

Now use Thayer or a dictionary in giving references

For your interpretation of Romans 16:1, 2, you said, "Here was a woman handling some of the business of the church. Furthermore, she was traveling to another congregation in this business." We do not agree with your interpretation. We see Phoebe as a woman who moved from one congregation to another and carried with her a letter of recommendation. Paul admonished the saints to assist her in whatever matter or affair she might have. Matter of fact, Phoebe could NOT have been sent to handle some business of the church or Paul would have stated, "Assist her in whatsoever matter she has." or words to that effect. But the Bible states "...assist her in whatsoever matter she MAY have..." (emphasis mine). This is clearly putting the matter in the future and the word "may" expresses the POSSIBILITY, not the fact of the existence of a matter. There is nothing said in these passages to indicate she was sent, whether she was sent or not does not matter.

The word "servant" in verse one of the above passage, comes from the Greek word meaning, "A deaconess, a woman to whom the care of either poor or sick women was entrusted. One who executes the commands of another, especially of a master; a servant, attendant, minister." (Thayer's page 138)

whether she was sent or not does not matter. fact she was handling business.

could not make a decision

The congregation is to judge matters as in I Corinthians 5:1-8. The word "judge" comes from the Greek word meaning "To be of opinion, deem, think." (Thayer's page 360) We are not to make a decision, just give our opinions. The elders then make the decision based upon those opinions and we are to obey it. How can we obey the elders if there is nothing to obey? If elders merely watched, we could not obey them in this practice. you refused

We can never come into agreement based on opinion - Sp.

We do not believe that you read the entire chapter of Acts 15. Verse 6 states that "The apostles and the elders were gathered together to consider of this matter." Here the entire congregation was not gathered together. True, the entire congregation RECEIVED them, but it was the elders and apostles that CONSIDERED the matter. The church is not mentioned again until the 22nd verse when they chose men to go to Antioch. Here is another case where just the apostles and elders (men only) met to handle a matter.

but multitude was then

Trying to prove that the entire church was present by quoting verse 7 where Peter addressed them as Brethren is questionable. It is quite plain that the Brethren were the apostles and the elders. (verse 6) who were the multitude

In verse 12 where all the multitude kept silence, you are trying to say that this means the entire church. The word "multitude" comes from the Greek word meaning "The whole number, the assemblage." (Thayer's page 516) Since only the apostles and elders were present, it could have read, "Then all the elders and apostles kept silence." It could have but it didn't. Don't believe that the elders & apostles would have made a multitude believe

multitude

We also do not agree with your interpretation of verses 12 and 13. The question is what is the antecedent of "they"? It has to be Paul and Barnabas since they were the ones who had been talking. The multitude was already silent (verse 12). So the verse could read "And after Paul and Barnabas stopped talking, James answered..."

when not

We don't believe that the Bible teaches a woman cannot teach a man. We believe it teaches that she cannot teach a Christian man for it is at this time that the man participates in the business affairs of the church, etc. For her to hold a position of authority by supervising a class as a teacher, is usurping his authority. This would deal with the problem of her teaching boys or men not yet Christians. How can a woman, who is in subjection to her husband and he being the head of the wife (Ephesians 5:22), (Titus 2:5) be supervising a class? According to my dictionary, supervising requires oversight which is the job of the men. Therefore teaching Christian men is usurping his authority. we did not say the women supervised the class. - in violation of subjection

when all are participating in business affairs a woman is permitted to teach men

John 11:3 We have some authority as men when it comes to obeying gospel

On this I'm
we don't have
we're going
perceptions
for what
but say
things
in words

But this does not stop a woman from participating in class by offering her opinions. You considered this teaching. In a classroom, a teacher might call on a student to offer an opinion. The student does not become or take the place of the teacher; the student merely offers an opinion or states a finding. 1 Timothy 2:11,12 states that a woman is not to teach when she has dominion over a man. "Teach" comes from the Greek word meaning "To hold discourse with others in order to instruct them, deliver didactic discourses." (Thayer's page 144) My dictionary defines a "discourse" as "A running over a subject in speech; a sermon or other production." This stops a woman not only from preaching, but from teaching a subject in a speech as most teachers do. A woman is to learn in silence or quietness.

what about
omniscient

we believe
to teach is to
teach you
mother about things

She cannot teach where she has dominion over the man. "Dominion" comes from the Greek word meaning "In later Greek writing, one who does a thing himself, the author; one who acts on his own authority, autocratic, i.e. an absolute master; to govern one, exercise dominion over one." (Thayer's page 84) Since a teacher governs and controls the class, she cannot teach a man in a classroom situation by being the teacher. The Bible does not thus define or limit the woman or keep her from classroom et

how is
Bible
we're
opposite
in
they just
ought

You stated "In Acts 18:24-26, Priscilla taught and corrected a preacher." You are in error and had better read the scriptures again. The Bible teaches that Priscilla AND Aquila took him aside from the rest of the congregation and declared the scriptures unto him more accurately. No doubt this made it a classroom-type situation in which she participated, but Aquila, being the man, conducted. So you are in error when you said that Priscilla taught a preacher. She did not do it alone, nor was it in front of a group of others as in a classroom full of people. It would seem that you purposely twisted the scriptures by leaving out an important part to make it fit your own personal belief and desire. It certainly makes one wonder if you are the president of the Women's Liberation Movement in Spring Valley.

my own
wonder
in error

nothing
in words

We, too, believe that ministers are to establish churches everywhere. But Apollos, also being a minister (I Corinthians 3:5) watered. Titus also watered (Titus 1:5). If all ministers established churches, who would water? They did both. If you read

And a man
she man
in error

The elders or other members cannot prepare lessons weekly, as they have other jobs. It takes most men months to prepare a lesson because of the research involved. In addition, this is a full time job and requires a full time preacher. The full time preacher must feed his family also, so he is paid for watering. If he had to work somewhere else to support his family and preach too, his preaching would suffer and so would the congregation. This is hardly an answer to the paid preacher system.

We must
it clear
preacher
paid
but not
on a
salary

We believe II Thessalonians 3:7-10 and I Corinthians 9 both clearly state that Paul had a right to the pay (I Corinthians 9:18; II Thessalonians 3:9) but chose not to take it. There were those during this time that were preaching false doctrine for money. We do not believe the Bible teaches that watering preachers must starve. Furthermore Apollos & Titus as well as Tim watered & helped the church. Paul stayed 3 years in one place

Wanted to suffer
the preacher
a little

We do not believe that prayer can bring forth miracles. If God allowed someone to live who was dying, and whom the doctors had given up, then he is a respecter of persons because our grandmother and other loved ones have died. In the first place, we believe it is wrong to ask for such selfish things. We must ask if it be the Lord's will, for he knows what is best. Well if it was the Lord's will for your grandmother, it would be the Lord's will for your grandmother's friend.

all that
Churches

it's
we're
we're
we're
we're

There are no miracles today like in the time of Elijah when he prayed it wouldn't rain. God does not talk directly to us as he did in that time. We believe you take some scriptures too literally when it is used somewhat figuratively. God does not meddle in our lives as well as the good. Now didn't you say something to prove this? Rom 13.

it's
we're
we're
we're

We don't believe baptism is a miracle. We do not see the dead being made spiritually alive, we see a body go into the water and come out of it. The fact that we have obeyed God's commandment and that we believe him when he says we are cleansed

your grand
had to do
of
des
over!

... of other things ...

Why do you go on in vain against the miracles?

But the body that went into the water came up out of the water a "new" man Rom 6 - John must have been only a messenger that cleanses is Christ's blood when he died on the cross, not our own. We don't have the power to save ourselves. Again you have taken the scriptures too literally. How else - I take the scriptures exactly as written

Do to the length of this letter, we will not comment on the Holy Spirit. We will hope, however, that the things we have written will make you re-evaluate your position and go back to the Bible for a lengthy study as I have done. Only in this way can one find the truth.

Well, if I made you study the Bible the letter was not in vain. Only those guided by the Holy Spirit can come into an accord. Inasmuch as much of this letter does not have scripture to prove it & wastes so much time to Thayer dictionary we believe that a further study of your Bible would be in order.

But the body that went into the water came up out of the water a "new" man Rom 6 - John must have been only a messenger that cleanses is Christ's blood when he died on the cross, not our own. We don't have the power to save ourselves. Again you have taken the scriptures too literally. How else - I take the scriptures exactly as written

Was it the length of the letter

~~of your letter~~ that kept you from commenting on the Holy Spirit or lack of knowledge of this subject. Inasmuch as you had to rely so much on the dictionary and so little is said in dictionary it perhaps would be a good thing for you to do some more studying of scriptures before you try to answer an lesson as He. I'm afraid Thayer can't do it for you

Your attitude towards prayer is an example of the materialist way of faith so evident everywhere. In Christian love, in church & home, I am sure you are part of what the brethren like is all about.

Linda Garrett
Dick Garrett
Peter Lee

Lengthy study for 3 mo. is an awful short time to cover the Bible & get all the answers. I've been studying & teaching for over 30 yrs & believe that I have learned a great deal that you should be given from your 3 mo. of study.

of words is a ploy
in semantics & rhetoric
is a ploy to cover up
lack of knowledge.

It is very evident from
your letter your knowledge
is limited & before you
accuse others of error &
try to teach them on
defining words (which anyone
even a child can do by using
a dictionary) is not teaching
the Bible. Nor is it of any
particular value in getting
an understanding of word of
God. God's command is to
study the word of God to
rightly divide it. Employing

^{ways} to get an understanding
of scriptures is to fail to interpret
the word of God by confirming exegesis
by other scriptures