

not, this assertion is irrelevant since verse 35 says “For it is shameful for \_\_\_\_\_ to speak in the church” (women in general, whether they be a prophet’s wife

or not). If a woman has a question, she is to ask her husband at \_\_\_\_\_.

**1 Corinthians 14:37**— Some people today want to dismiss the prohibition found in verses 33-35 by saying that Paul was a woman hater. But he makes it very clear in this verse that the things he was writing to them

were “\_\_\_\_\_ of the Lord,” not his personal opinions.

**Romans 9:20,21**— We have no right to question God’s teachings or define the roles of men and women to suit our own purposes. We are simply to accept the Lord’s will without question. His thoughts and ways are as far above human thoughts as the heaven is above the earth. Verse 21 teaches

that He is the potter and we are the \_\_\_\_\_, totally submissive to His wishes. We may not like God’s rules, but we must respect them.

### DOES SINGING EQUAL TEACHING?

**Colossians 3:16**— All Christians, both men and women are to teach and admonish one another in \_\_\_\_\_, and hymns and spiritual songs. Women are teaching in the assembly when they sing. If a woman can teach by singing in the assembly, why can’t she teach by speaking? The simple answer is that singing is FAR different than speaking. When we sing, we are teaching one another simultaneously, whereas no one is allowed to preach simultaneously during the assembly (1 Cor.14:31). Public teaching is speaking God’s word to an audience which silently listens, whereas congregational singing is reciting spiritual truths in melodious tones in unison with other Christians.

### WOMEN WHO PROPHECY

**Acts 21:9**— Philip the evangelist had four virgin daughters who \_\_\_\_\_ This was a fulfillment of Acts 2:17 where it states that “your daughters shall prophesy.” Christian women who received the gift of prophecy by the laying on of the apostles’ hands evidently exercised this gift in private (house to house) situations (acting as individuals), not in the public assembly of the church.

**Summary:** A woman may teach anyone (man, woman, or child) in private, but in public she may not teach God’s word at all. Most denominations have chosen to simply ignore the prohibition of 1 Timothy 2:12 and 1 Corinthians 14:34,35. Yet, disregarding the Lord’s commands is not a solution; it is a sin. God is seeking Christian women who will respect His wishes about public preaching and who will actively teach His divine will to all humanity in a private capacity. In our next lesson, we will study the importance of doing all things “according to the Bible pattern.”

## OPEN BIBLE STUDIES

By Paul Melton  
PUBLIC TEACHING

Lesson 12



Name \_\_\_\_\_

Address \_\_\_\_\_

**Directions:** Please locate in your Bible the following references and read each verse carefully before answering each question.

In this study, we will explore God’s wishes regarding women teaching the Bible publicly and privately.

**Acts 20:20**— This verse teaches that there are two modes of teaching recognized by God: public and private. Paul told the Ephesians, “I... taught you \_\_\_\_\_ and from \_\_\_\_\_ to house.”

### A SISTER MAY TEACH PRIVATELY

**Acts 18:26**— Aquila and his wife \_\_\_\_\_ took Apollos aside (unto them) and expounded to Him the way of God more accurately. Notice they took Apollos “unto them” or “aside” into a private setting. Can a woman join her husband in explaining the gospel to someone privately? \_\_\_\_\_

**A sister is therefore authorized to teach a man privately.**

**Titus 2:3-5** — Godly women in the church are to be “\_\_\_\_\_ of good things.” Specifically, they are to teach, train and admonish the \_\_\_\_\_ women in the church to love their \_\_\_\_\_ and love their \_\_\_\_\_, to be good, sober-minded, subject to their husbands, and keepers at home. This list of domestic responsibilities which the older women are to teach the younger women are virtues that do not always come naturally, but must be learned.

**A sister is therefore permitted by God to teach another woman privately.**

**2 Timothy 3:15; 1:5** — Timothy was taught and had “known the Holy Scriptures from \_\_\_\_\_.” This teaching during his childhood which produced faith in him was carried out by his \_\_\_\_\_ Lois and his \_\_\_\_\_ Eunice.

**A woman may therefore teach God’s truths to a child, especially her own offspring.**

From the above scriptures we conclude that a sister in the Lord may teach the Bible **in a private capacity** to anyone in the whole world (woman, man or child).

### **A SISTER MAY NOT TEACH PUBLICALLY**

**1 Timothy 2:11, 12**— The inspired apostle gives God’s prohibition concerning women teaching in public: “Let the women learn in \_\_\_\_\_.

I do not permit a \_\_\_\_\_ to \_\_\_\_\_, NOR to have dominion over a man, but to be in silence. Here he forbids two actions: (1) governing a man and (2) teaching.

Some contend that this verse is stating that a woman is permitted to teach as long as she does not teach OVER a man (teach in a domineering manner). But according to the grammar and syntax of the Greek text, this cannot be true. The phrase “over a man” only applies to the having dominion (usurp authority). Greek linguists tell us that for “over a man” to apply to both the word “teach” and “have dominion”, the conjunction between them would have to be “**and**” (*kai*) , not “**nor**” (*oude*). Professor Stendahl of Harvard University writes, “I find it clear that the word “man” in 1 Timothy 2:12 is grammatically related ONLY to the word “*authoentein*” (usurp authority over) since “*andros*” (man) is in the genitive case . “To teach a man” would require the accusative case.”

The Greek professor Raymond Kelcy explains the grammar of the verse like this: “I do not permit a woman to teach— period.....that’s what it means. Nor to usurp authority over the man— period. “ Nowhere in the entire Bible is anyone ever said to teach “over” someone. No Greek lexicon supports the idea that 1 Timothy 2:12 is referring to a woman teaching “over a man.” “Teaching over someone” is not good English, not good Greek and not good Bible interpretation.

1 Timothy 2:12 is not only forbidding women to teach in the assembly, but in every public place. Please reread verse 12. Does this verse say anything about the church assembly?\_\_\_\_\_ Let’s consider the context (verses 8-10).

**1 Timothy 2:8-10**— The context is not talking only about the assembly of the church, but about men praying \_\_\_\_\_, lifting up holy hands (verse 8). Then in verse 9, the apostle speaks about Christian women adorning themselves in \_\_\_\_\_ apparel. This verse is regulating the attire women wear not just in the worship assemblies but in all public situations. Verse 10 says that women should wear clothing that is proper for “women professing godliness with good \_\_\_\_\_,” not only in the church services but in every public situation. Then in verse 11, we read that women must “learn in \_\_\_\_\_.” From the context, we are forced to conclude that she must learn God’s word in silence in every public situation.

### **THE REASON FOR THIS PROHIBITION**

Whether we understand why God gave this prohibition regarding women teaching in public, we must obey it nonetheless. Yet God in His wisdom has chosen to explain to us in the verse 13 and 14 the reasons why He does not permit women to preach God’s word in public .

**1 Timothy 2:13-15**— “For Adam was formed \_\_\_\_\_, then Eve.” The order of creation is the first reason why God prohibits women from preaching in a public setting. Eve was created as “a helper comparable to him” (Genesis 2:18,22). Secondly, “Adam was not deceived, but the woman being \_\_\_\_\_ fell into transgression.” Women are not permitted by God to preach publically because the first woman was deceived into believing Satan’s lie whereas the man was not. Verse 15 teaches that the woman had to suffer the curse of childbearing because she was deceived, but she will still be saved if she continues in faith, love, holiness and self control. Nevertheless, the woman’s order in creation and her susceptibility for deception are the reasons all women have been restricted from teaching the word of God publically and from holding a church position wherein she would be governing a man.

### **A SISTER MAY NOT SPEAK IN CHURCH**

**1 Corinthians 14:33-35**— This passage is speaking about the assemblies of the church. Women are commanded to keep \_\_\_\_\_ in the churches. They are not permitted to \_\_\_\_\_. The word Greek word for “keep silent” means “say nothing.” Is a woman permitted by God to lead a prayer, make prayer requests aloud during the assembly, give a public “testimony” or say “amen” during the assembly? \_\_\_\_\_ Some say “your women” refers only to the “prophets’ wives”, but whether it does or