

Women Preachers?

By Elder David Pyles

“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.” – 1Tim 2:11-12

This text speaks with such clarity that none can fail to understand it. What the Bible says about heaven, resurrection, salvation, etc. is surely no plainer, so if the above words cannot be taken for their intuitive import, then how could anyone be sure that the Bible is to be literally taken when speaking of the other?

The text is corroborated by other verses, including:

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. What? came the word of God out from you? or came it unto you only? – 1Cor 14:34-36

A bishop then must be blameless, the husband of one wife... – 1Tim 3:2

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 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. – 1Peter 3:1-4

Modern churches with women preachers have plainly declared by their actions that they are not Bible-based. They perhaps heed the Bible where it pleases them, but obviously reserve the right to discard it where it does not. Though I disagree with this policy, I acknowledge their right under the law of the land to practice it. However, they do not have a right to continue representing themselves as being Bible-based, and they definitely do not have a right to insult our intelligence by telling us that the inspired authors of these verses did not intend what they so plainly said.

It happens that the strongest language in the New Testament commanding that women be loved, respected and cherished was written by exactly the same two men who wrote the verses above (i.e. Paul and Peter). Such verses include: Eph 5:25-33, 1Cor 7:3, 1Tim 5:1-3, 1Pet 3:7. One must wonder if those who have found such ingenuous ways to mangle the first set of verses would apply the same methods of interpretation to the second?

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