

## Understanding 1 Corinthians 14:34-35

- **The Context of 1 Corinthians 14: Tongues and Prophecy**
  1. Context of the Letter: A Question about Spiritual Gifts (Chapters 12-14)
  2. Structure of Chapter 14 (Fee, 652-653)
    - What's the big difference between tongues and prophecy? Intelligibility (14:1-25)
    - What is Paul's main point? Edification (14:26-40)
  3. Key Terms in Chapter 14
    - "Tongues:" chapter 14 contains 14 of the 19 occurrences in 1 Corinthians.
    - "Prophecy:" chapter 14 contains 8 of the 11 occurrences in 1 Corinthians.
    - "Prophecy:" chapter 14 contains 2 of the 5 occurrences in 1 Corinthians.
    - "Prophet:" chapter 14 contains 3 of 5 occurrences in 1 Corinthians.
    - "Edification" is mentioned 7 times in chapter 14 (vv. 3, 4 [2x], 5, 12, 17, 26).
  4. Key Features of 1 Corinthians 14:26-40
    - Note the inclusio (bracket) in 14:26, 40 ("Let all things be done ...").
    - Note the number of commands in this section (14:26, 27, 28 [2x], 29 [2x], 30, 34 [2x], 35, 37, 39 [2x], 40)—fourteen commands in fifteen verses!
  
- **An Outline of the Text**
  - I. Tongues and Prophecy: How to Edify the Church (14:26-35)
    - A. Theme (14:26)
    - B. Use of Tongues (14:27-28)
    - C. Use of Prophecy (14:29-35)
      1. General directions for orderly use (14:29-33)
      2. Specific directions to women for orderly use (14:34-35)
  - II. Concluding Remarks (14:36-40)
  
- **General Instructions for Tongues (14:27-28)**
  1. Number: "Two or at most three" (v. 27)
  2. Manner: "In turn" (v. 27)
  3. Accompaniment: "Let one interpret" (v. 27)
  4. Modification: "If there is no one to interpret" (v. 28)
    - "Let each be silent" (v. 28).
    - "Let each speak to himself and to God" (v. 28).
  
- **General Instructions for Prophecy (14:29-33)**
  1. Number: "Two or three" (v. 29)
  2. Accompaniment: "Let the others weigh" (v. 29)
  3. Modification: "If a revelation is made to another" (v. 30)
    - "Let the first be silent" (v. 30).
  4. Manner: "One by one" (v. 31)
  5. Purpose (v. 31)
    - "All may learn" (v. 31)
    - "All may be encouraged" (v. 31)
  6. Argument for Self-control (vv. 32-33)
    - "The spirits of the prophets are subject to the prophets" (v. 32).
    - Reason: "For God is not a God of confusion but of peace" (v. 33).

- **Links between 14:34-35 and the Immediate Context**

1. Be Silent (14:28, 30, 34)
2. Speak (14:27, 28, 29, 34, 35)
3. Be Subject (14:32, 34)
4. Learn (14:31, 35)

- **Four Options for the Interpretation of 1 Corinthians 14:34-35**

1. A Quotation
  - + The passage reads smoothly.
  - + Evidence for a Quotation
    - Paul quotes the Corinthians elsewhere (1:12; 15:12).
    - Paul mentions other sources of information available to him (1:11; 5:1; 11:18; 16:17).
    - Paul cites their letter to him (6:12, 13; 7:1; 8:1, 4; 10:23).
  - + There are no problems reconciling 1 Corinthians 11.
  - No other quotation in 1 Corinthians is this lengthy.
  - The traditional reading of 1 Timothy 2 is still an issue.
2. Not a Part of the Text (A Later Addition)
  - + The passage reads smoothly.
  - + Some Greek manuscripts move 14:34-35 after 14:40.
  - There is no textual basis for the omission; that is, *no* manuscript omits 14:34-35.
  - The text can be read coherently with the passage.
3. A Rule for All Time
  - + The passage reads smoothly.
  - + It fits with the traditional reading of 1 Timothy 2.
  - Given the mention of "husbands" in 1 Cor 14:35a, the restriction on speaking would apply only to "wives."
  - The prophesying by women in 1 Corinthians 11:5 is a problem
  - In addition, women speak as prophetesses elsewhere in the OT and NT and in the immediate context (14:26).
  - Other passages regarding women (e.g., 1 Cor 11:11-12; Gal 3:28) are still issues.
4. Specific Instructions for a Specific Problem
  - + The passage reads smoothly.
  - + It fits the closer (1 Cor 11:5) and wider (Gal 3:28) context of Paul's instruction and thought elsewhere.
  - The traditional reading of 1 Timothy 2 is still an issue.

Indeed, it was with some embarrassment that I came a few minutes ago to the Forum right through a crowd of women. If I had not held in respect the dignity and basic decency of each woman as an individual (it would mortify them to be seen receiving a scolding from a consul), I would have said: "What kind of behavior is this, running around in public and blocking streets and talking to other women's husbands? Could you not have asked your own husbands the same thing at home? Are you more persuasive in public than in private, with others' husbands than with your own? And yet it is not right, even in your own homes (if a sense of shame and decency were to keep you within your proper limits), for you to concern yourselves about which laws are passed or repealed here." That's what I would have said.

Our ancestors were not willing to let women conduct any business, not even private business, without a guardian. They wanted them to remain under the control of their fathers, brothers, and husbands. We, for heaven's sake, now allow them to take part in politics and to mingle with us in the Forum and to attend assemblies. . . . To be quite honest, they desire freedom, nay rather license in all matters. And if they win in this matter, what will they not attempt?

### Women and Education

Roman women were expected to have enough education to appreciate their husbands' work, wit, writing, and opinions; they were not, however, expected to express opinions of their own. In public they were best seen—nodding in agreement or smiling appreciatively at their husband's wit—but not heard. An intelligent and talented woman had to be careful not to appear more clever than the men around her.<sup>36</sup>

Juvenal's Sixth Satire is a scathing attack on women. Many of his criticisms involve an exaggeration of the situation but nonetheless reveal what sort of behavior irritated Roman men. Apparently Roman men were embarrassed by, and thus disliked, women who were openly more learned than they.

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Juvenal, *Satires* 6.434-456

Really annoying is the woman who, as soon as she takes her place on the dining couch,<sup>36</sup> praises Vergil,<sup>37</sup> excuses Dido's suicide,<sup>38</sup> compares and ranks in critical order the various poets, and weighs Vergil and Homer<sup>39</sup> on a pair of scales.<sup>40</sup> Gram-

<sup>36</sup> Sempronius, vehemently criticized by Sallust in selection 291, evidently did not conceal her talents.

<sup>37</sup> *dining couch*: the Romans reclined at dinner parties.

<sup>38</sup> *Vergil*: Rome's greatest epic poet; author of the epic poem *Aeneid* which recounts the journey from Troy to Italy of Aeneas, a Trojan prince who survived the Trojan war.

<sup>39</sup> An episode from the *Aeneid*. Dido, queen of Carthage, a city in North Africa, had fallen in love with Aeneas when he landed there. After a few months, however, Aeneas sailed away to continue his journey to Italy. The unhappy Dido committed suicide. Readers of the *Aeneid* have either blamed Aeneas for deserting a friend and causing her suicide or, like the woman at the dinner party, excused Aeneas for Dido's suicide because *pietas* demanded that he continue on to Italy. On Aeneas's *pietas*, see note 88 of Chapter XV.

<sup>40</sup> *Homer*: Greek epic poet who composed the *Iliad* and the *Odyssey*.  
<sup>41</sup> A figurative expression: she tries to determine the "weightiness," the value, of each

mar teachers<sup>41</sup> surrender, professors of rhetoric<sup>42</sup> are defeated, the entire group of guests is silent; neither a lawyer nor an auctioneer nor even another woman will get a word in. So loud and shrill are her words that you might think pots were being banged together and bells were being rung. . . .

Like a philosopher she defines ethics. If she wants to appear so learned and eloquent, she should shorten her tunic to midcalf!<sup>43</sup> . . . Don't marry a woman who speaks like an orator—or knows every history book. There should be some things in books which she doesn't understand. I hate a woman who reads and rereads Palaemon's<sup>44</sup> treatise on grammar, who always obeys all the laws and rules of correct speech, who quotes verses I've never even heard of, moldy old stuff that a man shouldn't worry about anyway. Let her correct the grammar of her stupid girlfriend! A husband should be allowed an occasional "I ain't."

### Women and Luxuries

In the same satire from which the previous passage came, Juvenal, who lived around A.D. 100, blames women's immorality on Rome's affluence. In the "good old days," life was hard and women were pure, or so Juvenal thought.

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Juvenal, *Satires* 6.286-295, 298-300

Do you wonder where these monsters come from? In the good old days, poverty made our Latin women chaste; small huts didn't provide opportunities for immoral behavior. Hard work, lack of sleep, hands rough and callused from working wool,<sup>45</sup> Hannibal<sup>46</sup> near the city, their husbands performing militia duty—these things just don't allow vices to develop. Now, however, we are suffering the ill effects of a long peace. Luxury, more destructive than war, threatens the city and takes revenge for the lands we have conquered.<sup>47</sup> No crime or lustful act is missing, now that traditional Roman poverty is dead. . . . Obscene wealth brought with it foreign customs,<sup>48</sup> and unmanly luxuries and ugly affluence weakened each generation.

<sup>41</sup> *grammar teachers*: Latin *grammatici*; see selection 136.

<sup>42</sup> *professors of rhetoric*: Latin *rhetores*; see selection 137.

<sup>43</sup> The tunic (Latin *tunica*), which reached about midcalf, was a man's garment; the woman's garment was a *stola* which extended to the feet. Juvenal is saying, let her wear men's clothing if she wants to act like a man.

<sup>44</sup> *Palaemon*: see note 29 of Chapter VI.

<sup>45</sup> On wool working as a matron's duty, see note 14 of this chapter.

<sup>46</sup> *Hannibal*: see note 33 of this chapter.

<sup>47</sup> Lands conquered by Rome in war sent money to Rome for taxes and tribute. These lands also offered Roman capitalists new territory in which to expand their business ventures. However, as Rome became more affluent and prosperous, it also became, according to Juvenal, weaker and immoral, and thus conquered lands could indirectly cause the downfall of Rome.

<sup>48</sup> On Juvenal's prejudice against foreigners, see selection 212.

**“Even as the law says” (1 Cor 14:34b): An Allusion to Miriam (Num 12)?**

I. Why might there be an allusion to Miriam?<sup>1</sup>

A. In general, Miriam is a prominent figure—a prophet and leader of Israel.

1. Eight women are mentioned in 3 OT books. Two women are named in 4 OT books.
2. Miriam is the only woman named in more than 4 OT books (Meyers, *Women in Scripture*, 11; cf. unnamed in Exodus 2:1-10; a possible allusion in Jeremiah 31:4).

- Exodus 15:20-21            Prophet
- Numbers 12:1-15        Prophet
- Numbers 20:1            Death
- Numbers 26:59          Genealogy
- Deuteronomy 24:9        Alludes to Numbers 12
- 1 Chronicles 6:3         Genealogy
- Micah 6:4                Leader

B. At least six women in the NT are named after Miriam.

1. Mary, the mother of Jesus
2. Mary Magdalene
3. Mary of Bethany
4. Mary, the mother of James and Joses (Mark 15:41)
5. Mary, the mother of John Mark (Acts 12:12-16)
6. Mary of Rome (Romans 16:6)
7. Mary of Clopas (John 19:25); she may be the same person as #4 above

C. She is the first female prophet mentioned in the OT.

D. She is an example of a disruptive female prophet.

II. Why might there be an allusion to Numbers 12?

A. Numbers is one of the five books of the “law” (cf. 1 Cor 14:34).

B. 1 Corinthians 13:12a alludes to Numbers 12:8.

C. 1 Corinthians 14:5 probably alludes to the passage about prophets in Numbers 11:29.

D. Is there any other language in Numbers 12 that reflects the situation in 1 Cor 14?

- “Speak against” (Num 12:1, 8; compare 1 Cor 14:36-38)
- “Shameful” (Num 12:14; compare 1 Cor 14:35)

III. What would an allusion to Miriam in Numbers 12 mean?

The import would be something like this: “Female [prophets] are not permitted to keep on speaking, but they should be subject to themselves (14:32), as the law says [about disruptive female prophets like Miriam in Numbers 12].”

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<sup>1</sup> See C. Holladay, *The First Letter of Paul to the Corinthians*, 189-190.

## A Theology of Gender

### I. Creation: God creates male and female in God's image.

Male and Female in Genesis 1-3: Notice how mutually the creation account depicts male and female.

1. Both are created in God's image (1:27): a claim about identity.
2. Both are called *adam*/humans (1:26, 27; 5:2): a claim about identity.
3. Both are charged with ruling over creation (1:26, 28): a statement of purpose.
4. Both are charged with being fruitful (1:28): a statement of purpose.
5. Both receive a blessing from God (1:28).
6. Both are given food to eat (1:29).
7. Both eat the fruit of the tree of the knowledge of good and evil (2:17; 3:6).
8. Both have their eyes opened (3:7).
9. Both know they are naked (3:7).
10. Both make clothes (3:7).
11. Both are questioned by God (3:9-12, 13).
12. Both receive consequences for their sin (3:16, 17-19).

Summary: Humans find themselves *under* God, who is their creator; *over* creation, as God has delegated; and *equal* to one another, since both male and female are created in God's image and since both exercise rule over creation. Based on this portrayal, we can well ask, "If males and females are equal in so many ways at creation, on what basis can one argue for differences beyond biology (e.g., anatomy, DNA, hormones)?"

### The Pronouncements in Genesis 3:14-19

How should the pronouncements in Genesis 3:14-19 be understood? Are they *descriptions*, telling what will happen? Or, are they better understood as *commands*, telling what must happen? Decide which of these two options makes better sense of the passage.

- \_\_\_\_\_ 1. "I will put enmity between you and the woman."
  - Must a woman never own a snake, be a pet store owner, or be a herpetologist?
- \_\_\_\_\_ 2. "He (the man) shall bruise your head."
  - Must a man never pass by an opportunity to kill a snake?
- \_\_\_\_\_ 3. "Pain in childbearing"
  - Must a woman never take drugs to ease the pain of childbirth?
- \_\_\_\_\_ 4. "He shall rule over you."
  - Must a woman never rule over a man (no female mayors, senators, presidents, doctors, principals, managers, voters, etc.)?
- \_\_\_\_\_ 5. "Cursed is the ground."
  - Must a man never attempt to improve the soil (e.g., add fertilizer)?
- \_\_\_\_\_ 6. "In toil you shall eat of it." "In the sweat of your face you shall eat bread."
  - Must a man never lessen the toil of tilling the ground (e.g., by using a tractor)?
- \_\_\_\_\_ 7. "Thorns and thistles it shall bring forth."
  - Must a man never use herbicides?

Summary: Often #4 has been read differently than all the other pronouncements in the same passage. Approval of #4 supports the curse, instead of creation and the cross, which point toward mutuality.

### Creation in 1 Corinthians 11:11-12

1. "Nevertheless (a word that means "true, but"), woman is not independent of man nor is man independent of woman in the Lord."
  - Stated positively, there is mutuality between men and women.
2. "FOR (an explanation of the mutuality) AS (analogy) woman was made from man (11:8b), SO man is now born of woman. And all things are from God."

Message: It is God's plan that humans could look at creation and see the mutuality between male and female that God intended.

## II. New Creation in Christ: Three Backgrounds for Galatians 3:28

What contexts would 1<sup>st</sup>-century readers notice that 21<sup>st</sup>- century readers might miss?

### 1. Worship Context

The language of Galatians 3:26-28 likely reflects the words said at a baptism. Why would someone think this? Notice that baptism is explicitly mentioned in Galatians 3:27 (“as many of you as were baptized into Christ”). In addition, the two parallel passages to Gal 3:28 either mention baptism explicitly (1 Cor 12:13) or imply it (“put on the new self” in Col 3:9-11). So, this statement in Gal 3:28 shapes the identity of the early Christians in a powerful way; at the formative moment of baptism, these are the words they hear about their identity.

### 2. Old Testament Context

It is unfortunate that no translation that I know of makes clear the Old Testament quotation in Gal 3:28. The text reads, “there is not Jew nor Greek, there is not slave nor free, there is not male and female.” It’s easy to see the break in the parallelism. It’s also clear that the words “male and female” are a quotation from Genesis 1:27. In fact, the phrase “male and female” appears only three times in the New Testament, and all three times it occurs as a quotation from the creation account (Matt 19:4; Mark 10:6; Gal 3:28). Paul’s quotation from the creation account makes Gal 3:28 a foundational statement of sweeping proportions. Paul is saying the “male and female” of the creation account does not exist “in Christ Jesus.”

3. Theological Context: Theologically, the church finds its identity “in Christ Jesus.” Ethnicity (Jew or Greek), class (slave or free), and gender (male and female) do not matter in relationship to identity within the church. How should Christians understand their new identity “in Christ”? Elsewhere, both in Galatians itself (6:15) and in 2 Corinthians (5:17), Paul describes this new reality as a “new creation,” which makes a whole lot of sense now that we’re aware of his allusion to the creation account in Galatians 3:28. This theological context connects gender, our identity in the church, and Christ’s work of salvation, which makes Galatians 3:28 an ideal place to stand as we consider what male and female mean in the life of the church.

Summary: In this passage, Paul says that God does not see Christians as the world sees them. God does not think of Christians as “Jew or Greek, slave or free, male and female” because “we are all one in Christ Jesus.” Notice that Paul’s stress is on identity (“we are”) and unity (“all one in Christ”)—not salvation (“saved in Christ”), not equality (“equal in Christ”). Nevertheless, the implications of being “one in Christ” also include salvation and equality.

## III. Holy Spirit: God’s Spirit gifts the church for the common good.

### The Holy Spirit in Acts

The prophet Joel looks forward to a time when God will pour out God’s Spirit on all people (Joel 2:28-32). In Acts 2, the Spirit is poured out, and the crowd wonders, “What does this mean?” (2:12). Peter answers, “This is what was spoken by the prophet Joel” (2:16) and quotes all of Joel 2:28-32. For Luke, Christians are in the “last days” when God’s Spirit is poured out on all flesh: male and female; young and old.

### The Holy Spirit in Paul

In Paul’s reflection on the Spirit in 1 Corinthians, he affirms the purpose of the Spirit’s gifts: “To each is given the manifestation of the Spirit for the common good” (12:7). Even though there is the same Spirit (12:4, 11), the gifts vary widely.

To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues (12:8-10).

In this passage, there is no indication that the gifts of the Spirit are distributed based on gender. There isn’t a list of “boy gifts,” and a list of “girl gifts.” In the same way, with the fruit of the Spirit (Gal 5:22-23), there is also no indication that the Spirit’s activity is based on gender.

Summary: All these passages, from Joel to Galatians, paint a picture of God’s people. This picture shows the fulfillment of God’s promises. In the church, God’s Spirit fills everyone—regardless of ethnicity, age, gender, or class—and this gifting is for the common good of all.

### **Thinking Pastorally: Reflections on Application**

"When the general gets too far ahead of the army, they confuse him with the enemy and start shooting at him." --Anonymous

"When stretched too far, mercy becomes injustice." --Cukrowski

### **Two Models for Action**

#### Wait

1. Proverb: A general and his army
2. This view values prudence and pastoral care.
3. Analogy: Surgery
4. Text: There were no Gentiles or women among the Twelve Apostles.

#### Act Now

1. Proverb: Mercy and injustice
2. This view values faithfulness to Scripture and/or justice.
3. Analogies: Slavery, racial integration, and compromise in the past
4. Text: Luke 6:6-11

### **A Sampling of Activities**

- Passing communion
- Reading Scripture: Nehemiah 8:1-5
- Praying
- Singing: 1 Corinthians 14:26
- Deacons
- Preaching: note the actions that prophets do—exhort, strengthen, comfort, edify, and teach (Acts 15:30-32; 1 Corinthians 14:1-5, 19, 28-33).

### **Ten Reflections on Change**

1. Change happens slowly. In the United States, consider the issues of slavery, women's suffrage and the civil rights movement; each of these changes to the fabric of our nation took significant time. If change happens this way in the political and social realms, it's not surprising that it happens similarly in our churches.
2. Change often does not occur in regular, incremental ways; rather, it begins slowly, a critical mass is reached, and then it moves quickly.
3. Change is more difficult in homogenous contexts.

4. Change requires some prompt. A prompt can be intellectual (e.g., new information; cognitive dissonance), emotional (e.g., harsh words; injustice), social (e.g., ACU's apology to African Americans), or personal (e.g., being led or inspired by a charismatic or respected leader, such as Martin Luther King, Jr. or an elder).
5. Change requires taking a risk and making a decision. The risk may be personal or financial; the decision may result in criticism, pain, and loss. Nevertheless, faith implies some level of risk; there will not be a time in our congregations when all risk is eliminated. Our churches need leaders who will make brave and faithful decisions.
6. Change has a generational aspect; in other words, new default modes are continually being created, often within one generation. For instance, integration on buses, in bathrooms, and at lunch counters—all significant issues less than fifty years ago—is a non-issue for people today.
7. Stories motivate change. It is important for the voices of women, previously muted, to be heard. On this topic, I recommend the "She is Called" podcasts (below), which collect the stories of women who have experienced a call to ministry.
8. Change in churches on this issue has been based on the study of Scripture; that is, churches have become gender-inclusive *because of* and not *despite* Scripture. For virtually every member who returns to the Bible, there is new evidence on the table, as people discover what women do in the Bible.
9. People need time to make the transition from head to heart. A person may very well be convinced that women can, for instance, serve communion; actually seeing a women do so for the first time, or actually participating herself, will elicit strong emotions. Individuals should expect to feel strong emotions when gender is addressed. Setting this expectation goes a long way toward mitigating the surprise or the negative effects of these powerful emotions.
10. Change is aided by positive (vs. negative) rationales. For example, it is not likely that a call for change based on "my rights" will (or should) motivate change in churches; rather, leaders should issue calls for the church to act based on God's activity and on the identity of God's people—God's action in creation, where both men and women are created in God's image; God's activity in Christ, where there is no male and female; and God's activity in the Spirit, where gifts are given to all the members for the common good.



### Getting Started

**1. Commit to an extended period of time for the study.**

- People need time to reflect on the material, to process their emotions, and to restudy familiar passages in light of new information and ideas.
- I suggest a minimum of twelve weeks to cover the basic material.

**2. Lay out all the evidence before going to the "hot button" passages.**

- The temptation will be to do the reverse—to look first at the tough passages before gathering and examining all the evidence.
- This process equips people with information so that they can begin to answer those hard questions.

**3. Create a "we" atmosphere.**

- Focus the congregation's efforts on struggling together to find answers based on scripture.

**4. Consider using case studies and dialogues.**

- Congregations have found it more productive and less stressful to discuss what a fictional character (e.g., "Larry") says or thinks than what another member says or thinks.

**5. Bathe your efforts in prayer.**

**6. Study and reflect on Scripture.**

- Teach members *how* to read Scripture. Show them how to use a concordance.
- Use a class setting where there is an opportunity for *discussion*, *all* voices are heard, and a diversity of opinion is respected.

**7. Examine the questions in light of our Christian identity and core commitments.**

**8. Provide resources.**

- The elders may wish to draft a statement.
- Show what other congregations have done.
- Distribute a packet of information on the topic.
- Provide books, articles, and a bibliography in the church library.

**9. Demonstrate openness about the process and goals, avoiding secrecy.**

**10. Create a process that equips the congregation.**

- Remember that this process will be used to treat other issues in the future.

### Possible Areas of Activity

Directions: Based on your study, decide whether a woman could serve in the following capacities. What Scriptures apply? What are the reasons for your decisions?

Activity	Yes	No	Comments
Usher			
Be a greeter			
Pick up the attendance cards			
Pass the communion trays			
Plan the worship service			
Direct a children's musical			
Direct a summer camp			
Coordinate VBS			
Direct a ministry to battered women			
Direct a ministry to the homeless			
Direct a food pantry			
Direct an AIDS ministry			
Direct a prison ministry			
Direct a children's home			
Compose hymns			
Write devotional literature			
Be a Bible professor			
Deliver the welcome			
Read the announcements			
Read scripture			
Be a youth minister for high school girls			
Give a committee report			
Chair a committee			
Be on a worship team			
Lead songs			
Sing a solo			
Offer a prayer			
Team teach a class			
Teach a class of adults			
Offer counseling for the church			
Be a children's minister			
Be a benevolence minister			
Be an education minister			
Be a youth minister			
Be a campus minister			
Be a missionary			
Baptize any person			
Preach at a women's retreat			
Preach			
Be a deacon			
Be an elder			

## **“Scaffolding” That I’ve Seen**

### Time

- A woman speaks before the opening prayer or after the closing prayer.
- Women participate on Wednesday nights and in Bible classes before Sunday morning.
- The readings/prayers are part of a “special” (Christmas, Easter, youth, etc.) service.
- More roles are added over a period of time.

### People

- Husbands and wives read/pray together in public.
- Dads read/pray with their daughters in public.
- Older/married women read/pray before the younger/single women do.
- Women read the words of female characters in Scripture.
- Young girls read or pray.
- The female education/children’s/youth minister or missionary makes an announcements or a presentation related to her ministry.

### Order

- The husband speaks first when reading/praying/teaching with his wife.

### Place

- Readings/prayers take place sitting on the front row or in the audience with a microphone.
- Readings/prayers take place standing at the front (vs. behind the pulpit).
- The praise team sits in front/stands in back and sings.
- The husband stands and the woman sits while teaching.
- Women begin serving the communion from the back.
- Women speak behind the puppet stage not in front of it.

### Titles

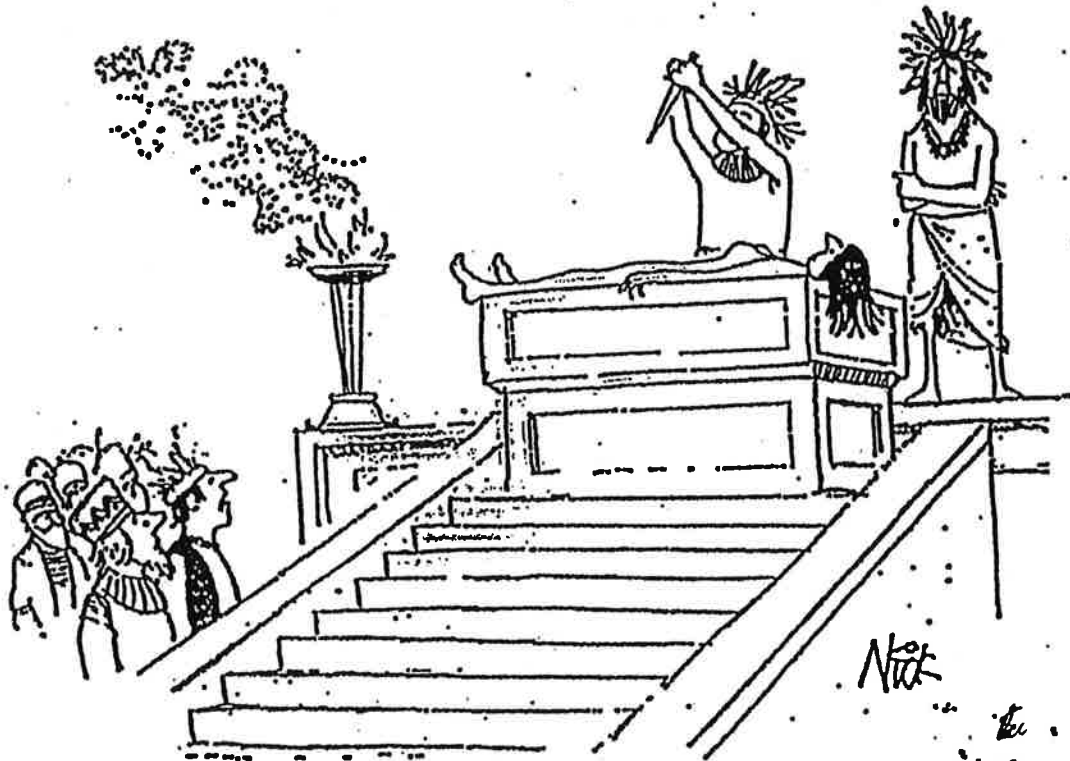
- Women perform the same function as men (minister, deacon), but they are called something else (director, congregational servant).

## Ten Reasons Why Men Should Not Be Ministers

1. Men are too emotional. Their conduct at football games shows this.
2. A man's place is in the army.
3. Some men are so handsome that they might distract women worshipers.
4. Their physical strength indicates that men are more suited to tasks involving manual labor; it would be "unnatural" for them to do other forms of work.
5. In the New Testament, the person who betrayed our Lord Jesus Christ was a man. Thus, his lack of faith stands as a permanent symbol of the subordinate position that all men should take.
6. Men are overly prone to violence. Thus, they would be poor role models, as well as dangerous in positions of leadership.
7. Ministers nurture the congregation. However, this role is not the traditional male role.
8. Man was created before woman, obviously as a prototype. Thus, men represent an experiment, rather than the crowning achievement of creation.
9. For men who have children, ministerial duties might distract them from the responsibility of being a father.
10. Men can still be involved in other church activities, even without being a minister. They can sweep paths, repair the church, even mow the church lawn. By conforming themselves to such traditional male roles, they can still be vitally important in the life of the church.

ROTHCO

PUNCH



*"Serves her right. She was always whining about women not being allowed to participate in the services."*