

ISSUE

20.40

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

October 7,
2018

Services

Sunday: 9:00 AM

10:00 AM

11:00 AM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter
Brady McAlister
Jeff Nunn

Deacons:

Steve Dixon
Ryan Ferguson
Ben Hight
Blake McAlister
Walker McAnear
Ryan Matney
Sam Nunn
Lance Purcell
Justin Smiley
Kevin Wise
Trevor Yontz

Evangelist:

Kyle Pope



“As the Law Also Says”

By Kyle Pope

As Paul taught the church in Corinth about the proper use of miraculous spiritual gifts, he laid down some commands regarding the conduct of women in the assembly. He wrote, **“Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says”** (1 Cor. 14:34, NKJV). What is Paul referring to here in his appeal to **“the Law”**?

Adam and Eve

Some see the command **“to be submissive”** as the connection Paul makes to the Law. Mike Willis in his commentary on First Corinthians writes, “The reference to the law appears to be to Genesis 3:16. ‘Unto the woman he said, “I will greatly multiply thy sorrow and they conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband

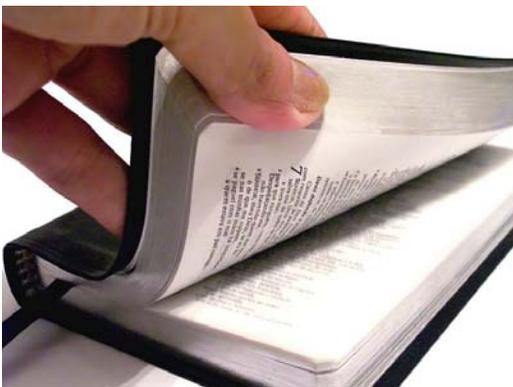
and *he shall rule over thee*” (421). If so, this parallels 1 Timothy 2:11-14 where Paul commands women to learn **“in quietness with all submission”** (2:11, ASV). Immediately after this command Paul offers Adam’s creation before Eve (2:13) and Eve’s sin (2:14) as the reason for male headship. While Genesis 3:16 does show the principle of sub-

jection, it does not illustrate that women are not permitted to speak **“in the churches.”** I submit that the explanation may be found elsewhere.

The Congregation of Israel

The Hebrew Old Testament used two important words to refer to the “congregation” of Israel— *qahal* and *’edah*. Jack P. Lewis, the respected language scholar among institutional brethren, wrote both entries for these words in the *Theological Wordbook of the Old Testament* (Chicago: Moody Press 1980). In his entry on *’edah*, Lewis notes that, “*qahal* and *’edah* seem to be synonymous for all practical purposes” (Vol. 1, p. 388). However, in his entry on *qahal* he writes:

A distinction between *’edah* and *qahal* seems to be intended in “if the *whole congregation* (*’edah*) commit sin... and the thing is hidden from the eyes of the *assembly* (*qahal* Lev. 4:13). Here the *qahal* is the judicial representative of the community. There is also the case where certain Israelite persons cannot enter the *qahal* (Deut. 23:2) (Vol. 2, p. 790).



He goes further to point out:

...Of special interest is the phrase “congregation of the Lord” (*q^ehalYHWH*) of which there are thirteen instances (Num. 16:3; 20:4; Deut. 23:2-4; Mic. 2:5; 1 Chr. 28:8). It is the nearest equivalent of “church of the Lord” (ibid.).

Lewis suggests that these two words designate the “congregation” in two ways. One is a more general assembly (*‘edah*) while the other is a more select “representative” assembly (*qahal*). When the Greek translation of the Old Testament produced before the time of Christ translated *qahal* it generally used the Greek word *ekklēsia* (rendered “church” in the New Testament). A study of both the Hebrew and Greek Old Testament reveals that a woman never spoke before that portion of the Israelite community called the *qahal* or the *ekklēsia*. Paul’s phrase, “**as the law also says**” may refer to this fact in that it precisely parallels what is taught in 1 Corinthians 14:34-35, women were silent in the *qahal* (i.e. *ekklēsia* or “church”).

The Daughters of Zelophehad

If this is correct, we must take into consideration the example recorded in Numbers 27:1-11. In this account, the daughters of Zelophehad, whose father had died with no male heir make an appeal for a possession of inheritance to Moses, Eleazar, the leaders, and “**all the congregation**” (27:2). *Is this an example of women speaking before the “church” (so to speak)?* No—the word here is *‘edah* (the more general term applied to the congregation). The daughters



of Zelophehad spoke before a general informal assembly of Israel but they did not speak before the *qahal* (the more formal representative assembly, which the Greek Old Testament called the *ekklēsia* or “church”).

Jesus and New Testament writers did not use a term for the “church” which had no cultural and biblical background. The Greek speaking Jew would readily recognize principles that related to the *ekklēsia* of the Lord in the Old Testament and their parallels to conduct in the *ekklēsia* of Christ. We will explore this further in our next article considering the question, *when are we “in the church?”*



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**We are so glad that you joined us today.
Please come again.**

● **Let us know if you have any questions.**