
 - 2) “**dissension**” (dialogismos) - doubting (Lk. 24:38), dissension
- d. One lifts holy hands by living a holy life.
- e. Only those of unquestioned integrity [not those despising and despising God’s word] are to be put in places of leadership where they are representing or leading the church.

Note About Different Prayer Positions

1. Standing - Gen. 18:22; 1 Sam. 1:26; Matt. 6:5; Mk. 11:25; Lk. 18:11, 13
2. Hands spread out or lifted heavenward - Exod. 9:29; Exod. 17:11, 12; 1 Kgs. 8:22; Neh. 8:6; Psa. 63:4; 134:2; 141:2; Isa. 1:15; Lam. 2:19; Hab. 3:10; Lk. 24:50; 1 Tim. 2:8; Jas. 4:8.
3. Bowing the head - Gen. 24:48 (cf. verse 13); Exod. 12:27; 2 Chron. 29:30; Lk. 24:5.
4. The lifting heavenward of the eyes - Psa. 25:15; 121:1; 123:1,2; 141:8; 145:15; Jo. 11:41; 17:1; cf. Dan. 9:3; Acts 8:55.
5. Kneeling - 2 Chron. 6:13; Psa. 95:6; Isa. 45:23; Dan. 6:10; Matt. 17:14; Mk. 1:40; Lk. 22:41; Acts 7:60; 9:40; 20:36; Acts 21:5; Eph. 3:14.
6. Falling down with the face upon the ground - Gen. 17:3; 24:36; Num. 14:5, 13; 16:4, 22, 45; 22:13, 34; Deut. 9:18, 25, 26; Josh. 5:14; Judg. 13:20; Neh. 8:6; Ezek. 1:28; 3:23; 9:8, 11:13; 43:3; 44:4; Dan. 8:17; Matt. 26:39; Mk. 7:25; 14:35; Lk. 5:12; 17:16; Rev. 1:17; 11:16.
7. Other postures - 1 Kgs. 18:42 (bowing, with face between the knees); Lk. 18:13 (standing from afar, striking the breast).

Additional notes

- 1. In Luke 18:13 (1) and (7) are combined.
- 2. In 1 Kings 8:22 Solomon combines (1) and (2).
- 3. Nehemiah 8:6 combines (1) and (3).
- 4. John 11:41 (see verse 38) links (1) and (4).
- 5. In addition to being combined with (1), number (2) may also be combined with (5). Solomon arose from the altar of Jehovah, from kneeling on his knees, with his hands spread forth toward heaven.” (1 Kgs. 8:54; cf. Ezra

9:5).

6. Moreover, the bow (3) was often so deep that the person would fall prostrate upon the ground (6). See, for example Num. 35:3.
7. In fact, a favorite method of prostration among Oriental has always been falling upon the knees (5), then gradually inclining the body, bowing the head until it touches the ground (3), which may become (6).
8. And even in most cases where Scripture does not definitely indicate this, it may be gathered from the context that the man who spread out or lifted up his hands was standing. That is the case also in our present passage. (1 Tim. 2:8).
9. The present custom of closing the eyes while folding the hands is of disputed origin. It is not recorded in the scriptures and was unknown to the early church. This custom helps the worshiper to shut out harmful distractions and focus on God.

Instructions To Women

- Men are to be the leaders when Christian men and women are worshiping together.
- Women are to be modest and unassuming.
- They are not to exercise authority over man or to teach in such a way that they exercise authority over man.

1TI 2:9 Likewise, I want women to adorn [dress] themselves with proper clothing, modestly and discreetly, not with [elaborate] braided hair and gold or pearls or costly [expensive] garments;

- **“likewise”** (hosautos, ho sow toce) - similarly **“women”** (gune, goo nay) - woman, wife
- **“adorn”** (kosmeo) - adorn, garnish, trim **“proper clothing”** - See 1 Tim. 2:9b.

1. Women were not to distract from the worship or to make others feel inferior because of their dress.
 - a. In context the dress was extravagant dress which would distract from the worship service and would make the poorer women feel bad.
 - b. Roman women were especially noted for their attempts to call attention to themselves by expensive dress, flashy jewelry, and elaborate hairdos.
 - c. **Paul is dealing with the problem of overdressing.**
 - d. He likely would be just as stern with those who dressed in an ungodly fashion by wearing little or no clothing, but this was not the problem based on what is said in this context.
2. It is not sinful for women to adorn themselves, but outward adorning should not be the primary emphasis.
 - a. There emphasis should be on the inner person.

1PE 3:3 And let not your adornment [adorning] be merely external-- braiding the hair, and wearing gold jewelry,

or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

- “kosmos” - adornment, adorning
- b. This does not mean they are to neglect their outward appearance, but it means the main emphasis should be on the heart.

1TI 2:10 but rather by means of good works, as befits [is proper for] women making a claim to godliness.

- **“godliness”** (theosebeia) - fear or reverence of God, worshiping God, piety.
1. Women were to dress “as befits women making a claim to godliness.”
 2. This, in context, is applying to the mixed assembly of Christians, but the principle is true at all times.
 3. Paul certainly would not instruct women to dress like godly women in the assembly, and dress like ungodly women elsewhere.
 4. Men are not to “lust” (Matt. 5:27, 28), but neither is a woman to encourage “lust” by his dress and other actions. (1 Cor. 10:32,33).

1TI 2:11 Let a woman quietly receive instruction with entire [full] submissiveness.

- **“quietly receive”** - (hesuchia)
- **entire [full] submissiveness**

1TI 2:12 But I [as an inspired apostle] do not allow a woman [woman, wife] to teach or exercise authority over a man, but to remain quiet. [in mixed assemblies of men and women].

- **“exercise authority over”** (autenteo) - govern, exercise authority over
- **“man”** (aner) - This is the specific word for “a male.”
- **“quiet”** (hesuchia) - stillness, silence (Acts 22:2; 2 Thess. 3:12).

ACT 22:2 And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet [still, silent]; and he said,

2TH 3:12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

1. The K.J.V.. “usurp” is not the correct idea.

- a. Some think women can exercise authority over man if the elders give her permission. (She then, they say, is not usurping authority.
- b. The idea of the original is that woman is not to exercise authority over man.

c. **No one , including elders and ministers, can give her permission to do what God has forbidden to do.**

d. Some congregations do not have elders.

2. **The woman is not to teach or exercise authority over man.**

a. The public teacher was a person of authority. (Tit. 2:15).

TIT 2:15 These things speak and exhort and reprove with all authority. Let no one disregard you.

b. This means a woman cannot be a preacher addressing men. (2 Tim. 4:1,2).

2TI 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2TI 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

Not A Preacher	Not A Teacher of Men’s Bible Classes	Not an elder who feeds the flock 1 Tim. 3:2; Acts 20:28; 1 Pet. 5:2.
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3. **Can a woman teach a man?**

a. Priscilla and Aquilla taught Apollos. (Acts 18:24-28). The language of this passage certainly indicates Priscilla had a part in the teaching of this non-Christian male. (Acts 18:26). There is not, however, any emphasis placed on the fact that he was not a Christian. It was emphasized that “he was mighty in the Scriptures.” (Acts 18:24).

b. A woman can teach her husband or father or adult son, Christian or non-Christian, as long as she does not exercise authority over them. Many a lady has submissively taught her husband, father, brother, son, etc. the word of God.

c. **It does not mean**, as some as said, that if at any time or place a woman imparts Bible knowledge to a man she has exercised authority over him and has violated 1 Timothy 3:12.

1) If this is true, a woman can never say anything in a Bible class about the Bible because a man might learn something about her observations.

2) A wife could not enlighten her husband regarding the meaning of Scripture.

3) In fact, no woman anywhere or at anytime could engage in the discussion of the Bible with a man or in the presence of men lest she risk saying something that might enlighten one of the men regarding the meaning of some scripture and in so doing (according to some) be exercising dominion over man and thus commit sin.

4) She could not write a letter to her adult son and refer to the scriptures lest she impart Biblical information to him.

5) She could not sing hymns in the presence of men, in the assembly or out of the assembly, because they also teach. (Eph. 5:19; Col. 3:16, 17).

6) If a man asked her what to do to be saved, she could not tell him.

7) This would mean that it would be a sin for a man to read any religious article, tract, or book written by a

woman lest he learn something from the woman who wrote it.

- 8) A grown man could not even listen to his aged mother sing a gospel song lest the words of the song instruct him and thereby she would exercise authority over him.

Additional Observations

1. Some hold the restriction of 1 Tim. 2:11,12 only refers to a Christian woman or wife teaching a Christian man.
 - a. This is a Christian assembly. (1 Tim. 2), and so is 1 Corinthians 14.
 - b. But it is not affirmed it was a Christian assembly only. See 1 Cor. 14.
2. **This is erroneous.**
 - a. This would mean a Christian woman could preach the gospel to a 1,000 adults males in the assembly as long as they were not Christians.
 - b. The words in 1 Tim. 2:11,12 do not make this distinction.
 - c. Assuming this erroneous position to be true, it would be impossible to police whether all were Christians or not.
4. **Can a woman teach her children even her male children?**
 - a. This passage does not limit a woman from teaching her children.
 - b. Women are to teach their children.
 - It is significant to note that because a little boy is baptized that he does not suddenly become a man. There is nothing to prevent a mother from teaching her baptized son or perhaps another woman teaching a young boy.
 - Timothy had been taught by his mother and grandmother. (2 Tim. 1:5; 3:15).
 - We do not define 11, 12, 13 years old boys as men anywhere but in a church setting.
 - In most societies boys do not become men until they are at least 18.

Note:

1. Some believe that “aner” refers to husbands only and means that only the wives of these men are the ones to be in subjection - not women in general.
2. The context pertains to male and female relationships in general.
 - a. It does not only deal with the husband and wife relationship.
 - b. He is not primarily discussing the husband/wife relationship, but it is more general than this

It is not husbands only who pray, but men. (1 Tim. 2:8)	It is not husbands only who teach, but men who teach. (1 Tim. 2:12).	Thus, Eve (the female) and not Adam (the male), was deceived and by the deception fell into sin.
It is not merely wives who are to dress modestly, but women who are to dress modestly. (1 Tim. 2:9, 10).	It is not wives only who learn, but women learn. (1 Tim. 2:11, 12).	At the time of their sin, there was just one male and one female. Trying to use Adam and Eve to prove the husband wife argument falls short.

Reason One

1TI 2:13 For it was Adam who was first created, and then Eve.

1. This fact is made plain by the Genesis record. (Gen. 2:7, 21,22).

GEN 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.	GEN 2:21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. GEN 2:22 And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.
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- a. Woman was created to be in subjection to man, but she is not inferior to man.
- b. God could have created woman first or made her simultaneously with man, but He did not.
- c. God formed woman for man, and brought her to the man. (Gen. 3:12).

GEN 3:12 And the man said, "The woman whom Thou gavest to be with me, she gave me from the tree, and I ate."
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- d. It was Adam who named woman implying he had authority over her. (Gen. 2:23; 3:20).

GEN 2:23 And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."	GEN 3:20 Now the man called his wife's name Eve, because she was the mother of all the living.
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- e. Paul's statement re-enforces man is to be the leader. (1 Cor. 11:8).

1CO 11:8 For man does not originate from woman, but woman from man;

2. God made woman to be the helper and companion of man, not his leader.

3. Submission does not mean inferiority.

- a. **Christ** submitted to the Father, but He was not inferior to Him. (Phil. 2:5-10).

PHI 2:5 Have this attitude in yourselves which was also in Christ Jesus,
 PHI 2:6 **who, although He existed in the form of God, did not regard equality with God a thing to be grasped,**
 PHI 2:7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.
 PHI 2:8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death,
 even death on a cross.
 PHI 2:9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,
 PHI 2:10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the
 earth,

- b. **Children** submit to their parents (Eph. 6:1-2), but they are not inferior to parents.
- c. **Wives** submit to their husbands (Eph. 5:22-25), but they are not inferior to husbands.
- d. **Slaves** submit to their masters (Eph. 6:5), but they are not inferior.
- e. **We** submit to church and civil leaders but we are not inferior to them. (Acts 20:28-30; Heb. 13:17; 1 Pet. 5:1-4; Rom. 13:1-7; 1 Pet. 2:13-17).

Reason Two

1TI 2:14 And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.

- “apatao” occurs 3 times in the New Testament. (Eph. 5:6; 1 Tim. 2:14; Jas. 1:26). It means “cheat, beguile, deceive.”
- “exapatao” occurs 5 times in the New Testament. (Rom. 7:11; 16:18; 1 Cor. 3:18; 2 Cor. 11:3; 2 Thess. 2:3). It is translated “beguile” or “deceive” in the New Testament.
- Some believe that “exapatao” is a stronger form of the word than “apatao” and when they are used together that “exapatao” indicates the woman was completely deceived.

It is certain Eve was deceived by Satan. (Gen. 3:4,5).	It is certain Adam was not deceived. (1 Tim. 2:14).
It is certain she was first led into sin by Satan. (Gen. 3:4).	It is certain, however, that Adam still sinned. (Rom. 5:12-14; 1 Cor. 15:22).
It is certain that she influenced her husband to sin. (Gen. 3:6).	It is certain he sinned when he heeded the voice of his wife and not God. (Gen. 3:17).
It is certain she took the leadership role, and sought to lead her husband to do what had been forbidden. (Gen. 3:1).	It is certain God did not accept Adam’s excuse for his sin. (Gen. 3:12).
It is certain she violated her creative function. (Gen. 2:18).	It is certain he did not exercise his creative function, but let his wife who had sinned lead him into sin. (Gen. 3:1-5).
It is certain woman must submit to man because of this sin (Gen. 3:16), and because of creation. (Gen. 2:18; 3:12).	It is certain he paid a heavy work price because of his sin. (Gen. 3:19).

It is certain she was separated from “tree of life” because of this sin. (Gen. 3:22,23).

It is certain he was separated from “tree of life” because of this sin. (Gen. 3:22,23).

1. Paul argues that the man [Adam] was not deceived.

- a. This is a difficult argument for it is obvious that even though Adam was not deceived that he sinned against God and was held accountable for his sin.
- b. The Bible indicates he was severely punished for his sin. (Gen. 3:19, 22, 23).
- c. His sin led to hard work, pain, suffering, mortality, heartaches, etc.

2. He argues that the woman was deceived. (Gen. 3:1-6).

1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" 2 And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ' You shall not eat from it or touch it, lest you die.' " 4 And the serpent said to the woman, "You surely shall not die! 5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

- a. The argument is that woman was not created to be the leader of man, and must also be submissive because of Eve’s transgression.
- b. We die physically because of Adam’s sin. (1 Cor. 15:22, 23). See Rom. 5:12

1CO 15:22 For as in Adam all die, so also in Christ all shall be made alive.
1CO 15:23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

ROM 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

- c. Women suffer in childbirth because of Eve. (Gen. 3:16).

Note:

1. Paul is not basing his argument on **Greek culture**.
2. His argument is not based on his **personal bias**.

a. Paul does not indicate or remotely suggest he is giving an opinion or option or tradition.

b. He wrote by the commandment of the Lord.

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.

3. He based his argument on the **order of creation** and on **woman being deceived**. (1 Tim. 2:13, 14).

a. She failed in her attempt to lead man, and led Adam into sin.

b. God never intended for woman to be the leader of man.

c. God stays with His original plan, and designates man as the leader.

1TI 2:15 But women shall be preserved [saved eternally] through the bearing of children if they [the women, not the children] continue in faith and love and sanctity with self-restraint.

• “teknogonias” is genitive plural of “teknogonia” meaning “childbearing.”

• “teknogoneo,” the verb from of this word is used in 1 Timothy 5:14.

1. The general role of women is not to lead but to bear children and be faithful as a wife.

a. “Bearing of children” or “childbearing” is likely a synecdoche where a part stands for the whole.

b. The “bearing of children” is giving the general role of woman.

c. Woman is saved by faithfully fulfilling her God-given role as a wife and mother, but she is not saved by these things alone.

d. Though not all women marry or have children, it is still not the role of woman to exercise authority over man.

e. We can argue with this, but this argument is resisting God and his clear teaching.

f. This “role” does not mean a woman can do nothing in life but to bear and raise children.

1) See Proverbs 31; Tit. 2:4, 5.

2) Children do grow up and leave home.

3) See Acts 16:14; 18:1-3).

2. This is a general rule, not an absolute, since the Bible nowhere demands that a woman marry or bear children. See 1 Tim. 5:14; 1 Cor. 7:8,9,26, 28,39.

3. Some think the child bearing refers woman giving birth **to Christ**.

a. The Amplified New Testament says, “through the Child-bearing, that is by the birth of the [divine] child.”

b. The text does not support this interpretation.

- c. Christ is not the One being discussed in these verses.
- d. It is true men and women are saved by obedience to the One born of woman, but this is not the point.

Women And Teaching 1 Corinthians 14

1CO 14:34 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 context of this passage is a discussion of spiritual gifts. (1 Cor. 12, 13, 14).
- Chapter 12 names the gifts. (1 Cor. 12). Chapter 13 gives the duration of the gifts. Chapter 14 regulates the gifts while they lasted.

I. Women To Be Silent

A. Paul commands women to be silent in the assembly. (1 Cor. 14:33,34).

1. The “law” Paul refers to seems to be Genesis 3:16.
2. He is not appealing to culture
3. He contends that this goes back to creation. See 1 Tim. 2:13,14.

B. **This commandment is not absolute.**

1. If absolute, women could not sing. (Eph. 5:19; Col. 3:16).
 - a. The context clearly indicates Paul was giving instructions to both men and women.
 - b. Though these verses do not refer exclusively to the assembly they certainly were a major way of obeying them. See Heb. 10:24, 25.
 - c. Singing is mentioned in the assembly. (1 Cor. 14:15, 26).
2. If absolute, women could not confess Christ. (Matt.10:32,33; Rom. 10:9,10).
3. If absolute, women could not say “amen.” (1 Cor. 14:16).
4. If absolute, women could not whisper or say even a word in the assembly.

II. Context

A. The Greek "gune" here means "wives" or “women”. (Acts 5:1,7; Eph. 5:22,23).

B. These wives or women [wives, mothers, daughters, sisters, etc} of the prophets or any other men, were forbidden to interrupt the services by asking their husbands or other males [husbands, brothers, grandfathers,

brothers, etc] questions about the revelations.

1. There is no evidence that Paul was making this teaching apply only if inspired teachers were prophesying.
2. The same argument would apply if these teachers were uninspired.
3. Whether the teacher was inspired or uninspired was not a part of Paul’s argument.
4. On this particular occasion the teachers were inspired, but even inspired teachers were to take turns and not monopolize.

C. They (the women) were instructed to be silent and ask their questions at home.

D. Some women could not do this.

Single - Living by herself.	A widow - Living alone.	Divorced women	A lady with non-Christian husband or with non- Christian male family members at home	A woman whose husband or other males family members were not a prophet or who had a husband or males who did not study	A woman who had a husband or other male family member who was a recent convert
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Notes:

- Some homes do not have a husband or male to ask. Some homes with a Christian male do not always have a knowledgeable Christian male.
- The fact there were some who had no one to ask at home did not change the rule. They would need to ask someone outside their home.
- Some contend that “gune” means “wives” and he is only speaking to the wives of the prophets and telling them to be silent. It is strange and without logic, however, that he would only silence the wives and would let all of the others speak.
- Either inspired or uninspired women could interrupt.

E. Men were commanded to be silent under some conditions.

1. One was to keep silent if there was no interpreter. (1 Cor. 14:28).
2. A prophet was to keep silent when revelation is made to another prophet. (1 Cor. 14:30).

F. The regulations, in this chapter, were primarily to govern or regulate the use of spiritual gifts while they lasted.

1. Since spiritual gifts do not exist today (1 Cor. 13:8-10), the application of these verses has some difficulties.
2. **There are, however, some abiding principles taught in the chapter.**
 - a. Pursue love (14:1).
 - b. In understanding be men (14:20).
 - c. Let all things be done for edifying (14:26).
 - d. God is not the author of confusion, but of peace. (14:33).

e. Women are commanded to be in subjection. (14:34). See Eph. 5:22,23; 1 Cor. 11:3,4.

f. All things must be done decency and in order. (14:40).

G. It is uncertain if the instructions in these verses applied to the prophetesses, but there is no record of prophetesses addressing the assembly.

1. Paul did not indicate they were exceptions.

2. We do not know to whom Philip's daughters prophesied. (Acts 21:8).

3. In light of 1 Timothy 2:11, 12 it is questionable, at best, that the prophetesses preached to men.

III. Other Passages

A. It was foretold that women would prophesy. (Joel 2:17,18; Acts 2:16-18).

B. "Prophesying" was a spiritual gift. (1 Cor. 12:10).

1. They spoke by inspiration of Holy Spirit. (2 Pet. 1:21).

2. It was to make known God's revelation. (1 Cor. 14:30).

C. **The Bible gives some examples of women prophesying**

1. Philip's daughters (Acts 21:8).

2. Corinth women (1 Cor. 11:5)

D. **Was this done in the presence of men?** 1 Cor. 11:5

1. It is not explicitly stated.

2. There is no example of it.

3. It might be implied by the fact prophecy was to be used to make known God's revelation (1 Cor. 14:2), and to edify the church. (1 Cor. 14:3,4).

4. There is no evidence that women taught in a mixed assembly.

5. There is no evidence that the word "church" always meant the whole church assembly.

6. Some think it is implied by the fact the women were required to wear veils - a symbol of modesty and subjection.

a. It is asked, "Why would the veil be worn in the presence of only women and children?"

b. It is possible what Paul regarded as shameful behavior [removing the veils] may not have been proper even in the presence of women and children only.

c. Was it proper to appear like a harlot in the presence of Christian women?

E. It is possible, but unprovable, that inspired women were permitted to teach men before the church. (1 Cor. 14:3,4)

1. It is an argument from silence.
2. Furthermore, Paul did not indicate there were exceptions. (1 Cor. 14:33, 34).
3. We must advocate and practice actions based on silence.

F. **Today we do not have any inspired men or women.** (1 Cor. 13:8-10).

G. Women are not permitted "to teach nor exercise authority over man." (1 Tim. 2:11,12).

1. Women can teach other women and children. (Eph. 6:1-4; Tit. 2:5).
2. She can teach men provided she does not exercise authority over them. (1 Tim. 2:11,12).
 - a. A woman can teach her husband, sons, brothers, father, etc if done in keeping with this passage.
 - b. She can teach Christian and non-Christian men who seeks her instructions provided she does not violate God's teachings.

Special Note

1. Paul talks about women "praying" and "prophesying".
2. It was to be used to make known God's revelation (1 Cor. 14:32), and to edify the church. (1 Cor. 14:3,4).
 - a. The words "edify the church" may not always refer to the whole church.
 - b. A part or all the church could be edified.
 - c. If the prophetesses were an exception, it is strange Paul left this to deductive reasoning and did not give clear revelation on the subject.
3. It is not certain, but rather doubtful, the gift was to be exercised by women before mixed audience of men and women. (1 Tim. 2:8-15).
4. This action of this verse (11:5) may have been in the presence or view of man, else some think there would not be a requirement to wear the veil.
 - a. It is possible it was done the presence of women only.
 - b. What Paul regarded as shameful behavior may not have been proper even in the presence of women only.
 - c. Was it proper to appear like a harlot in the presence of Christian women?
5. 1 Corinthians 14:33,34 has reference to all women at Corinth, not just the non-gifted wives of the prophets.
6. Some believe inspired women (prophetesses) could prophesy before church. (1 Cor. 14:3,4), but this is not certain and unprovable.

- a. One has to be certain 11:4, 5 is a mixed assembly of men and women to be certain of this interpretation.
- b. See Acts 2:18; 21:8.

ACT 2:18 Even upon My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy.

ACT 21:8 And on the next day we departed and came to Caesarea; and entering the house of Philip the evangelist, who was one of the seven, we stayed with him.

- 1) These verses indicate women would prophesy, but they do not tell us to whom.
- 2) It is a dangerous assumption to believe they prophesied in violation of the instructions in 1 Corinthians 14 and 1 Tim. 2:8-15.

c. **Anna** - Lk. 2:36-38.

LUK 2:36 And there was **a prophetess**, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with a husband seven years after her marriage,
 LUK 2:37 and then as a widow to the age of eighty-four. And she never left the temple, serving night and day with fastings and prayers.
 LUK 2:38 And at that very moment she came up and began giving thanks to God, and continued to speak of Him **to all those** who were looking for the redemption of Jerusalem.

- 1) The words “to all those” may refer to both males and females, but this detail must be assumed.
 - 2) It must also be assumed in what context this information was shared. - (1) Addressing a mixed assembly (2) One on one witnessing.
 - 3) It should also be observed that she lived under the law of Moses - not the law of Christ.
- d. Even if it could be proven that inspired women were an exception and could speak in the assembly, it is not applicable today.
- 1) There are no inspired women or men.
 - 2) Furthermore, there is absolutely no proof that women prophesied to men or that this was done in a public manner.

7. **Prophecy does not exist today.** (1 Cor. 13:8-10).

- a. Inspired and uninspired women are bound by 1 Timothy 2:12-15. (There is no distinction made by Paul).
- b. They are not to teach or exercise authority over man.

Understood To Be Right

Women singing in assembly - Eph. 5:19; Col. 3:16 - Both men and women being addressed.

Women making good confession
 Matt. 10:32, 33; Rom. 10:9, 10;
 Acts 8:37

Women saying “amen” - 1 Cor. 14:16.

Understood To Be Wrong Or At Best Questionable

Women Leading Prayer in a mixed assembly.	Women leading singing in mixed assembly	Women giving testimonials in a mixed assembly
Women Waiting on Table	Women assisting with public baptisms in mixed assembly.	Women preaching in a mixed assembly.
Women reading scripture in mixed assembly.	Women singing solos or singing as a part of a group	Women making announcements in a mixed assembly.

The Results of Adam' Sin On Human Race

1. All must die physically. (1 Cor. 15:22). See Gen. 3:22, 23.
 - a. Spiritual death does not come as a penalty for Adam's sin.
 - b. We die spiritually because of our own sin. (Ezek. 18:20). See 2 Cor. 5:10; Rom. 14:12; Rev. 20:12.
2. Man must work hard. (Gen. 3:18, 19).
3. Men sin and need salvation. (Rom. 3:10, 11, 23).
 - a. There was no sin in the garden until Adam and Eve sinned.
 - b. Sin quickly appeared and became common once Adam and Eve were expelled from the garden of Eden.
4. Sin brought suffering to Adam and Eve and to their descendants.
 - a. Cain slew his brother Abel. (Gen. 4:1-11).
 - b. Sin quickly spread throughout mankind. (Gen. 6:1-3; 13:13).
 - c. Brevity of life and suffering are universal. (Job 14:1,2).
5. Sin must be punished unless covered by the blood of Jesus; thus, many will be in hell because of the sin introduced into the world and their participation in it.

The Results Of Eve's Sin

1. Women must suffer pain in child-bearing. (Gen. 3:16).
2. Women are not permitted to exercise authority over man in the church. (1 Tim. 2:8-14). See 1 Cor. 14.
3. The husband is the leader in the home. (1 Cor. 11:3; Eph. 5:22, 23).
 - a. This does not mean that women are to be treated as inferiors. See earlier notes.
 - b. Though woman is to be submissiveness (Eph. 5:22), she is to be loved with a great love. (Eph. 5:25, 28).

4. See 1-5 above. Eve, along with Adam, was also the cause of the evils that came upon humanity.

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