The Sunny Hill Debate

A DISCUSSION ON

Women Teachers

BETWEEN

J. W. Holcomb

and

Windell Wiser

INTRODUCTION

In this age of "women's lib", when women are fighting for more rights (rights in many instances that God did not give them) a discussion of this type should be of great interest to all. I sincerely hope that many will read, study, and profit much from this book. Bro. J. W. Holcomb and I are not enemies, in the sense that we are against one another personally. We love each other dearly. We each feel, sincerely that the other is wrong on the issue of this discussion. This discussion was conducted in the building of the Sunny Hill church of Christ, Athens, Ala. Dec. 27, 1976 through Jan. 1, 1977. It followed a discussion which was conducted at Cannonsburg, Ky. Nov. 8-13, 1976. This accounts to numerous references to the Cannonsburg debate, in this discussion. It may be possible at some future time the discussion at Cannonsburg will also be put in print. Bro. Holcomb has agreed for me to do so.

The following propositions were discussed at Cannonsburg, Ky. and Sunny Hill Ala.:

The Scriptures teach that a Christian woman may teach a class of children or a class of women which has been arranged by the elders of the church.

Affirm Windell Wiser

Deny J. W. Holcomb

The Scriptures teach that when the church comes together for the purpose of having Bible classes only men may teach the classes.

Affirm J. W. Holcomb

Deny Windell Wiser

Agreements For Printing The Debate

Neither disputant, nor anyone else, is to write an article of any kind in review, nor with reference to this discussion, without the written consent of both disputants. We also agree that neither disputant, nor anyone else, is to make reference to this discussion on any radio program. We ask that our wishes be respected by all. This does not include advertising the discussion.

We agree that the second six nights of this discussion, conducted at Athens, Ala. be printed in book form. Each disputant will have the right to make gramatical corrections of his speeches; but cannot change the arguments, or what was actually said. Bro. Wiser will bear the expense of printing this discussion. Bro. Holcomb will be given permission to examine the manuscript, before it is printed, to see that only gramatical errors are corrected.

Only the negative speaker will ask written questions. He will be limited to ten questions per night.

Signed: Windell Wiser & J. W. Holcomb

Bro. Holcomb and I do not claim to be experts in grammar. We both attempted to correct our speeches, but I am sure there will be numbers of gramatical errors, and errors in spelling in the book. However, we both hope everyone will read the book with open minds and sincere hearts seeking to find truth. We hope this book will be only to the glory of God and the good of the cause of Christ. We sincerely hope it will do all the good in the world, and no harm whatsoever. With this in mind we humbly and prayerfully dedicate this book to all sincere people, who will study and learn for themselves. Windell Wiser.

MODERATORS COMMENTS
By Carrol R. Sutton

Jesus resisted the devil by quoting Scriptures and showing in one instance--that the devil had obviously misused a Scripture. In Matthew 22 Jesus discussed with the Pharisees, Herodians and Sadducees. His argumentation put them to silence. They were unable to answer his arguments. From that day forth they did not ask him any more questions.

In Thessalonica the Apostle Paul went into a synagogue of the Jews "and three sabbath days reasoned with them out of the Scriptures." (See Acts 17:1-4). Later he wrote to them and said: "....we were bold in our God to speak unto you the gospel of God with much contention." (See I Thess. 2:2). While Paul was in Athens, "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." (See Acts 17:16-17). In Corinth Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Later he disputed "daily in the school of one Tyrannus" for the space of two years. (See Acts 19:8-10).

Apollos "mightily convinced (NASV says: powerfully refuted) the Jews and that publicly, showing by the Scriptures that Jesus was Christ." (See 18:28).

When certain ones tried to bind the law of Moses (esp. circumcision) on Christians, "Paul and Barnabas had no small dissension and disputation with them." Arrangements were made in Jerusalem for a discussion of the issue. There was much disputing among the brethren. The issue was settled with all who were willing to accept God's will on the matter as revealed by the Holy Spirit. (See Acts 15).

Paul and others were obviously "set for the defence of the gospel" and had sufficient courage to expose error and rebuke false teachers, whether it was within or without the church.

Christians are exhorted to "earnestly contend for the faith which was once delivered unto the saints." (See Jude 3). Many of God's people are either unprepared or unwilling to defend the faith.

It is certainly Scriptural to refute error and advocate truth by means of a public debate. In my judgment, this is one of the best and most effective ways of testing any doctrine and setting forth the truth on the subject.

A great opportunity to study the question of "women teachers" was afforded for those who attended the HOLCOMB-WISER DEBATE conducted at Sunny Hill near Athens, Alabama. It was conducted Dec. 27, 1976 through January 1, 1977. J. W. Holcomb of Cannonsburg, Ky. and Windell Wiser of Athens, Ala. were the disputants. Emery McCallister moderated for brother Holcomb and it was my pleasure to serve as moderator for bro. Wiser. I have known both disputants about twenty-five years and have appreciated very much the good they have done in the Master's Vineyard. The disputants had labored together in years past and considered each other as brethren in the Lord. Both men are capable preachers and are experienced on the polemic platform. Each of them had made extensive preparation for the debate. Brother Holcomb has probably had more debates on the "women teacher" issue than any other man who agrees with him on "women teachers" and the fact that it is Scriptural for the church to arrange classes in which the Bible is taught. In the past, he has debated Charles Brown, J. T. Smith (twice), Howard See, Arthur Ogden, Charles Gentry, and possibly others besides Windell Wiser. Brother Holcomb was an experienced debater even before he first debated this issue. In my judgment, he probably did as well as any one who holds his position could do.

Although bro. Wiser had not debated the question of "women teachers" until he debated bro. Holcomb in Cannonsburg, Ky. in November, 1976, he was an experienced debater and was certainly prepared for the discussions.

It was evident to me throughout both debates on "women teachers" that brother Wiser had carefully and fearfully studied God's Word and he very ably and clearly showed the error and inconsistencies of those (like brother Holcomb) who believe it

is sinful for a woman to teach a class of women or a class of little children. It was evident to me that brother Wiser was not interested in a personal victory over brother Holcomb, nor was he concerned about "winning an argument." His motivating desire was to refute the error that was advocated and to clearly set forth God's truth on the subject. Brother Wiser did his job well.

For those who are interested in an "in-depth study" of "women teachers," this printed debate should furnish adequate material and should serve to be very stimulating. It is my desire that this debate will receive a wide circulation. No doubt, if the Lord continues to delay his coming, this debate will influence generations yet unborn. We owe a debt of gratitude to brother Wiser for making this possible.

It is my prayer that truth will prevail and have free course in the hearts and lives of all who read this discussion. It is my desire that this debate may serve to clarify God's Will and produce unity among brethren.

Carrol R. Sutton
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MODERATORS COMMENTS
By Emery McCallister

It is regrettable that differences of any kind exist between brethren, but all the more so when brethren of good will, integrity, and love for truth find themselves in honest and earnest disagreement over a Bible subject, seemingly simple and fundamental to each, which disrupts the unity of the Lord's church and endangers the souls of either of themselves or of other Christians, not to mention the adverse effect on converting the world to Christ. Nevertheless, each person must give diligent study to the word of God that he might come to his best understanding of God's will and exercise himself "to have always a conscience void of offense toward God and toward man", working out his own salvation with fear and trembling.

I am thankful to have had the opportunity to serve as moderator for brother J. W. Holcomb in the discussion printed in this book. I have known, loved, and appreciated both brother Holcomb and brother Wiser for a good many years. They have been friends for many years and have worked closely together in the gospel work, each having wielded a strong influence in evangelism, both together and in their respective areas of separate labor. While each of these brethren pressed their arguments strongly, it is my prayer that this debate will not have left any imprint of a poor attitude, bitterness, nor lack of brotherly love and kindness on either of them, nor have detracted from their usefulness and effectiveness in preaching the gospel.

Those who open this book in order to find out how the preacher of their favored position outdid the other in this discussion will not profit from its reading. Attending the debate in person or reading this book at leisure with such a disposition of mind and heart can only serve to deepen whatever prejudices may already exist. The Bible admonishes us to study (II Tim. 2:15), reason together (Isa. 1:18), and examine ourselves whether we be in the faith (II Cor. 13:5). Only by approaching this book with that disposition can it be of any value to you.

I do commend this book to your careful study. In my judgment, it is fairly representative of the two main positions generally taken by brethren with opposing views on the "woman teacher" question. Each position is represented by a man who is fully capable of presenting his views and arguments, and I believe that most, if not all, such views and arguments, were brought out during the course of this discussion. That will make the reading of this book all the more profitable for those who wish to research this subject for complete information.

No claims are made herein to superior intellect, ability, or familiarity with the Scriptures. The basic honesty, sincerity, and integrity of these brethren are not questioned. Yet a serious conflict between their respective understandings of the Scriptures on this subject does exist. I truly believe that such a conflict

can only be resolved by those of an humble and contrite heart and a love for truth which surpasses years of habit, custom, prejudice, or influence by friends. Therefore, I bid you carefully and prayerfully study the arguments on both sides of this discussion, diligently compare both with the word of God, and let God be true.

By: Emery McCallister

Holcomb's First Speech On Monday Night

Bro. Wiser, brethren moderators, brethren and sisters in Christ, and ladies and gentlemen. It certainly is a great privilege on my part to be able to be here at this time that we may discuss the proposition that you heard read tonight. You may wonder in the outset just why I wanted to come here for this discussion. The answer is, that I am certainly not here to try to be smart, to try to hurt someone, nor try to belittle or degrade someone. I am here because I am interested in the souls of men and women every where, and I believe with all of my heart that I have the truth on this subject. I ask that you give an honest and sincere investigation with me. I know that many people all over the country have never really paused to consider the other side of this subject. When I first came into the church I was assembling where they had women teaching Bible classes. I did not question it because I had not really studied, and did not know what the Bible taught about the subject. I was going along thinking that was alright, because older men in the church was allowing that to go on and saying nothing about it. Once I was out in a meeting and this was called to my attention and when I began trying to defend what we were practicing, I found that I had no way of doing so. I told the man I would have to study and see if I could learn about the subject because I had never really studied to try to find the truth on it. I had merely been going along with what was being taught and practiced where I was assembling without questioning the practice. This caused me to be aroused and I began a diligent study. When I would be with men that I was working with at that time like bro. Alvin Holt, bro. Windell Wiser, and others, that I was labouring with and encouraging congregations that I might have a little influence with to have these men for gospel meetings, working with them in every way that I possibly could; I began to bring the question up that we may study it together and if I tried making a point and they could make my point sound weak then I thought, now I've got to study further. Now this means something but the question is what does it really mean. As a result of my continuing to study I believe with all of my heart that I found the truth that scripturally is unanswerable though I know that bro. Wiser will do his best. I want you to honestly and sincerely study in the light of who has Scriptural authority for what they are teaching and practicing, that's all I ask of you. I trust that with open and receptive minds that you are going to study these lessons with us in this discussion. If you have your mind already made up, then anything that we would say, either way, would not do you any good. I just ask you to lay aside all prejudice all preconceived ideas and study these points with me, in all sincerity, then study likewise with bro. Wiser and just decide for yourself who has scriptural authority for what they are teaching and practicing. All of us recognize the need of Bible authority for what we teach and practice. All of us realize that when we are talking to others, denominational people, that differs with us we call upon them to give us the scripture to prove what they are teaching and practicing. I have found that in the church of Christ, not only on this subject, but on other subjects that I confront brethren with, they have decided that they do not need Scriptural authority for their practices. I'm sure that all of you recognize the need of Bible authority for what we teach and practice.

Now I want at this time to define my proposition and I have it written here on this chart. (See chart number 1, Page 5). The Scriptures, by that I mean the word of God the Bible. Teach, by that I mean shows forth, plainly set forth, affirm. That when the church, that is the body of Christ, comes together. By this I mean assembles. For the purpose, that is with this intent with this purpose in mind. Of having Bible classes, that is the church using this arrangement, that when the mem-

bers all leave their homes and come to one location they assemble for this purpose of having Bible study, studying the Bible worshipping together by studying God's word which is one of the acts of worship, and they use the Bible class arrangement. Only men, that is male members of the church. May, that is are Scripturally permitted or allowed to teach those classes, that is, to be in authority over, in charge of, in the position of authority as instructor of those classes.

Now that is the definition of my proposition and I move on with scriptural---- proof. Back in Genesis chapter three and in verse sixteen God purposed that man

- Proposition And Scriptural Proof -

The Scriptures Teach That When The Church Comes Together For The Purpose Of Having Bible Classes Only Men May Teach The Classes.

Proof

1. Gen. 3.16 Man To Have Rule Over Woman.
2. I Cor. 11:1-16 Covering - A Sign of Subjection To Man.
3. I Cor. 14:29 Let The Prophets Speak.... V31 For Ye May All Prophesy....
4. I Cor. 14:34-35 Let Your Women Keep Silence.... It is not Permitted Unto Them To Speak.... It is A Shame For Women To Speak In The Church.
5. I Tim. 2:11-12 Let The Women 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.
6. II Tim. 2:2 Commit Thou To Faithful Men, Who Shall Be... Teach Others Also.
7. Tit. 2:5 Keepers At Home - I Tim 5:14 Bear Children, Guide The House.
8. II Tim. 1:5 II Tim. 3:15 Mother And Grandmother Trained Timothy.
9. Titus 2:3-5 Aged Women To Teach By Behaviour.
10. Acts 18:26 Priscilla And Aquila.
11. There Is No Record In The New Testament Of A Woman Being Appointed Teacher Of Any Group.

#1

would have the rule over woman, because woman was deceived, man was created first and was not deceived, but the woman being deceived was in the transgression. For this cause God purposed that man would have the rule over woman. In the New Testament, in I Cor. 11:1-16, we read that Christian women are to cover their head as a sign of that subjection to man. Although there are a lot of brethren who do not believe that, yet the Scriptures teach that, and I'm showing that in the New Testament that this authority was still binding that was in Gen. 3:16. In I Cor. 14:29 notice that the apostle Paul, writing to the church at Corinth said; let the prophets speak, that is one by one, that all may learn and all may be comforted and the spirits of the prophets are subject to the prophets. I want to say that shows us here in I Cor. 14, Paul qualified this speaking and the silence, that is this speaking that the prophets were to do, the women could not do, but they were to be silent in the church. In I Cor. 14:34, 35 "let your women keep silence in the

churches (or the assemblies, that's all of them) for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law". If they will learn anything let them ask their husbands at home for it is a shame for women to speak in the church. Now that is in the assembly or when the church of the Lord has come together. In I Tim. 2:11, 12 the apostle Paul, the same one that wrote to Corinth said: "let the women learn in silence with all subjection, but I suffer not a woman to teach (comma) nor to usurp authority over the man, but to be in silence". He goes on and explains why, as we stated earlier:"for Adam was first formed" and"the man was not deceived but the woman being deceived was in the transgression. That's why God did not intend her to be a teacher in the church of the Lord Jesus Christ nor was she to usurp authority over man. There are two things involved in this passage, and I believe that, though some of the brethren differ with me on that, I believe that bro. Wiser agrees, and he'll tell us if he doesn't, that there are two things involved: that she's not to teach nor is she to usurp authority over the man but to be in silence. In 2 Tim. 2 and verse 2 the same apostle Paul said to Timothy "the things thou hast learned of me among many witnesses the same commit thou to faithful men who shall be able to teach others also". In Tit. 2:5 women are to be keepers at home. In I Tim. 5:14 they are to bear children they are to guide the house. Also in 2 Tim. 1:5 and 2 Tim. 3:15 we read of a mother and grandmother that trained the young evangelist Timothy from a child. In Tit. 2:3-5 we read that the aged women are to teach the younger women, but according to the context, I believe with all of my heart, that teaching was to be done by behaviour, and I am sure we will have much to say along that line in this discussion. That she be in behaviour; now I would like for you all that have Bibles to turn and read and get that context in Tit. 2:3-5. Again in Acts 18:26 we read of Priscilla, along with her husband Aquila teaching or expounding the way of God more perfectly unto Apollos who was of course a man. Therefore I say that where that woman would be permitted to do any teaching, orally speaking, that woman could teach even a man which the brethren will not allow in the Bible classes. Now, let us notice again, there is no record in the New Testament of any woman being appointed teacher of any group that the church of the Lord Jesus Christ arranged.

Making the issue clear. (See chart number 2, Page 7). We both agree that the church may arrange into Bible classes to teach. We agree women must not be teachers when the church assembles. Again we agree that a woman may teach privately as in Acts 18:26, even a man. We agree that if Bible classes constitute a public assembly of the church, women could not teach in those classes. Again in Tit. 2:3-5 I believe that he will agree with me that this says nothing about a woman teaching a Bible class. He has agreed in our other discussion that a woman can do everything that Paul told Titus to command of her, to teach her, that she can do all that without teaching a Bible class. Notice that the word teach in Tit. 2:3 is no where else. Now in our other discussion I put here on this, so used in the New Testament Thayer Page 322. You notice the quotation; here is what Thayer says no where else. Bro. Wiser said that no where else in the New Testament, nor in literature. Well even if that be so it cannot be used in any other sense in the New Testament if that's the only place that it's mentioned.That's what I'm talking about. In I Tim. 2 and verse twelve, nor any other passage in the New Testament, says a woman cannot teach a man. No passage says that a woman cannot teach a man. If he has one let us know. My opponent believes that a woman may teach any group, no matter how public, as long as a man is not present. But he agrees with me that in I Tim. 2:12 there are two things involved teach, nor usurp authority over the man.

Let us notice as we come further, Teaching And Learning. (See chart number 3, Page number 8). There is a teaching process in the church of Christ when it comes together and I want to pause there and say remember we are talking about the church assembled. We are not talking about some work the church may do through an individual, but the church having come together, keep that in mind in this discussion. In I Tim. 2:11 here is the learning process and the Bible says "let the woman learn in silence with all subjection". Alright, then the woman is to learn in silence with all, not just some, but all subjection. In I Tim. 2:12 here is the teaching pro-

cess and here the Bible says "I suffer not a woman to teach nor to usurp authority over the man but to be in silence." Now why? In I Tim. 2:13, 14 "for Adam was first formed then Eve and Adam was not deceived but the woman being deceived was in the transgression". In 2 Tim. 2:2 the Bible says and the things that thou hast learned of me among many witnesses the same commit thou to faithful men who shall be able to teach others also". I maintain that was faithful men, that women are not possibly included in that passage. If so she could be an evangelist and do that which Timothy was commanded to do.

— Making The Issue Clear —

1. We Both Agree The Church May Arrange Into Bible Classes To Teach.
2. We Agree Women Must Not Be Teachers When The Church Assembles.
3. We Agree That A Woman May Teach Privately As In Acts 18:26. Even Teach A Man.
4. We Agree That if Bible Classes Constitute A Public Assembly Of The Church, Women Could Not Teach In The Classes.
5. Titus 2:3-5 Says Nothing About A Woman Teaching A Bible Class. The Word Teach In Titus 2:3 Is "No Where Else" So Used In The N.T. (Thayer P. 322)
6. I Tim. 2:12, Nor Any Other Passage, Says A Woman Cannot Teach A Man.
7. My Opponent Believes A Woman May Teach Any Group, No Matter How Public, As Long As A Man Is Not Present.

#2

There are congregational activities in the church and here we want to notice concerning those activities. (See chart number 4, Page 9). Now of course my opponent said that some of these passages, I had on this side, were individual and not congregational in the other discussion. But I want him to notice that the passages I have here show that these men can do this individually, or in assembly. They can do this any where and that women are limited and cannot. The passage will apply whether in the assembly or out of the assembly. Men can do this teaching. Now notice we have the command to sing, Eph. 5:19; Col. 3:16. Well, expedient is a hymn book or a pitch pipe, but violations a piano, organ, or women leaders. Over here congregational activity, pray. But you know men are to pray every where. They can pray in the assembly or out. So in congregational activities men can pray. The Bible says in I Th. 5:17 "pray without ceasing, in everything give thanks." O now an individual can do that. Yes, and men can do it in the congregation, when it is assembled together and they can do it outside as well. Well here an expedient is Public Address System, but a violation: many praying at the same time audibly and

women leaders. Again concerning giving I Cor. 16:1, 2 and 2 Cor. 9:7. We know when the church comes together on the first day of the week we are to give. We can have a collection basket passed to help us, to expedite our carrying out that command, but there's a violation andthat's pledge cards or tithing and women collectors. Again the Lord's Supper, Acts 20:7 and I Cor. 11:23-25. But now expedients, plates or drinking vessels. But here is violation over here,and that's using it as a common meal, for the wrong purpose, and women presiding. Now concerning teaching this is congregational activity, teaching. Well in 2 Tim. 2:2, notice that he says "The things thou hast learned of me commit thou to faithful men". Now bro. Wiser will say now that's not congregational activity. I'm saying that man is an evangelist: he can teach in the congregation or he can teach out. He can teach anywhere the church is to make God's manifold wisdom known. The church is the "pillar and ground of the truth", I Tim. 3:15. The church is to teach, but now here are expedients. There must be a time a place and an arrangement and that's the reason I say the church can have the Bible class arrangement, but it's a violation to the word of God when you have women teaching: that's the difference. So we have a chart or blackboard and we can have an auditorium, we can have our class rooms, but if we have games and parties and entertainment and women teaching that is a violation to God's law in congregational activities of the church, whether in Bible study or all in the same auditorium.

— TEACHING AND LEARNING —

I TIM. 2:11 THE LEARNING PROCESS

"LET THE WOMAN LEARN IN SILENCE WITH (ALL) SUBJECTION."

I TIM. 2:12 THE TEACHING PROCESS.

"BUT I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE."

(WHY?)

I TIM. 2:13-14 "FOR ADAM WAS FIRST FORMED, THEN EVE. AND ADAM WAS NOT DECIEVED, BUT THE WOMAN BEING DECEIVED WAS IN THE TRANSGRESSION."

II TIM. 2:2 "AND THE THINGS THAT THOU HAST HEARD OF ME AMONG MANY WITNESSES, THE SAME COMMIT THOU TO FAITHFUL MEN WHO SHALL BE ABLE TO TEACH OTHERS ALSO."

#3

We've gone over these letters the apostle Paul wrote, but just to emphasize,

to Timothy he wrote in I Tim. 2:11, 12 "let the women learn in silence with all subjection, but I suffer not a woman to teach nor usurp authority over man, but to be in silence". (See chart number 5, Page 10). He wrote the second epistle of Timothy in 2 Tim. 2:2 and he said, "the things thou hast learned of me among many witnesses the same commit thou to faithful men who shall be able to teach others also". Now I want to ask, did he contradict himself and include women here, when he just got through writing this other epistle, and said that he suffered not a woman to teach? Did he include women here and say, now look you commit this to faithful women along with the men so they can teach others? If so he contradicts himself.

— CONGREGATIONAL ACTIVITIES —

COMMAND	EXPEDIENT	VIOLATION
SINGING EPH. 5:19 COL. 3:16	HYMN BOOK PITCH PIPE	PIANO - ORGAN WOMEN LEADERS
PRAYING 1 TIM. 2:8 1 THESS. 5:17-18	PUBLIC ADDRESS SYSTEM	MANY PRAYING, AUDIBLY. WOMEN LEADERS
GIVING 1 COR. 16:1-2 II COR. 9:7	COLLECTION BASKET PASSED	PLEDGE CARD, TITHING, WOMEN COLLECTORS
LORD'S SUPPER ACTS 20:7 1 COR. 11:23-25	TRAYS, PLATES, DRINKING VESSELS	MEAL - WRONG PURPOSE WOMEN PRESIDING
TEACHING II TIM. 2:2 EPH. 3:10-11	TIME, PLACE, ARRANGEMENT, CHART, CHALK BOARD, AUDITORIUM, OR CLASS ROOMS.	GAMES, PARTIES, ENTERTAINMENT WOMEN TEACHERS

#4

Then he wrote to Titus (See chart number 6, Page 11) and I want to ask did he contradict himself when he wrote to Titus or does it harmonize with this up here? I say it all harmonizes. In Tit. 2:3-5 the aged women likewise that they be in behaviour as becometh holiness not false accusers, not given to much wine, teachers of good things that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands that the word of God be not blasphemed." Now, is he saying that these aged women are in a public Bible study assembly arranged by the church when the church is come together to teach God's word, that a woman is to be put in a position of authority over a group the church arranged to teach? If so then what does he mean when he said she is not to be a teacher up here? Did he contradict himself? I say no, that this was done by her godly deportment, by her

behaviour. Again I want you to see that he wrote letters to the church at Corinth and he said in I Cor. 14:34, 35 "let your women keep silence in the churches," that is the assemblies, that's all of them, whether a Bible study assembly or what have you, and he said "for it is not permitted unto women to speak, but they are commanded to be under obedience as also saith the law, and if they will learn anything let them ask their husbands at home, it's a shame for women to speak in the church." Now, did he contradict himself? No, my position makes all of those harmonize perfectly. Alright now, does this apply today? In I Cor. 1:2, "unto the church of God at Corinth to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of the Lord our God, both their's and ours". Neighbors and friends it applies to us today. In I Cor. 14:37, "the things I write unto you, they are the commandments of the Lord". If they were the commandments when Paul wrote to Corinth and they apply everywhere they are the commandments of the Lord today. Notice; in the early church, and the work of the

— LETTERS FROM PAUL —

TO TIMOTHY — I TIM. 2:11-12 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.

TO TIMOTHY #2 — II TIM. 2:2 AND THE THINGS THAT THOU HAST HEARD OF ME AMONG MANY WITNESSES, THE SAME COMMIT THOU TO FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO.

TO TITUS — TITUS 2:3-5 THE AGED WOMEN LIKEWISE, THAT THEY BE IN BEHAVIOUR AS BECOMETH HOLINESS, NOT FALSE ACCUSERS, NOT GIVEN TO MUCH WINE, TEACHERS OF GOOD THINGS; THAT THEY TEACH THE YOUNG WOMEN TO BE SOBER, TO LOVE THEIR HUSBANDS, TO LOVE THEIR CHILDREN, TO BE DISCREET, CHASTE, KEEPERS AT HOME, GOOD, OBEDIENT TO THEIR OWN HUSBANDS, THAT THE WORD OF GOD BE NOT BLASPHEMED.

#5

church in the beginning, it was the apostles that were sent out. All of the apostles were men, "you go teach all nations", no women were sent out to teach in the great commission. Again the evangelists in the early church were all men. Again only men can qualify for elders of the church, who are to feed the flock. Now, I'm asking you; was that all just an accident? No, that was God's divine law, that was God's divine plan. Women are not to be in a position of authority, in I Tim. 3:15 and I Tim. 2:13-16.

Let us notice furthermore Things Necessary To Obey The Command To Teach. (See chart number 7, Page 12). First: the church is commanded to teach God's word. My opponent says that shows women are included. Women are restricted, and you keep that in mind, in any assembly of the church. There must be a teacher; hearers; a place; a time; and an arrangement. There is no particular arrangement commanded in God's word, therefore the church is free to arrange, and "where there is no law there is no transgression" I Jno. 3:4; Rom. 4:15. Therefore the church may arrange into classes or groups to obey God's command to teach, but women cannot do this teaching without transgression of God's law. Here are those passages again that we have already given. Let us notice a woman taught a man privately, Acts 18:26. My opponent will not allow women to teach men in Bible class. Therefore, he believes Bible classes are public assemblies or he would let women teach men in those classes; if not, why not?

— LETTERS FROM PAUL CONTINUED —

TO CORINTH — 1 COR. 14:34-35 "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.

DOES THIS APPLY TODAY?

1 COR. 1:2 UNTO THE CHURCH OF GOD WHICH IS AT CORINTH,---- WITH ALL THAT IN EVERY PLACE----

1 COR. 14:37 ----THE THINGS THAT I WRITE UNTO YOU ARE THE COMMANDMENTS OF THE LORD.

NOTICE!

1. THE APOSTLES WERE ALL MEN.
2. THE EVANGELISTS WERE ALL MEN.
3. ONLY MEN CAN QUALIFY FOR ELDERS.

WOMEN ARE NOT TO BE IN A POSITION OF AUTHORITY

#6 GEN. 3:16 1TIM. 2:13-15

Getting All The Truth On The Subject. (See chart number 8, Page 13). All of us know it is necessary, in order to have the plan of salvation, that we get this from various passages of scripture. So we'll not go into mentioning all of them, but faith, repentance, confession and baptism, we find in different passages. We must harmonize all of these passages to get the complete plan of salvation. Now, what about man's role in teaching? The same thing is true I Tim. 2:11, 12; "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". In Acts 18:26 Priscilla and Aquila expounded, or taught this man Apollos

the way of God more perfectly. 2 Tim. 1:5; 2 Tim. 3:15; the mother and grandmother of Timothy brought him up in the faith. In Tit. 2:3-5 the aged women to teach the young women. In I Cor. 14:34, 35, women are to keep silence in the church. Now harmonizing the above passages Acts 18:26; 2 Tim. 1:5; 2 Tim. 3:15 were all in private conversation. Tit. 2:3-5 was done by the deportment of this older woman in the church. We must conclude that women are not to be in a position of authority, not a public teacher over any group the church may arrange. She is not to fill the office of teacher. She is not to be a deliverer of discourses so as to instruct others.

Things Necessary In Obeying The Command To Teach

1. The Church Is Commanded To Teach Eph. 3:10-11
2. There Must Be: (1) A Teacher (2) Hearers (3) A Place (4) Time (5) An Arrangement.
3. No Particular Arrangement Is Commanded.
4. Where There Is No Law There Is No Transgression. I John 3:4 ; Rom. 4:15
5. Therefore The Church May Arrange Into Classes Or Groups To Obey God's Command To Teach.
6. But Women Cannot Do This Teaching Without Transgressing God's Law. I Cor. 14:31-35 ; I Tim. 2:11-12 ; II Tim. 2:2.
7. A Woman Taught A Man Privately. Acts 18:26
8. My Opponent Will Not Allow Women To Teach Men In Bible Classes.
9. Therefore He Believes Bible Classes Are Public.

#7

I want to go on and ask: has the church come together when teaching in Bible study classes. (See chart number 10, page 14). Bible classes are planned, arranged, and conducted by the church.The class rooms are built and maintained by the church. Bible study is a worship service publicly announced and all are urged to attend, as is true of all of the services.Bibles and study materials are bought by the church. The church appoints the teachers and gives them authority over the class; that is, the office of teacher. When the church assembles for Bible study, sings and prays, before arranging into classes, worship has begun. Teaching in Bible classes is a continuation of that worship service.Bible classes constitute the church assembled, teaching, or we have another institution, supported by the church, to do the work of God that God almighty has commanded the church to do. So I'm asking, do we have some other institution, supported by the church doing it's teaching. The arrange-

ment into classes is incidental, but the teacher is commanded 2 Tim. 2:2; I Tim.. 2:11, 12; I Cor. 14:34, 35.

Here is an illustration; here is a school, a public school. (See chart number 11, Page 15). When the children come out to this school and they all go into their class rooms and the bell rings, the school is in session. How many schools? Ten in ten rooms? No, one school. You may ask what's going on over there? That's a school doingit's work of teaching; one school. My opponent says what if all are in one auditorium? That's another arrangement of the school, but this was an arrangement of that school: one school, at work, doing it's teaching. When they are called in here that's just another arrangement of that school. That's the way it is with the Bible classes. When we all come into this auditorium and we sing, pray, then we go into our class rooms for teaching. They are still continuing our worship service and the church is still there together at this one place, come to this one location and all of you know that at least it is an assembly of some kind. So the church is at work,doing it's teaching congregationally. It has come together. This is an assembled group that is doing it's work to teach. Now are these classes a parallel to Priscilla's teaching in Acts 18? If so she can teach them all and if not she cannot teach any of them; that's the point.

GETTING ALL THE TRUTH ON A SUBJECT

1. PLAN OF SALVATION: (A) MUST HEAR THE TRUTH. ROM. 10:17 (B) MUST BELIEVE HEB. 11:6 (C) MUST REPENT ACTS 17:30 (D) MUST CONFESS CHRIST MATT. 10:32 (E) MUST BE BAPTIZED GAL 3:26-27.

WE MUST HARMONIZE ALL THESE PASSAGES TO GET THE COMPLETE PLAN OF SALVATION.

2. WOMAN'S ROLL IN TEACHING.
   (1) I TIM. 2:11-12 "I SUFFER NOT A WOMAN TO TEACH. NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE."
   (2) ACTS 18:26 PRISCILLA AND AQUILA EXPOUNDED (3) II TIM. 1:5 ; II TIM. 3:15 THE MOTHER AND GRANDMOTHER OF TIMOTHY (4) TIT. 2:3-5 AGED WOMEN TO TEACH YOUNG WOMEN (5) I COR. 14: 34-35 WOMEN TO "KEEP SILENCE" IN THE CHURCH.

HARMONIZING THE ABOVE PASSAGES: ACTS 18:26, II TIM. 1:5, II TIM. 3:15 WERE ALL IN PRIVATE CONVERSATION. TITUS 2:3-5 WAS DONE BY BEHAVIOUR.

WE MUST CONCLUDE: WOMEN ARE NOT TO BE IN A POSITION OF AUTHORITY. NOT A PUBLIC TEACHER OVER ANY GROUP, NOT TO FILL THE OFFICE OF TEACHER. NOT A DELIVERER OF DISCOURSES TO INSTRUCT OTHERS.

#8

Let us notice another point right here. (See chart number 12, Page 16). In the language of Jesus Christ the church has come together because in Mt. 23:37; "O Jerusalem, Jerusalem thou that killeth the prophets and stonest them which are sent

unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings (plural) and ye would not". Now, Jesus said when that hen sits down, and calls those chicks in, and some goes under one wing and some under the other that constitutes a coming together of those chickens. I know that he was talking about gathering Jerusalem together spiritually, but remember he used a literal illustration, as he did so many times; to teach a spiritual lesson; to make a spiritual comparison. Jesus said that represented a coming together. If it does then this over here was a church with one class in here and the others over here in the class room that represents a coming together of the church. Thank you, now listen to bro. Wiser.

Has The Church Come Together When Teaching In Bible Classes?

1. Bible Classes Are Planned, Arranged, And Conducted By The Church.
2. The Class Rooms Are Built And Maintained By The Church.
3. Bible Study Is A Worship Service; Publicly Announced, And All Are Urged To Attend, As Is True Of All Services.
4. Bibles And Study Materials Are Bought By The Church.
5. The Church Appoints The Teachers And Gives Them <u>Authority</u> Over The Class. -(The Office Of Teacher)
6. When The Church Assembles For Bible Study, <u>Sings</u>, And <u>Prays</u> Before Arranging Into Classes, Worship Has Begun. Teaching In Classes Is A <u>Continuation</u> Of That Worship Service.
7. Bible Classes Constitute The Church Assembled Teaching. Or We Have Another Institution; Supported By The Church, Doing It's Teaching.
8. The Arrangement To Teach Is <u>Incidental</u> But The Teacher Is <u>Commanded</u>. II Tim. 2:2, I Tim. 2:11-12, I Cor. 14:34-35.

#10

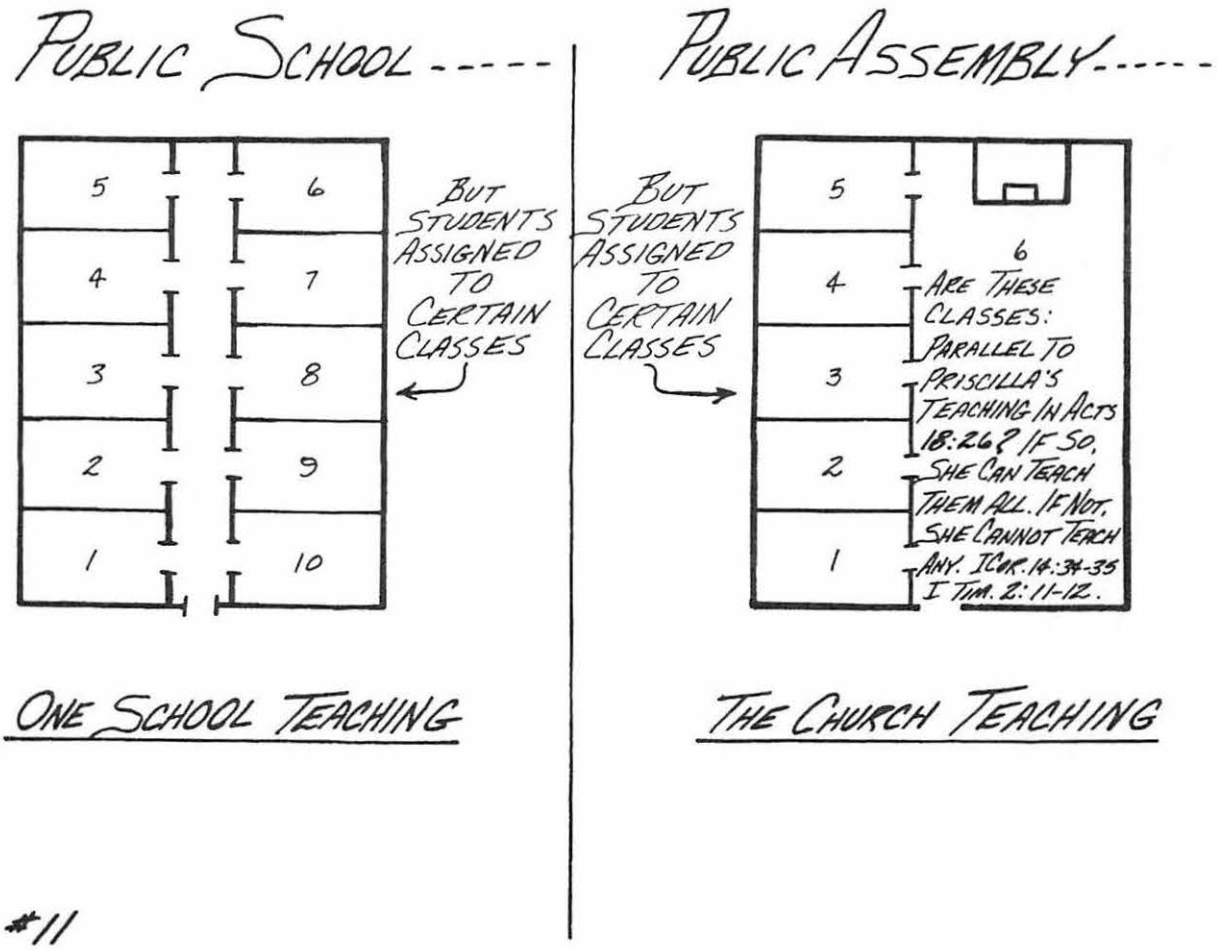
Wiser's First Speech On Monday Night

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy for this opportunity to come before you tonight, to deny what you have just heard: bro. Holcomb's effort to defend the proposition, that he is affirming. I want to get right into our discussion. I would like to say, first of all, that it will be impossible for me to refer to every chart that he has already introduced, in my first speech; but I will get to them. We have three nights in the negative, and I'll get to everyone of them by the time the third night has passed. As we deal with these arguments, I want to deal with them thoroughly and completely. As we observe his charts we are going to answer them in detail, rather than just taking a

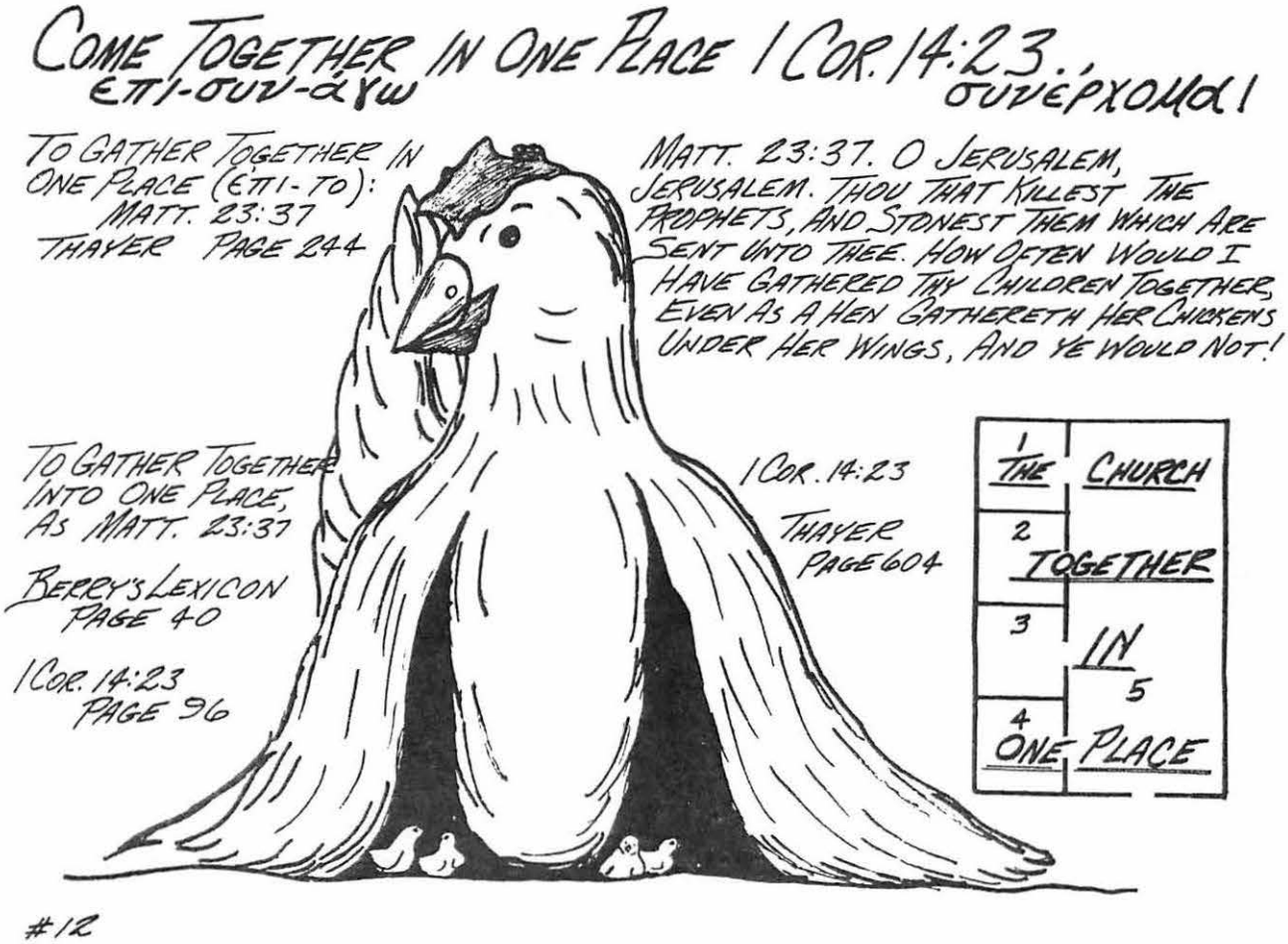
little spurt here and a little spurt there, and trying to get to all of them in my first speech. The first thing I want to do is to ask him some questions as per our agreement. Bro. Sutton will hand him a copy. This is Group A.

1. Please explain why you believe Huldah taught a class of five men, while obeying the rule of subjection in Gen. 3:16; and yet a woman today cannot teach a class of three children (or women) without violating the same rule of Gen. 3:16; recorded in I Cor. 14 and I Tim. 2!

Now let's have chart number 48. In the discussion up at Cannonsburg back in November, bro. Holcomb made some blunders concerning Huldah's teaching, and that's the reason for this first question tonight. He believes Huldah taught a class of five men. His chart, as Also Saith The Law, that he used in that discussion, pointed this out to us; that he believes that, and he stated a number of times, in that discussion, that he believes that Huldah taught a class of five men. Now in that class there was a scribe and the high priest present. Huldah lived under the restriction of Gen. 3:16. He pointed that out in his first chart over here tonight, that Gen. 3:16 was given back at the beginning, and it has been binding every since God gave it, and it was binding when Huldah did her teaching, and yet he says she taught a class, and in that class there was a scribe and a high priest. Huldah lived under those restrictions and yet taught that class. (See chart number 48,



Page 17). Bro. Holcomb said, "I maintain she was teaching a class with five men in it". That's what he said in his second speech on Wed. night, in that discussion in Cannonsburg. Therefore, according to bro. Holcomb, a woman could teach a class of five men without violating the principle of subjection to men in Gen. 3:16. He also said, in his first speech on Wed. night, that Huldah taught those five men in "that assembly". He has had a lot to say about class assemblies, tonight, being the church assembled; and so he has Huldah teaching in an assembly of five men, but a woman today cannot teach a class of women or children without violating the principle of subjection to men in I Tim. 2:11, 12, which is the same principle as recorded in Gen. 3:16. Now here is the consequences of his doctrine. It would mean that since Anna spake to all in the temple about Christ (Lk. 2:37, 38) since Huldah taught five men in an assembly, it would follow that Anna taught in an assembly, and Huldah taught in an assembly. So I wonder did Anna teach one night, in the temple, in the assembly, and Simeon the next? Did one preach one night and the other one the next night, bro. Holcomb? Now deal with this question when you come before us again. Give me chart 49, bro. Hutto. Now question number 2.



2. Please explain why you believe Huldah taught a class of five men, when nothing is said to indicate that she led, or was in charge of those men; and yet Miriam did not teach a class of women, when the Bible says the women followed her and she led them in a song and answered them.

Now, we notice here on this chart (See chart number 49, Page 18). Bro. Holcomb argues that Huldah taught a class of men and Miriam could not have taught a class of women. Both men and women worshipped in the assembly over there in Exo. 15:1: where all Israel had come together. Miriam then went out of that assembly, and all the women went out after her, and Miriam "answered them", and she led them in a song: therefore, bro. Holcomb believes a woman could teach a class of men, in the Old Testament without violating the principle of subjection in Gen. 3:16. Yet a woman could not teach a class of women, in the Old Testament, without violating the principle of subjection. I wonder why, bro. Holcomb?

BRO. HOLCOMB'S BLUNDERS

HE BELIEVES HULDAH TAUGHT A CLASS OF MEN, (Ch. As also saith the law).

1. In that "class" there was a scribe and the high priest. 2 Kings 22:12.
2. Huldah lived under the restriction of Gen. 3:16.

YET BRO. HOLCOMB SAID: "I maintain she was teaching a class with five men in it". (Second Speech Wed. Night).

THEREFORE:

ACCORDING TO HIM:

1. A woman could teach a class of five men without violating the principle of subjection to men in Gen. 3:16.
2. He also said, in his first speech Wed. night, that Huldah taught "Those five men in that assembly".
3. Yet, a woman today cannot teach a class of women or children without violating the principle of subjection to men in I Tim. 2:11, 12.

THE CONSEQUENCES OF HIS DOCTRINE WOULD MEAN:

1. Anna spake to all in the temple about Christ. Lk. 2:37, 38
2. Huldah taught five men in an assembly.
3. Did Anna teach one night in the temple, in the assembly where all Israel came together, and Simeon the next night.

PLEASE TELL ME WHY HULDAH COULD TEACH A CLASS ASSEMBLY OF FIVE MEN AND ANNA COULD NOT TEACH IN THE ASSEMBLY WHERE ALL ISRAEL CAME TOGETHER.

BRO. HOLCOMB: YOU PUT WOMEN IN THE PULPIT, NOT ME.

(Chart 48)

3. Please prove Deborah ruled Israel when she judged Israel. Notice I asked for proof, not assertion. When you give what you think is proof, please explain how she could rule men and at the same time be in subjection to men as God taught in Gen. 3:16. If you say she violated Gen. 3:16, then did she do so with God's approval?

4. Please explain why you will permit the Lord's Supper to be served and contribution to be taken, after Bible classes are over, when doors are opened and all the church communes together; but will not permit each group to have communion and take up collection in their separate classes, since you contend the class arrangement is an assembly of the church!

5. Since you contend that the older women teach only by example in Tit. 2:3-5, where is the scripture for the following:
   A. A woman teaching a man orally, when not in the presence of her husband since Aquila was present with Priscilla in Acts 18:26?
   B. A woman teaching a woman orally?
   C. A woman teaching her own children orally?
   D. A woman teaching any children orally, other than her own?

BRO. HOLCOMB'S BLUNDERS (NO. 2)

HE ARGUES HULDAH TAUGHT A CLASS OF MEN AND MIRIAM COULD NOT HAVE TAUGHT A CLASS OF WOMEN.

1. Both men and women worshipped in the assembly where all Israel had come together. Exo. 15:1.
2. Miriam and all the women went out of that assembly and Miriam "answered them" and led them in a song. Exo. 15:20, 21

THEREFORE:

1. He believes a woman could teach a class of men, in the Old Testament, without violating the principle of sub. (Gen. 3:16).
2. Yet a woman could not teach a class of women, in the Old Testament, without violating the principle of sub. (Gen. 3:16). (Chart 49)

Chart number 24, bro. Hutto. Now as we notice these things I would like for him to give me some proof that a woman can teach her children, orally. He refers to 2 Tim. 1:5, and he refers to 2 Tim. 3, and implies that a woman can "vocally" "verbally" teach her children, and implies that this is what Lois did with reference to her grand child Timothy, and this is what Eunice did with reference to her son Timothy. (See chart number 24, Page 19). Who And What Can A Woman Teach Orally. According to bro. Holcomb, she cannot teach young women the things listed in Tit. 2:3-5, because this teaching is by behaviour only. He said that tonight a time or two. She cannot teach anyone the things Timothy heard and learned of Paul in 2 Tim. 2:2, because bro. Holcomb says, "it's an absolute impossibility for women to be included in 2 Tim. 2:2," in his debate with bro. Ogden. And he's said it already tonight. She can teach a man John's baptism is no longer valid in Acts 18:26, provided her husband is along with her. Course he thinks she can, whether her husband is there, or not. She can teach her children and grand children some things, he says: 2 Tim. 1:5; 2 Tim. 3:15. Now, let him prove Lois and Eunice taught Timothy "vocally." The fact that the unfeigned faith that dwelt in Timothy first dwelt in his mother and grandmother, does not prove they taught verbally. The fact that he had faith, does not prove that grandmother Lois taught him "verbally." The fact that Timothy had known the holy Scriptures from a child does not prove Lois and Eunice taught him "orally." He may have learned it from others in the synagogue. Now bro. Holcomb, prove that a woman may teach other women "orally," and that a woman may teach her children "orally." (See chart number 51, Page 20). Now here is the consequences of his position on Acts 18:26. Please explain why the principle that allows you to conclude from Acts 18:26 that a woman may teach other people, other than a man; and may teach when her husband is not present with her,

but the same principle will not allow us to conclude, from Acts 20:7, that the Lord's Supper may be eaten on a day other than the first day of the week. Now here is the reason why I have this. The only proof he has that a woman can teach women "verbally," "orally" is Acts 18:26, where Priscilla taught Apollos. He thinks there is a principle involved there that would permit her to teach a woman, since she is permitted to teach a man. That's all the proof he's got, and the only proof he's got that a woman may teach her children is 2 Tim. 1:5; 3:15! Now bro. Holcomb, I want you to show us something, as you notice this chart. Woman teaches a man, in the presence of her husband, in Acts 18:26. Therefore, he concludes that a woman may teach a person other than a man, that is a woman and children. He also concludes that she may do this teaching, without her husband being present, and the only example he has is Acts 18:26, and her husband was present. Now, the only example we have for eating the Lord's Supper is on the first day of the week. Now, if a woman may teach a man, with her husband present, as Priscilla did: if that means a woman may teach, other than a man, without her husband being present; then why can't we commune on some day other than the first day of the week? Now it will be interesting to hear him answer those questions.

WHO AND WHAT CAN A WOMAN TEACH ORALLY?

ACCORDING TO BRO. HOLCOMB:

1. She cannot teach young women the things listed in Tit. 2:3-5, because this teaching is by her behaviour only.
2. She cannot teach anyone the things Timothy heard and learned of Paul (2 Tim. 2:2) because Bro. Holcomb said: "It's an absolute impossibility for women to be included in 2 Tim. 2:2" (Holcomb-Ogden debate).
3. She can teach a man John's baptism is no longer valid. Acts 18:26.
4. She can teach her children and grandchildren some things. 2 Tim. 1:5; 3:15.

NOW LET HIM PROVE LOIS AND EUNICE TAUGHT TIMOTHY:

1. The fact that the unfeigned faith that dwelt in Timothy first dwelt in his grandmother and mother does not prove they taught Timothy orally. 2 Tim. 1:5.
2. The fact that Timothy had known the holy scriptures from a child does not prove Lois and Eunice taught him orally. 2 Tim. 3:15.

NOW, BRO. HOLCOMB PROVE:

1. That a woman may teach other women orally.
2. That a woman may teach her children orally.

(Chart 24)

Alright, now I want to get to chart 47, and notice his proposition, bro. Hutto. (See chart number 47, Page 21). Now here is the proposition that bro. Holcomb is affirming. I want him to give us, (I don't want him to write it down on my screen) but I want him to give it to us, and bro. Hutto will write it down on the chart, and we will project it on the screen! The passage of SCRIPTURE that teaches, or permits the churches of Christ to appoint men to teach Bible study classes. Now here is his proposition: the Scriptures teach that when the church comes together for the purpose of having Bible classes; only men may teach the classes. Where, bro. Holcomb, is the Scripture? Give me the Scripture to prove men may be appointed teachers of, ask and answer questions in, any class, the church may arrange. Now, here is what he has got to do. In the first place, he has got to give the Scripture for a Bible class. In the second place, he has got to give the

scripture for appointing men to teach a Bible class. Then, he has got to give me the Scripture that will allow men to answer questions, and ask questions in that Bible class. I want the Scripture that will allow all of those things. You give it, and we will write it down here in the space.

CONSEQUENCES OF YOUR POSITION ON ACTS 18:26

Please explain why the "principle" that allows you to conclude from Acts 18:26 that a woman may teach other people other than a man, and may teach when her husband is not present with her, but the same principle will not allow us to conclude from Acts 20:7 that the Lord's supper may be eaten on a day other than the first day of the week.

WOMAN TEACHES A MAN IN THE PRESENCE OF HER HUSBAND

Acts 18:26

Therefore he concludes Woman may teach a person other than a man i. e. women and children. He also concludes that she may do this teaching without her husband being present.

Acts 18:26	Acts 20:7
Woman TEACH a man with her husband present.	Disciples ATE first day
Woman may teach one other than a man without husband present.	Disciples may eat the Lord's Supper on a day other than the first day of the week.

(Chart 51)

Now I want chart 58, along with this, bro. Hutto. (See Chart number 58, Page 21). Bro. Holcomb, here is another passage I want you to give us for this little block. Where is the passage that specifies males only are to be appointed and used by the church to do the teaching of the church. Now, I am not talking about individual teaching. I am talking about church teaching. Where is the passage that specifies males only to be appointed and used by the church, to do the teaching of the church?

In our discussion, up in Cannonsburg, he said that Priscilla, as an individual, could go out here and teach Apollos: but the church could not appoint her to do that teaching: the elders could not ask her to do it, she could not go as a member of the church, an agent of the church. So, according to his position, if she did it on her own, it would be fine; but if the elders ask her to do it, she would go to hell for doing it, and the elders would be lost for asking her to do it. He comes to his first speech then tonight, and he says, on this subject as well as others, that we have decided that we don't have to have any Bible authority. No, bro. Holcomb, we havn't decided any such thing. I havn't decided any such thing. If there is no Bible authority for a woman teaching a class of children, she has no business doing it, and she sins when she does it. In the discussion, at Cannons-

burg, when I was in the affirmative, I gave that Bible authority, and I will do it in the last three nights of this discussion as well.

WHERE IS THE PASSAGE?

That teaches or permits the churches of Christ to appoint men to teach bible study classes.

OPPONENT'S PROPOSITION:

The scriptures teach that ____ when the church comes together for the ____ purpose of having Bible classes only men ____ may teach the classes.

WHERE? WHERE?

Give Scripture to prove that men may be appointed teachers of, and ask and answer questions in, ANY CLASS the church may arrange. (Chart 47)

Alright, he came to chart number 1. I would like to have it, bro. Hill, chart number 1. (See chart number 1, Page 5). Bro. Hutto, you might get chart 20, 21 21A, 21B, 28 and 29 ready. Here on his first chart, he had his proposition. We have already read the proposition. We asked for the Scripture here, and the proof of his proposition. He goes to Gen. 3:16. He says man is to have rule over woman. That's exactly right. That was true when Huldah was prophetess, bro. Holcomb. Gen. 3:16 was written before Huldah became a prophetess, you knew that didn't you: So Gen. 3:16 was binding when Huldah was a prophetess, and you said she taught a class of five men. Isn't that interesting? That's the kind of position you get into when

WHERE IS THE PASSAGE?

That SPECIFIES MALES ONLY are to be appointed and used by the church to do the teaching of the church???

(Chart 58)

WHERE??? WHERE???

you start teaching error. Alright, I Cor. 11:1-16, the covering is to be worn by women when they pray or prophesy. I Cor. 14:29, let the prophets speak he said, and you notice he said one by one, and yet he's got about four or five of them, in his classes, all talking at the same time, and he say that's the assembly. Alright, bro. Holcomb, the instructions here in I Cor. 14 have to do with the assembly, when the whole church comes together in one place, where the whole group do together the same things, study the same lesson, listen to the same teacher, and commune together on the first day of the week, and where they pray together, study together, and that's not what you have in the Bible classes. The classes is not what Paul is describing in I Cor. 14. If they are, you have got to have one speaking, at a time. Did you notice, he emphasized that the prophets speak one by one. Well that's what the Bible says, and that's what we do in the assembly. We have one man up at a time. You don't have that in the classes. You have just as many men speaking, as you have classes. He said ye may all prophesy, and he said "one by one," again. You don't

have that in your classes, bro. Holcomb, which means they are not the assembly. I Cor. 14:34 is talking about the assembly."Let your women keep silence",and he said in all assemblies. Well, that's right. When you are talking about assemblies of the church.But that's not talking about, in all class assemblies. No, we are talking about church assemblies, bro. Holcomb, not class assemblies. Paul is talking about church assemblies, In I Cor. 14, not class assemblies. Women are to be silent in church assemblies. Sure it is not permitted for women to speak, it is a shame for women to speak, in the church (not in the Bible class) in the church, bro. Holcomb. He reads I Tim. 2, "let the women 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." Sure that's right, but they are to be subject to whom? Men not little children, not everybody.

DOES 2 TIM. 2:2 INCLUDE WOMEN?

1. He used the word ἄνθρωπος "Univ., with ref. to the genus or nature, without distinction of sex, a human being, whether male or female" (Th. P. 46).
2. He could have used the word ἀνήρ :"With a reference to sex, and so to distinguish a man from a woman;..." (Th. P. 45).
   - A. "Baptized both men and women". Acts 8:12.
   - B. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". ITim. 2:12.
   - C. "Is it lawful for a man to put away his wife?" Mk. 10: 2.
   - D. "To aboid fornication, let every man have his own wife". I Cor. 7:2.
   - E. "Now send men to Joppa, and call for one Simon,... Acts 10:5
   - F. "I will therefore that men pray every where..."I Tim. 2:8.
3. He could have used the word ἄρσην "Male" (Th. P. 75).
   - A. "And she brought forth a man child.." Rev. 12:5.
   - B. "Have ye not read, that he which made them at the beginning made them male and female". Mt. 19:4.
   - C. "Likewise also the men, leaving the natural use of the woman, burned in their lust... Men with men." Rom. 1:27
   - D. "There is neither male nor female" Gal. 3:28

ἄνθρωπος FOUND IN THE FOLLOWING PASSAGES

1. "Man shall not live by bread alone,...." Mt. 4:4.
2. "And needed not that any should testify of man: For he knew what was in man" Jno. 2:25.

(Chart 20)

Let's have chart 20, bro. Hutto. (See Chart 20, Page 22). Does 2 Tim. 2:2 Include Women? Now down here, on his chart, he has got 2 Tim. 2:2, "Commit thou to faithful men." Now, he didn't emphasize men too much here, but when he got over there to another chart, he said, "this is males only, it's not females, they are not

included." Well, I am going to take time, and I'll get to his charts,but now let's just deal with that argument that he made. Does 2 Tim. 2:2 include women? He used the word anthropos. "Universally, with reference to the genus or nature, without distinction of sex, a human being, whether male or female (Th. P. 46). So, the word the Holy Spirit used, in 2 Tim. 2:2, means a human being. He could have used the word aner. He didn't, however. If bro. Holcomb had been writing the Bible, he would have used the word aner. He wouldn't have used anthropos. The word aner is found in this passage, "Baptized both men and women." There is no question, males only here. The same thing is true in these other passages here. I Tim. 2:12, males only. Here is the word that he used. He said send men to Joppa. I know there wasn't any women that went along, because the word aner is males only. He could have used the greek word arsen, "a male." (Th. P. 75). "She brought forth a man child,""male and female;""men leaving the natural use of the women." In all of those instances,it's males only. Wonder why the Holy Spirit didn't use the word arsen or the word aner in 2 Tim. 2:2? If bro. Holcomb had have written the Bible, that's what he would have done.

Let's have the next chart now, (See chart number 21, Page 24). The word anthropos is found in these passages "who will have all men to be saved." Is that males only, bro. Holcomb? it's anthropos. So males and females, as well, can be saved. "There is one mediator between God and men." Just males only? No, human beings. Now, bro. Holcomb says, "It's an absolute impossibility for women to be included in 2 Tim. 2:2." In his debate with Ogden he said, "according to 2 Tim. 2:2 it's impossible for her to be included, or she could be an evangelist."A woman could preach, bro. Holcomb, if it were not for the restrictions of I Cor. 14:34,35, and I Tim. 2:11, 12. A dumb man could preach, in the pulpit, if it were not for the fact that he is dumb. A one talent man could preach, in the pulpit, if it were not for the fact he has only one talent. Are dumb men, and one talent men included in 2 Tim. 2:2? No, according to bro. Holcomb, only preachers would be. Because if they are included then they can do everything the evangelist can do. So it must be evangelist only. If a woman is not included in 2 Tim. 2:2, neither is a dumb man, deaf man, a one talent man, and according to bro. Holcomb, only preachers. If women being included in 2 Tim. 2:2 authorizes women evangelists, then women being included in Eph. 3:10 and I Tim. 3:14, 15 would mean that women could preach. The very fact that they are in the church, since the church can preach, means the women can preach. Nowthat's his argument, that's the consequence of his argument. He said, "If women can be included in 2 Tim. 2:2, they can do anything the evangelist can do". So they can preach. Therefore, if women are included in the church, since the church can preach, then they can do anything the men can do, since they are in the church. So, according to his kind of logic, he's going to rule women out of the church.

Now let's have chart 21A, bro. Hutto. (See chart Number 21A, Page 25). According to bro. Holcomb's "logic", 2 Tim. 2:2 applies to no one today. You argue that if a woman is included in 2 Tim. 2:2, she "could do everything that Timothy could do," in your tract on page 5. Therefore: Those who are included in 2 Tim. 2:2 could do everything that Timothy could do, according to his "logic." Now, what could Timothy do? Timothy was told to "stir up the gift of God, which is in you by the putting on of my hands," Paul said. Now, since there are no people today who could do this that Timothy could do, (stir up the gift of God that's in you),it follows that 2 Tim. 2:2 does not even apply to evangelist today. According to bro. Holcomb's "logic," it would apply to no one today.

Now let's have chart 21B, bro. Hutto. (See chart number 21B, Page 26). Every Christian is responsible to teach to the extent of his ability. Paul taught Timothy orally. Timothy heard and he committed these things to faithful men. Faithful men like evangelist, elders, deacons, Bible class teachers, both men and women; since the word men (anthropos) means a human being: so evangelist, elders, deacons, and male Bible class teachers can teach, as individuals, in places of authority. Women Bible class teachers can teach as individuals, quietly and submissively; recognizing her subjection to men. Other passages such as Eph. 3:10, 11 and I Tim.

3:14, 15 teach evangelist,elders, deacons, Bible class teachers, both men and women may teach, being appointed by the church; women recognizing the principle of subjection to men.

DOES 2 TIM. 2:2 INCLUDE WOMEN?

3. "Who will have all men to be saved, and to come unto the knowledge of the truth". I Tim. 2:4.
4. "For there is one God and one mediator between God and men the man Christ Jesus". I Tim. 2:5.

Holcomb said: "It's an absolute impossibility for women to be included in 2 Tim. 2:2. (Holcomb-Ogden debate).

"According to 2 Tim. 2:2 it's impossible for her to be included or she could be an evangelist". (Holcomb-Ogden debate).

1. A woman could preach if it were not for the restrictions of I Cor. 14:34, 35 and I Tim. 2:11, 12.
2. A dumb man could preach if it were not for the fact he is dumb.
3. A one talent man could preach if it were not for the fact he has only one talent. Mt. 25:14.
4. If a woman is not included in 2 Tim. 2:2 she cannot learn what or how to teach.
5. If a woman is not included in 2 Tim. 2:2, neither is a dumb man, deaf man, or one talent man; in fact, according to Bro. Holcomb, only preachers.
6. If women being included in 2 Tim. 2:2 authorizes women evangelist then women being included in the church in Eph. 3:10 authorizes women evangelist. Therefore since Holcomb says it is impossible for women to be included in 2 Tim. 2:2; it follows it is impossible for women to be included in the church.

(Chart 21)

Alright, let's have chart 28. Bro. Holcomb Perverts Tit. 2. (See chart number 28,Page 27).This is the passage where he said that it's by behaviour only that a woman teaches.She can't teach "verbally," but by behaviour only. Here is the way he quotes that passage: "The aged women likewise, that they be in behaviour as becometh holiness, that they may teach the young women." But how does it read? It says, "the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;that they may teach the young women." So you see there are some things necessary in order for them to teach the young women; four things: 1. They must be in behaviour as becometh holiness. 2. They must not be false accusers. 3. They must not be given to much wine and 4. They must be teachers of good things. They must do all of those things be-

fore they can teach the young women to do those things listed in this passage.

Now let's have the next chart. (See chart number 29, Page 28). The teaching of Tit. 2:3-5. By example only? Bro. Holcomb argues that it is. He finds the word behaviour there and he says that means that the only way the aged women teach is by behaviour. They teach the young women to love their husbands since they love their husbands before them, loved their children, etc. So that is the way they teach. He makes the argument about kalodidaskolos down here near the bottom where he says "nowhere else" (Th. P. 322). Bro. Holcomb thinks that expression "nowhere else"means that it's not used this way anywhere else in the Bible: she teaches by example only here, and that the word is not used that way anywhere else in the Bible. Well, now just suppose you are right, bro. Holcomb! You are not, but just suppose you are. The passage says that they are to be teachers of good things kalodidaskolos "That they may teach." And you have a different word altogether: sophronizo, that they may teach the young women to love their husbands to love their children, to be chaste etc. Now, I want you to notice:Teach, sophronizo- "To make one sophron, (sober), restore one to his senses; to moderate, control, curb, discipline; to hold one to his duty: to admonish, to exhort earnestly." Paul says you aged women behave yourselves, so you can "admonish earnestly" the young women. Now, how are they going to do that by example only? You just can't do that by example only. Now bro. Holcomb thinks that kalodidaskolos means that it's by behaviour only. Well,that's the word that's translated teachers of good things, one of the four requirements in order that she may teach (sophronizo) "admonish earnestly." So she is to be in behaviour as becometh holiness, not given to much wine, not a false accuser, a teacher of good things. If it means by behaviour only, in that passage, alright; but then he says that she may "exhort earnestly," or "school the young women.

ACCORDING TO BRO. HOLCOMB'S "LOGIC"

2 Tim. 2:2 applies to NO ONE TODAY!

You argue that if a woman is included in 2 Tim. 2:2, she "could do everything that Timothy could do" (Tract P. 5).

THEREFORE: Those who are included in 2 Tim. 2:2 "Could do everything that Timothy could do".

BUT: Timothy could "stir up the gift of God, which is in you by the putting on of Paul's hands".

NOW: Since there are no people today who could do this that Timothy could do, it follows that 2 Tim. 2:2 does not even apply to evangelist today. According to Bro. Holcomb's "logic" it would apply to no one today. (Chart 21A)

Now, he says, there is no record in the New Testament of women being appointed teacher of any group. Bro. Holcomb, is there a record in the New Testament of a man being appointed a teacher of a Bible class? Now, bro. Ronnie Wade might ask you that, when you meet him. You have already met him on the cups. You are going to meet him on the classes, and he is going to want to know where that passage is bro. Holcomb. You are going to say that I can find authority in the Scriptures for men to teach, and that the classes is simply an arrangement the church uses whereby men can teach. That's what I say about the women. There is authority in the New Testament for women to teach, and the class system is simply an arrangement that the church uses for women to teach. So I reason the same way you do on that. Alright, let's notice this chart. (See chart number 2, Page 7). He says Making The Issue Clear. We both agree the church can arrange into Bible classes to teach. Well,

where is your scripture for appointing a man teacher over a class, bro. Holcomb? There isn't any example of it. That's what you said about the women. We both agree women must not be teachers when the church assembles. That's right when the church assembles, not when classes assemble. We agree that a woman may teach privately, as in Acts 18:26, even teach a man. Bro. Holcomb,it's not a question of public and private. There are certain private circumstances where a woman cannot teach: like in my home, my wife could not teach a class of men, but that's private. She could not teach a class of men because she would be in authority over them, and violate the Scriptures. So it doesn't matter whether it is public or private. The issue is the question of subjection. Subjection to men, not subjection to women and children. Woman has not been subjected to children. We agree that if Bible classes

EVERY CHRISTIAN RESPONSIBLE TO TEACH TO EXTENT OF ABILITY

2 Tim. 2:2

Paul	Paul taught Timothy orally. Timothy heard.
Timothy	Commit - "a thing to be religiously kept and taught to others." Thayer. Things he had heard and learned.
Faithful Christians	(Men and Women) anthropos.
	Teach- didasko Women to observe restrictions of I Tim. 2:11, 12; I Cor. 14:34, 35.
Others	heteros-Contextually understood generically of other human beings without regard to sex as anthropos.
Never Ending Chain	

PAUL
TIMOTHY
FAITHFUL MEN

Evangelist, Elders, Deacons, Bible Class teachers, both men and women

Evangelist, Elders, Deacons, and male Bible class teachers can teach, as individuals, in places of authority. Women Bible class teachers can teach as individuals quietly and submissively, recognizing her subjection to men.

OTHER PASSAGES such as Eph. 3:10, 11 and I Tim. 3:14, 15 teach Evangelist, Elders, Deacons, Bible class teachers, both men and women may teach being appointed by the church, women recognizing the principle of subjection to men.

(Chart 21B)

constitute a public assembly the women could not teach the classes. Well, we agree that if it is the assembly where the whole church comes together, then certainly she may not. Tit. 2:3-5 says nothing about a woman teaching a Bible class. Well that's true, and Mt. 28:19 says nothing about a man teaching a Bible class. No

passage in the New Testament says anything about a man teaching a Bible class, specifically, but the Bible authorizes both.

BRO. HOLCOMB PERVERTS TIT. 2:3-5

He Quotes It

"The aged women likewise, that they be in behaviour as becometh holiness, that they may teach the young women..."

The Way It Reads

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women...."

THINGS NECESSARY THAT THEY MAY TEACH THE YOUNG WOMEN

1. They must be in behaviour as becometh holiness.
2. They must not be false accusers.
3. They must not be given to much wine.
4. They must be teachers of good things.

(Chart 28)

Holcomb's Second Speech On Mon. Night

Bro. Wiser, bro. moderators, brethren and sisters in Christ, ladies and gentlemen. It's good to come back again in the second affirmative speech and the first thing I want to do is to answer the questions that bro. Wiser has given us. I would like for bro. Hutto to have those charts ready to put up in order as bro. Wiser used them awhile ago. Number one. Please explain why you believe Huldah taught a class of five men while obeying the rule of subjection in Gen. 3:16 and yet a woman today cannot teach a class of three children (or women) without violating the same rule of Gen. 3:16 recorded in I Cor. 14 and I Tim. 2. The Bible teaches us that there were five men sent by the king; and you have that chart where there was a priest etc.: there the Bible teaches us that there was five men sent from the king to Huldah to find out what this law meant. They found a book when they were repairing the house of God. They sent five men over to find out what the law said. Huldah explained the law to five men. Now what do you call that? I say that would represent a class of men. Now bro. Wiser found in Miriam; after Moses had already led in a song of deliverance when they had been delivered through the red sea, Moses had already led this whole congregation in this song. After they had finished Miriam went out from the congregation or from the group; and I asked him one time to prove that was not the congregation dismissed. I don't know whether he ever referred to that or not, but she went out and these women went out after her. She took a timbrel in her hand and these women went out after her with timbrels and dances in a spontaneous celebration. He says that represents our Bible classes. I'll tell you if it does then we sure violate I Cor. 14 because people come in and find us acting like that they would sure say we are mad. When they came in and we were carrying on like that in our Bible classes. He says we are not doing that in Bible classes. I'll pick out the portion that I want to use and the portion I don't want to use I'll say: O we're not talking about instruments of music, we're not talking about dancing, we're just talking about a woman leading some women in a song. Well did you know that Deborah led Barak in a song Jud.5:1?

She led a man, bro. Wiser in a song of deliverance also. We'll talk about that more: I've got that on a chart, and I maintain that if he can use Miriam and say that she led those women in a song and taught them a lesson. She didn't teach them a thing: Moses had already told them all of that before they went out. In the first place that's not a parallel to our Bible study classes and you know it's not. He's grabbed that because Paul said as also saith the law and the law says that a woman could lead some women out and teach them and lead them in a song and therefore that is a parallel, evidently, to our Bible classes. But don't you know also that when Deborah had explained the commandment of God unto Barak and told him that God wanted him to go and attack the enemy and he said I'll go if you'll go with me. She went with him and told him when to attack. When he won the battle, she led him in a song the Bible says that Deborah and Barak sang unto the Lord: but that proves, as also saith the law, that she can lead a man in a song and teach a man in

IS THE TEACHING OF TIT. 2:3-5 BY EXAMPLE ONLY?

1. "The aged women likewise" V. 3 This means they are to be sober, grave, temperate, sound in faith, in charity, in patience just as aged men are to be in verse 2.
   A. ὑγιαίνω "Is used of one whose christian opinions are free from any admixture of error, Tit. 1:13, of one who keeps these graces sound and strong, Tit. 2:2, the sound i. e. true and incorrupt doctrine, I Tim. 1:10; 2 Tim. 4:3; Tit. 1:9; 2:1. (Th. P. 634).
2. "They be in behaviour as becometh holiness". Verse 3
   A. Behaviour: καταστημα "Demeanor, deportment, bearing: Tit. 2:3 (Th. P. 337).
   B. Becometh holiness: ἱεροπρεπής "Befitting men, places, actions or things sacred to God; reverent: Tit. 2:3" (Th. P. 299).
   C. "Not false accusers, not given to much wine, Teachers of good things" V. 3 καλο-διδάσκαλος "διδάσκαλος and καλόν, cf. ἱεροδιδάσκαλος, τομοδιδάσκαλος, χορο-διδάσκαλος), Teaching that which is good, a teacher of goodness: Tit. 2:3 Nowhere else" (Th. P. 322).
3. "That they may teach the young women...." V. 4
   A. Teach: σωφρονίζω "To make one σώφρων, restore one to his senses; to moderate, control, curb, discipline: To hold one to his duty: to admonish, to exhort earnestly Tit. 2:4" (Th. P. 613).

(Chart 29)

a Bible class, what proves too much proves nothing. I've got just as much right to

say, and more so, that she taught five men in a class as he has to say that Miriam taught these women in a class. It's not a parallel to a class, what they did is not a parallel to our classes at all. It's just a string that they grab to try to find some way to prove a false theory that they've got and a false practice, ladies and gentlemen, that's the truth about it. He believes Huldah taught a class of men: yes I say that was more of an organized class than Miriam was. You people read it, and you'll see it for yourselves. He says now let me tell you something there was a scribe and a high priest there. If they were they didn't know what the law meant. Why didn't they explain it to the king without going to her in the first place? They had to go to her and let her explain that to them. I don't care who they were they didn't know what it meant, and had to go and she explained it to them, tell me why. That's not Holcomb's blunder, it's your blunder, let me show you why. You want to know how that Huldah could be in subjection according to Gen. 3:16 and those restrictions, and still teach a class of five men? You tell me how that these men of the Old Testament, and God did not reprimand them at all, and they could have several wives and concubines though that the law said in Gen. 2:24 one husband and one wife. The rule was woman to be in subjection to man, but we find some exceptions to the rule. God could make that exception if he wanted to. God allowed Abraham to go in to Sarah's handmaid. God allowed Jacob to work for Rachel and get Leah and go in to her and later Rachel and then went into both of their handmaids. You explain that to me. They were men after God's own heart. They were exceptions to the rule. Who's blunder? Windell Wiser's blunder ladies and gentlemen. We've got the truth, there's just no question about it. Sure there is an exception to the rule, but she taught five men: call it a class or whatever you want to. We'll study a chart: I'll show you the definition of a class, and you decide whether those five men was a class or whether Miriam going out with dances and timbrels and those women shouting and carrying on, if that was a class, representing our class, or if these five men going in to a woman sitting down and explaining the law of God to them, which one would be more of an organized class, a parallel to our classes today. You decide for yourself and you'll see I'm right about it.

Number two. Please explain why you believe Huldah taught a class of five men, when nothing is said to indicate that she led or was in charge of those men, and yet Miriam did not teach a class of women when the Bible says that the women followed her and she led them in a song and answered them. The Bible also says she had a timbrel in her hand and all of them did and they were dancing too. You left that out of your question. You want the portion of it that you can say is a parallel to your class and you won't have the rest of it. That's what these brethren will do. They'll change the Scripture to make it sound good for them, and they'll change what these scholars say to make it sound good to them. Alright how could Huldah do this? We've already shown how she could do it. Please prove Deborah ruled Israel. The Bible says she judged Israel, and the Bible says that all of Israel went up to her for judgment. Now you decide whether or not she was in charge over all of Israel, or not, when they went up. Included in all of Israel are men, and they went up to her for judgment: the Bible says so.

Number 4. Please explain why you will permit the Lord's Supper to be served and contribution to be taken, after Bible classes are over, when doors are opened and all the church communes together; but will not permit each group to have communion and take up collection in their separate classes, since you contend that the class arrangement is an assembly of the church. You know friends, really one ought not to have to contend that when people leave their homes and come out here to this building, and the church has come together, then uses the class arrangement: he ought not to have to contend that this is a church assembly. It's really absurd to even think that's not a church assembled. What's going on in there? O the church is together having Bible study. No the church has not come together yet. Well go and disturb their services and see what you get into. Oh that's a church service then and you are not permitted to do that, don't you do that. Concerning the Lord's Supper, there's no need to take the time with this really, but I'm going to answer

what he said. Upon the first day of the week the disciples came together to break bread. Also by their laying by in store upon the first day of the week, we understand they came together upon the first day of the week. This was the Lord's day Rev. 1:10. It was the day the Lord arose fro the dead, it was the day the gospel first began to be preached in the name of the crucified buried and resurrected Lord. The day the Lord's church was established. I say that by precept and example that proves we are to come together upon the first day of the week to eat. He wants to know why we would not permit the Lord's Supper to be taken in those classes. I stated in the other discussion: (he asked could the communion be served in there) and I said sure they could sit right there and just open the doors and pass it in. Now if I say they could each one commune individually, he would say that would be as many congregations as you've got classes. That would be his answer. But the church has come together, and the only reason they divided was for the Bible study service. They didn't divide for the communion. They just had this arrangement for this particular or specific purpose. Now if we had divided in that manner to have the Lord's Supper that would have been something else but we divided to have Bible study classes and that's what my proposition says. We don't divide to have the communion service. We didn't come together to do that. We came together to have Bible study service. He will say: well now just a minute, this that I Cor. 14 is talking about is having reference to all of the acts of worship. Then neighbors and friends that proves one thing, and that is, in assemblies any where all of these acts of worship are not practiced it's not the church assembled. You know we can have assemblies, and not practice all of these things. Bible study classes is an assembly of the church, it's the church assembly and not a class assembly, not just a class assembly, it is a church assembly divided into Bible classes.

Since you contend that the older women may teach only by example in Tit. 2:3-5, where is the Scripture for the following: A woman teaching a man orally when not in the presence of her husband since Aquila was present with Priscilla in Acts 18:26. I don't have an example. Now that doesn't lend anything to his woman teaching a Bible class position. That would just prove she couldn't ever teach anybody, not at all, unless her husband was present. That wouldn't help him a bit to put her in a Bible class. Again he said a woman teaching a man orally. Well, in Acts 18:26 we understand that she had a part, according to the language, there in that teaching. What she said we don't know, but you take Acts 18:26 away: we don't have a specific passage of her teaching anyone orally unless it is the mother teaching her children, as we have already shown: a woman teaching her own children. He wonders, how do we know that Timothy didn't learn this in the Synagogue. Well, how do you know that he did? How do you know his mother didn't teach him? I want to say, if she didn't then that's just another place ruled away and you are getting women further and further away from teaching anybody; rather than putting her in a Bible class: that's all you are doing, you're just getting her further away from teaching anyone and you're going to have it until she can't teach her own children. But look at this passage, "but continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them". Now who did he learn them of? "and that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation". He had learned them from a child. I understand that is strong evidence that his mother taught him and grandmother. A woman teaching any children orally, other than her own. I want to ask bro. Wiser a question. I want to turn this on him and ask him: give me the passage of a woman being put in a position of authority over any children other than her own, and over any body other than her household or her handmaid. Where is any Bible authority or example? And remember I said, in the outset of this discussion tonight, we believe in Bible authority. Give me Bible authority for her being put in a position of authority over any children other than her own, or over any house other than her own, or any body's maid other than her own maid. Give me that scripture.

Alright I want those charts now one by one there as much as we can get to them. We had the one on Holcomb's blunders. (See chart 49, Page 18). Who And

What Can A Woman Teach Orally? Alright number two he agrees Huldah taught a class of men and Miriam could not teach a class of women. Both men and women worshipped in the assembly. All of Israel had come together. Miriam and all the women went out and we covered that and showed they went out with timbrels and dances. This is not a parallel to Bible classes. Therefore he believes a woman can teach a class of men in the Old Testament without violating the principle of Gen. 3:16. Yet a woman cannot teach a class of women in the Old Testament. I never said a woman couldn't teach a class. I just said we don't have any example, and Miriam is not an example, of teaching a class, that's a parallel to our Bible classes today, absolutely not.

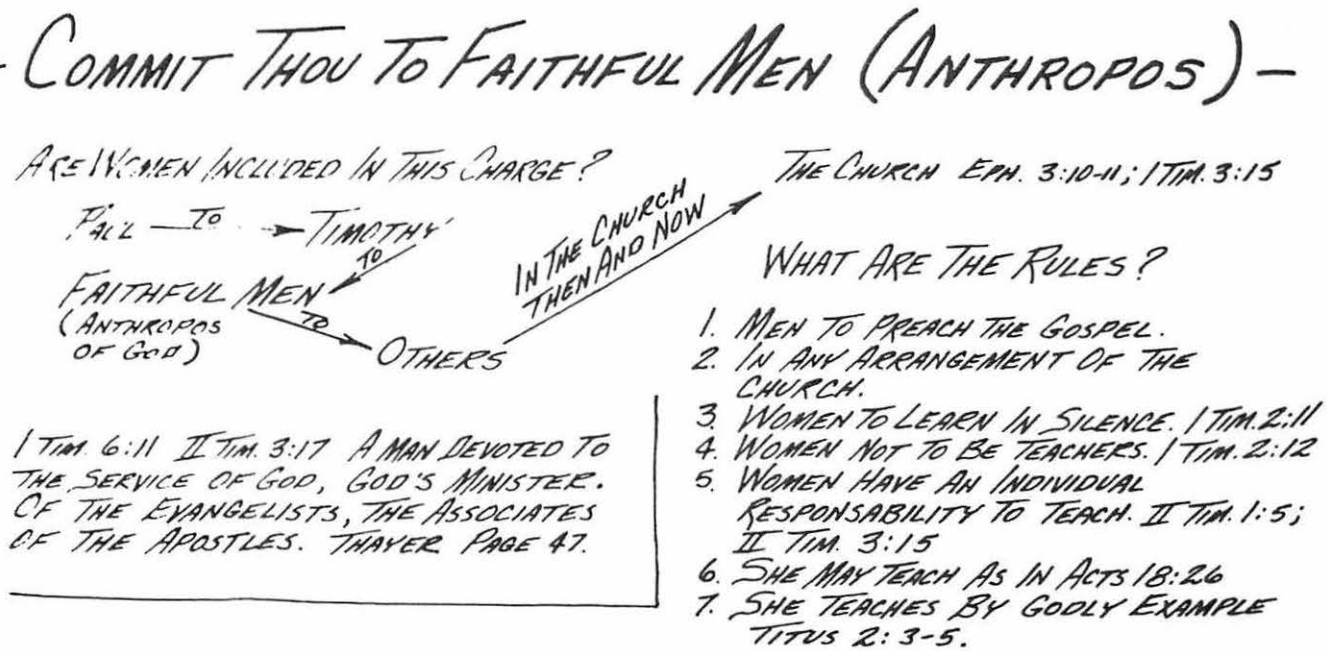
The next one. Who and what can a Woman Teach Orally. (See chart 24, Page 19). According to bro. Holcomb she can not teach the young women the things which are listed there because the teaching is done by behaviour only and she cannot teach anyone the things Timothy heard and learned of Paul in 2 Tim., because bro. Holcomb says it's an absolute impossibility for women to be included in 2 Tim. 2:2. Quickly I want to get Thayer's Greek Lexincon, at this time, and show you what bro. Wiser didn't do, and he certainly knew that I would bring this up. On page 46 where he read that this word anthropos was, he said, without distinction of sex a human being whether male or female. In the very next column, on the same page Thayer said that the word anthropos must be understood contextually, that is,you have to go according to context. Now I have a question for you bro. Wiser. I want you to answer this when you come back. I want to know, since you used the word aner a few moments ago for male, and you wondered why that he didn't use that in 2 Tim. 2:2--- where it said faithful men. I want you to tell me why he didn't use aner there. Could that have possibly included a woman? Tell this audience. I want to know why he didn't use aner there. Why did he use anthropos in John 7:22, circumcise a man. Tell us that. Again I want to know here in this passage that he used where Thayer said in Tit. 2:3-5 that woman was to exhort earnestly, down at the bottom you notice exhort earnestly, and that was his point on that chart. That a woman not only taught by behaviour but exhorted earnestly.

I want you to notice when I use the anthropos of God in I Tim. 6:11 and in 2 Tim. 3:16, 17. (See chart B1, Page 32). He refused to accept the anthropos of God and he went to Vine. He left what Thayer said about it. Thayer said that it was the evangelist, the associates of the apostles and he left that. He wouldn't have Thayer's definition there, and he said Vine says that some use the Old Testament Usage about the prophet. Now he said that's the way Thayer used it and said Vine believed it was more general. So he wanted this scholar because it sounded like he agreed with him better. He liked it. It was music to his ear, but what the other man said, he left it, but he goes back and gets the other man when he sounds good to him. I say we need the Bible that's all we need. I can discuss this matter without using these men. I only use them because I face these men who do use them. That's why I use them. I want to know something here. If he was talking about oral teaching in Tit. 2. I want to ask why didn't he use the word katecheo? It's found on page 340 which Thayer says to "inform by word of mouth to be orally informed". And Young's Analytical Concordance Page 963, the same greek word katecheo "to sound down and to instruct orally". If it meant teaching orally why didn't Thayer use it that way there? Why didn't he use that word? Don't you see what's sauce for the goose is apple sauce for the gander, and according to the context, as you said Berry said, that it was used more general than the way Thayer used it. Then, according to the context, I'm going to tell you that the word that Paul has written to Titus and to Timothy, it would be impossible, for a woman to be included in 2 Tim. 2:2 or she could be an evangelist and preach the gospel just like Timothy, if not tell us why not? Just because the Bible says for the church to teach, doesn't mean that women are to teach. Thank you very much.

Wiser's Second Speech On Mon. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy for this opportunity to come before you in my second speech tonight. You know

if "thunder" answered arguments they would certainly be anihilated, wouldn't they? But it takes more than "thunder", bro. Holcomb. I want to read the second group of questions. I want him to answer in his next speech. Bro. Hutto, I want chart 21B.



WOMAN MUST NEVER BE PLACED, NOR PLACE HERSELF IN A POSITION, IN THE CHURCH, THAT GOD HAS DELIGATED TO MAN. I TIM. 2:13-14.

#B1

1. Since you contend that Timothy could not commit "these things" (the gospel) to women, lest women become evangelist: please explain why "others" (2 Tim. 2:2) could commit "these things" to women without women becoming evangelists!Could Paul commit "these things" to women? Wouldn't it be better to accept the truth and say Timothy, Paul, and others are to commit "these things" to women, but women are to be subject to men while learning and teaching "these things", I Tim. 2:11, 12?

You wouldn't get in all the trouble you are in if you would just do that, bro. Holcomb. Let's have that chart bro. Hutto. (See chart 21B, Page 26). In our discussion up at Cannonsburg, bro. Holcomb said that Timothy could not commit these things to women, but "others" could. He said Timothy couldn't, but "others" could. Well, if the "others" could, couldn't the women do anything the "others" did? Wouldn't they be evangelists? Tell us about that bro. Holcomb. Looks to me like you are in a dilemma. You have got a problem on your hands. Now, the truth of the matter is, the word anthropos means "a human being". It's true Thayer does say,"it's understood contextually". We will get to what you had to say about that as soon as we can. But the word "others" means, "contextually understood generically of other

human beings without regard to sex as anthropos." So there isn't any difference between anthropos and "others". In both instances, it refers to human beings, both males and females. Now, you please tell us how that Timothy's committing it to women would make women evangelists, but the "others" committing it to women would not make them evangelists?

2. Since you contend that "the man of God" in 2 Tim. 3:17 refers to males only, how can the woman of God be perfect, throughly furnished unto all good works? Are the Scriptures profitable for doctrine, reproof, correction, and instruction for women as well as for men?

2 Tim. 3:16, "All Scripture is given by inspiration of God and it's profitable for doctrine, for reproof, for correction and instruction in righteousness that the man of God might be perfect, throughly furnished unto all good works". He says the man of God is males only. Now, bro. Holcomb, how is the woman of God going to be perfect throughly furnished unto all good works? How could Priscilla know what to teach Apollos, since she couldn't use the Scriptures, and if the Scriptures are not profitable to make her perfect and profitable for her teaching?

3. Please explain how you conclude that kalodidaskolos (teachers of good things Tit. 2:3) proves older women taught by example only, since Thayer said "no where else" (Th. P. 322); and yet Paul said they are to teach (sophronizo Tit. 2:4) which Thayer says means "to admonish, to exhort earnestly". (Th. P. 613).

I want chart 29, bro. Hutto. (See chart 29, Page 28). The two words kalo and didaskolos are combined into one word kalodidaskalos. kalo, is taken from the word kalon, which means good things; and didaskolos which means teacher. When you combine the two together, you have teachers of good things; but the word, "that they may teach", is sophronizo: "to make one sophron, (that is sober), restore one to his senses; to moderate, control, curb, discipline: to hold one to his duty:to admonish, to exhort earnestly". He said, up at Cannonsburg, when he talked about the "man of God", that I left Thayer and went to Vine; because Vine said more what I wanted him to say, and it suited me better than what Thayer said. And he said,"why didn't I go to Thayer for this other word". I didn't catch the word that he gave, which means oral teaching. Well, I don't need to go to that word. I want you to tell me how you are going to admonish and exhort somebody earnestly, without doing it orally. I don't have to find a word that specifically mentions oral teaching,to have oral teaching. You remind me of a "Jehovah's Witness". He says why don't you go to the passage that says man has an immortal soul? I don't need to, bro.Holcomb at all. I can go to passages, that use other words, that say the same thing. For example, in 2 Cor. 4, there is a part of man that is eternal. Now, what's the difference between eternal and immortal? Not any! But the "Jehovah's Witnesses" make a quibble on that. That's all bro. Holcomb is doing. He is making a quibble about this. I don't need to go to that word, bro. Holcomb, because it says "admonish,exhort earnestly", and you can't do that without doing it vocally. He said also, in his last speech, "anthropos must be understood contextually". Well, that's right. Then he said, in John 7:22, "why didn't he use the word, aner, why did he use the word anthropos, where it talks about circumcise a man?" Well, he didn't need to, because it's understood contextually; because you can't circumcise a woman. You can not use that "contextually argument" on 2 Tim. 2:2 to rule women out of the passage. If you do, you are going to rule them out from the "others" teaching them as well.

Now, let's notice the next question.

4. Please explain why the church could appoint and support Phebe to clean the building, look after baptismal clothing, prepare the communion, look after the sick; but could not appoint and support her to hand out tracts, take Apollos a-

side and expound unto him the way of God more perfectly, or teach a class of children.

Chart number 45, bro. Hutto. (See chart 45, Page 34).Bro. Holcomb, in his discussion up at Cannonsburg, said she would go to hell if the church appointed her to teach Apollos. She would go to hell if they appointed her, but if she did it on her own, she wouldn't go to hell. Now, Phebe is a servant of the church, the Bible said in Rom. 16:1. The commandments are given to the church at Rome, concerning Phebe. She was a servant of the church at Cenchrea, and Rome is given some charges to "receive her in the Lord". "Assist her". Assist, paristemi "To stand by to help, to succor, Rom. 16:2; 2 Tim. 4:17". "Assist her in whatsoever business she hath need of you". "Whatsoever business". Bro. Holcomb, please tell us what business Phebe could be engaged in which the church could support her in, and please give scripture? Please show why the church can support her in this business, but could not support her to teach Apollos, like Priscilla did. Now you have your work cut out for you.

MAY A WOMAN BE APPOINTED BY THE CHURCH TO TEACH?

Phebe is a servant of the church. Rom. 16:1

COMMANDMENTS TO CHURCH AT ROME CONCERNING PHEBE.

1. Receive her in the Lord. Rom. 16:2.

2. Assist her. Rom. 16:2.

ASSIST ~~Παραστημι~~ "d. To stand by to help, to succor, Rom. 16:2; 2 Tim. 4:17" (Th. P. 489).

"Assist her in whatsoever BUSINESS she hath need of you" Rom. 16:2.

Bro. Holcomb, Please tell us what business Phebe could be engaged in which the church could support her in. (Please give scripture).

Please show why the church can support her in this business, but could not support her to teach as Priscilla taught Apollos.

(Chart 45)

5. Please explain why a woman may appoint herself to take a man aside and expound unto him the way of God more perfectly, but if the elders appoint her to do it, both she and the elders will go to hell!!

That's a good one to explain. (See chart 44, Page 35). Now, where is the Scripture for a woman to sing? Book chapter and verse, bro. Holcomb. Give me the Scripture for a woman to partake of the Lord's Supper; for her to prepare the Lord's Supper; to wash the clothes for the baptistry; to clean the church building; teach children; for a woman to teach women, orally; for a woman to teach a man, without her husband being present. Bro. Holcomb will say a woman may Scripturally do any of these things, if she does it on her own. If the church appoints her to do it, she will go to hell; and the elders who appointed her to teach, will go to hell too. If this is not your position, please explain your position! I believe the Scriptures authorize a woman to do all of these things, generically. I believe the Scriptures authorize the elders to appoint, either men or women, to do that which God authorizes them to do: for example, a man to teach a class, and a woman to teach a class, where she is not in authority over the men.

Now let's notice the questions that I gave him at the outset, and his attempt to answer.

1. Please explain why you believe Huldah taught a class of five men, while obeying the rule of subjection in Gen. 3:16, and yet a woman today cannot teach a class of three children (or women) without violating the same rule of Gen. 3:16, recorded in I Cor. 14 and I Tim. 2!

PLEASE CITE THE PASSAGE!

Where Is The Scripture?

1. For a woman to sing.
2. For a woman to partake of the Lord's supper.
3. For a woman to prepare the Lord's supper.
4. For a woman to wash clothes for the baptistry.
5. For a woman to clean the church building.
6. For a woman to teach children.
7. For a woman to teach women.
8. For a woman to teach a man without her husband being present.

Bro. Holcomb will say a woman may scriptually do any of these things, if she does it on her own. If the church appoints her to do it she WILL GO TO HELL, and the ELDERS who appoint her to teach will GO TO HELL TOO.

If this is not your position, please explain your position!

I believe the scriptures authorize a woman to do all of these things generically. I believe the scriptures authorize the elders to appoint EITHER MEN OR WOMEN to do that which GOD AUTHORIZES THEM TO DO. For example a man to teach a class, and a WOMAN TO TEACH A CLASS, where she is not in authority over men.

(Chart 44)

Well, he said five men was sent by the king and Huldah explained the law to those five men. He said "what do you call it"? Bro. Holcomb, I call it the same thing that you have when the milk man and the plummer and the postman all arrive at your house, and your wife teaches them in her living room. That's what it was. Your wife doesn't teach a class, when she does that. Huldah wasn't either. Now, there is a woman up in Nashville, Tenn.: sister Foy. She has taught many preachers the truth on institutionalism, and rightfully so, and in her place. There wouldn't be a thing wrong, bro. Holcomb, for you and bro. McCalister and bro. Joe Hill, and bro. Dasher (and one other brother would make five of you) to go up there and say, "sister Foy, we want to ask you some questions about women teachers", and she would do you some good. She would sure teach you some good, bro. Holcomb. But she would

not be teaching a class of men, and Huldah wasn't either. Alright, he goes on and says, "was the congregation dismissed when Miriam went out"? Well, probably it was dismissed before she went out. If it wasn't, how come all of the women leaving? Did they just get up and walk out on the men? You know, women sometimes do that. So it was either dismissed, or the women folk just got up and walked out on the men, one of the too. Now their leaving, didn't dismiss it, and people leaving the assembly and going to a class room doesn't dismiss it either. It's dismissed first, and then they leave. He said, "if doing what Miriam did in a class, if they did that today, it would violate I Cor. 14". Well, I Cor. 14 is not talking about classes. It's talking about the church assembled, where all speak one by one; not the classes where you have five speaking at the same time. And he makes alot of fun about Miriam's dancing and her tymbals, etc., but bro. Holcomb, that doesn't answer the argument. If Paul, in I Cor. 14 had said, you make music as also saith the law, then you could go to Miriam for her tymbals. If he had been talking about dancing, as also saith the law, then you could go to Miriam for her dancing. But he said, teaching as also saith the law. He said speaking in the assembly, as also saith the law. So that's why I went to Miriam, to show she wasn't in the assembly. He said, "now you explain why those having many wives are not condemned". Well, they are. Jesus condemned them in Mt. 19. He said, "from the beginning it hath not been so". Now, you find where Jesus said from the beginning it hath not been so for Miriam to go out, and all of the women to go out after her, and for her to lead them in a song and to answer them. Now, if you will find where Jesus said from the beginning that wasn't so, alright. In Gen. 3:16 woman is subjected to man, but also in Genesis we read about God's monogamy rule too, bro. Holcomb, and these men violated and Jesus condemned them for it.

Then I asked him:

2. Please explain why you believe Huldah taught a class of five men, when nothing is said to indicate that she led or was in charge of those men, and yet Miriam did not teach a class of women when the Bible says the women followed her and she led them in a song and answered them.

And do you know what he said? He said "Deborah led Barak in a song". Show us!! Read it to us, when you come back up here. Now don't read where Barak and Deborah sang. You can do that. You can read where they sang. We sing together here, you know. The women sing, and the men sing too. And Deborah and Barak sang. Read it to us bro. Holcomb! Then he said they had a tymbal and they were dancing. He said we change things to make it sound good, we leave out the dancing. Well I told you why!

3. Please prove **DEBORAH RULED** Israel when she judged Israel. Notice I asked for proof.

You know what he did. He said they went up to her for judgment. He said you decide whether she ruled or not. I want chart number 10, bro. Hutto. He said, "you decide". Well, let's decide whether she did or not. The fact that they went up to her for judgment doesn't prove she ruled them. There are lots of judges that do not rule, bro. Holcomb. (See chart 10, Page 37). Actually God ruled Israel, until they got their king. He said, "they have not rejected thee, but they have rejected me that I shouldn't rule over them": when they wanted their King I Sam. 8:7. "Then the men of Israel said unto Gideon, rule thou over us, both thou, and thy son, and thy son's son also", Judges 8:22. He said, "I will not rule over you, neither shall my son rule over you: The Lord shall rule over you". Abimelech made himself king and he ruled over Shechem, but not with God's permission. God put him down, Jud. 9. Deborah did not rule, just as Gideon did not rule. Deborah was a propheteess and the judgment she gave was actually God's judgment, not her own judgment. You can have a judge without the judge having authority, bro. Holcomb. The apostles are now sitting upon twelve thrones judging Israel Mt. 19:28. We shall

judge angels, I Cor. 6:3. We shall judge the world, I Cor. 6:2. We judge in the church, I Cor. 5:3; I Cor. 6:4, 5. And these passages include women as well as men. We are kings and that is women as well as men, Rev. 1:6. We have power over the nations (Rev. 2:26) this even includes women. Women have power over the nations. We can overcome and sit with Christ in His throne, Rev. 3:21. No, Deborah did not rule, bro. Holcomb. She was submissive to men while she judged.

I asked him this question.

4. Please explain why you will permit the Lord's Supper to be served and contribution to be taken, after Bible classes are over, when doors are opened and all the church communes together; but will not permit each group to have communion and take up collection in their separate classes, since you contend the class arrangement is an assembly of the church!

DEBORAH DID NOT RULE ISRAEL

Actually God ruled Israel until they got their king.

1. "For they have not rejected thee, but they have rejected me, that I should not reign over them". I Sam. 8:7.
2. "Then the men of Israel said unto Gideon, rule thou over us, both thou, and thy son, and thy son's son also..." Judges 8:22. "I will not rule over you, neither shall my son rule over you: The Lord shall rule over you". Judges 8:23.
3. Abimelech made himself king and ruled over Shechem, but not with God's permission. God put him down. Jud. 9
4. Deborah did not rule, just as Gideon did not rule.
   A. Deborah was a prophetess and the judgment she gave was actually God's judgment not her hudgment.

YOU CAN HAVE A JUDGE WITHOUT THE JUDGE HAVING AUTHO.

1. Apostles are now sitting upon twelve thrones judging Israel. Mt. 19:28.
2. We shall judge angels. I Cor. 6:3.
3. We shall judge the world. I Cor. 6:2.
4. We judge in the church. I Cor. 5:3; I Cor. 6:4, 5.
5. We are kings. Rev. 1:6.
6. We have power over the nations. Rev. 2:26 This even includes women.
7. We can overcome and sit with Christ in His throne. Rev. 3:21.

(Chart 10)

Do you know what he said? He said, "it's absurd to even think that it's not the church assembled." He said, "I'm going to answer it". But you didn't!! He said,

"I'm going to answer it", but he didn't! He rediculed it, but he didn't answer it. He said, "they are only divided for classes". He said, "if they divided for the Lord's Supper that would be something else". It sure would be something else. It would be unscriptural. Do you know why it would be unscriptural? The very reason why you don't do it, because you know it's unscriptural; is because it's not the assembly. That's why you won't do it. That's why it's something else. It sure is something else. The Bible specifies the assembly as the place for communion. Bro. Holcomb knows it, that's why he won't do it in his classes. Yet he says his classes is the assembly. No, you didn't answer it bro. Holcomb. You won't answer it.

Now number 5.

5. Since you contend that the older women teach only by example in Tit. 2:3-5, where is the scripture for the following:

A. A woman teaching a man orally, when not in the presence of her husband since Aquila was present with Priscilla?

He said, "I don't have an example". I didn't ask you for an example. I asked you for the scripture. I asked you for authority, not an example. He said I don't have an example. He doesn't have any authority either, with his reasoning.

B. A woman teaching a woman orally?

He changed the word woman there to man. He didn't mean to, he just misread it and said Acts 18:26.

C. A woman teaching her own children orally?

He said, "how do you know that the mother didn't?" Bro. Holcomb, the burden of proof is on your shoulder. That's the only passage you have for a woman teaching her children verbally, orally. So the burden of proof is on your shoulder. I've got other passages for her to do it. Any passage that authorizes a woman to teach, authorizes her to teach her children, or to teach women, or to teach men; as long as she is submissive to man. (Sutton called time).

Holcomb's Last Speech On Mon. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ, ladies and gentlemen. It's good to come back to you again in the affirmation of my proposition. I want to first mention what he said about Tit. 2:3-5, where he emphasized that Thayer said, "exhort earnestly". It certainly is a strange thing to me that there's not one translation, that I've ever found that has actually translated that "oral teaching". I noticed one would say, "to school". Another say, "to train". The Diaglott Version, that bro. Wiser looks up the greek words in (and he has from time to time in my home) says, "that they may influence the young women". I have a book of twenty translations and not one of them translated it oral teaching. Not one of them stated it in a way that it had to be oral teaching. I want to show you that he would not have what Thayer said about the anthropos of God; and he admitted that Thayer said it must be understood contextually, then he sorta belittled my calling attention to John 7:22. He said, "why the reason is it has to be understood contextually." He said you know it couldn't include women. Well, why didn't he use that since it had to mean a man and that's your own argument? Why did he use anthropos there since it did not have to be understood contextually, in the sense that you knew that it meant a man? Now in the same sense anthropos is used in 2 Tim. 2:2 and definitely it has to mean a man. I want to show you: give me his chart about teaching others, I want to get to that just as soon as I can, but while he's getting that, I want to notice page 37 what Thayer says. He won't take Thayer on this. Thayer said that the anthropos of God in I Tim. 6:11, where it says, "thou O man of God", and then 2 Tim. 3:16 and 17 (Paul writing to Timothy in both cases) here is what he said, Thayer says, "of the evangelists, the associates of the apostles".

Now here's what he was talking about, commit these things Timothy, to faithful men so they can go and preach the gospel to others. He is worried about that "others". He is wondering about that "others". I don't know whether this is ex-

actly the one or not. (See chart 21B, Page 26). Paul taught Timothy orally. Timothy heard. Commit these things, a thing to be religiously kept and taught to others, Thayer, etc. learned, men and women, anthropos in 2 Tim. 2:2. I deny that. I say if that was the case then don't you know that these women could do what Timothy did because Paul was instructing Timothy an evangelist to go preach the gospel and others learned by hearing the gospel preached. That's the reason he said that others was general. I don't know whether this is the one it was on or not, but the others was general, that it had reference to both men and women. The others, was this on down further? (Wiser said, right up there on heteros). Yes, right here contextualy understood generically. So he says this must be understood generically. We know that the gospel is to be preached. So Paul committed these to Timothy, Timothy you to other faithful men, that they may go teach others that they may go preach this gospel unto the world that's all it's saying. So they carry the gospel message to the world. Now what's wrong with that? The preachers, the evangelist would go carry it to the world. He won't have Thayer there. Now why? I want his chart on Phebe, and that will be answered in these questions, just let me get to them. I've just got about six minutes left. Since you contend that Timothy could not teach these things (the gospel) to women, lest women become evangelist: please explain the others: and we've done that just now, on that chart, the others were the people that heard the gospel preached by these evangelists. Since you contend that "The man of God" in 2 Tim. 3:17 refers to males only, how can the women of God be perfect, throughly furnished unto all good works? Are the Scriptures profitable for doctrine, reproof, correction, and instruction for women as well as the men? Yes,when the gospel is preached by these evangelists the women learn how to conduct themselves that's the others. He said something about thunder. Now he's not worried about me speaking loud. He's worried about what I'm saying. You keep that in mind. One fellow was debating with another fellow that had a blackboard and they were debating on instruments of music, and he got up and said, "if I can't have my instruments, how can you have the black board."The other man got up and said, "he's not worried about that black board, it's what's on it that is bothering him". He's not worried about me getting loud,it's what I'm saying that's bothering bro. Wiser.

Alright number 3, please explain how you contend that kalodidaskalos (teachers of good things Tit. 2:3) proves older women taught by example only, since Thayer said "no where else" (Th. P. 322); and yet Paul said they are to teach (sophronizo Tit. 2:4) which Thayer says means "to admonish, to exhort earnestly". (Th. P. 613). We have shown and already answered that. Not a one of these translations translated it that way. Isn't it strange he will have Thayer now on this, and O "exhort earnestly", but "O man of God", I don't want you Thayer, that don't suit me. You can see that now folks. You can see he'll have Thayer here, but he won't have him over there. Our Bible was translated by the best greek scholars of that time. Did Thayer know more than them? Does Wiser know more than them? No. All we need is the Bible.

Please explain why the church could appoint and support Phebe to clean the building, look after baptismal clothing, prepare the communion, look after the sick; but could not appoint and support her to hand out tracts, take Apollos aside and expound unto him the way of God more perfectly, or teach a class of children. Handing out a tract would be an individual not a congregational assembly teaching at all. Notice again teaching Apollos would actually be an individual thing, according to Acts 18:26. He is comparing Phebe, if she was to wash the baptismal clothes etc., to a woman being a public teacher of the church. Now friends let us look about this Phebe deal right quick. Let us see if I can get this in here before my time runs out. (See chart 45, Page 34). Phebe Rom. 16:1, "assist her in whatsoever business she hath need of you", and he slides in this business of teaching. Now watch this: "for she hath been a succorer of many and of myself also". If he was talking about teaching, she taught the apostle Paul. Whatever she did there she did it to Paul as well as those others there. That's what the passage says. Notice other versions: "for she herself has also been a helper of many and of myself also", American Standard Version; "For she also hath proved to be a de-

fender of many", The Emphasized New Testament; "for she hath herself been a protector of many, including myself", Goodspeed;"She hath proved herself a staunch friend of many, and to me, and to many others," Twentieth Century New Testament. Thayer on Page 549, "succuror from the greek word prostatis and it says "properly used a woman set over others". Now he used that at Cannonsburg, but now under the B is where Rom. 16:2 is used and under point B, "a female guardian, protectoress patronage caring for the affairs of others, and aiding them with her resources," Thayer on I Tim. 5:9 "taken into the number", that he used up there Page 333. Greek word katalegestho; to enrole to choose of those widows who held a prominent place in the church and exercised, he said certain superintendence over the rest of the women. He used that up there, and had charge of the widows and orphans supported at public expense. Now the definition of these words: let us notice, a succuror is a helper, one who relieves or renders in danger difficulty or distress. Nothing about a teacher here at all. One who or that which affords relief according to the verb used to go to the aid of rescue or to help and that's from the Britannica World Dictionary.

But let me look, I've got one more question. Please explain why a woman may appoint herself to take a man aside and expound unto him the way of God more perfectly, but if the elders appoint her to do it, both she and the elders will go to hell. I've never said that. I've never used that word hell. He's misrepresenting me tonight. He's got it on his chart that Holcomb's position, that Holcomb says she would go to hell, they would both go to hell the elders and her. I've never said that and keep that in mind: up there nor here either. He asked me the question, could the church send her out to do that teaching, and I said, no. Now bro. Wiser, you come back and tell us. Give us book chapter and verse of the church ever sending a woman, like that. Now we believe in authority for what we do, give us book chapter and verse for the church sending a woman out to teach a man.

Wiser's Last Speech On Mon. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. You be sure and come back tomorrow night, it's going to get better as we progress. I appreciate so much your presence. I hope that each of you will be kind to bro. Holcomb, and to those men who are with him, while they are here. Make them feel welcomb, during this discussion. I want to get right to the last questions I asked him.

1. Since you contend that Timothy could not commit "these things" (the gospel) to women, lest women become evangelist: Please explain why "others" (In 2 Tim. 2: 2) could commit "these things" to women without women becoming evangelist!

Did he explain it? Did you get it? Why he didn't even try to explain it? I asked him could Paul commit "these things" to women? Did he answer it? No, he never answered it. He doesn't believe Paul could. He doesn't believe Timothy could but the other evangelists could. Isn't that strange? If Paul committed it to them they could be preachers. If Timothy committed it to them, they could be preachers. But other preachers could commit it to them, and they couldn't be preachers. That's rich, bro. Holcomb.

2. Since you contend that "The man of God" in 2 Tim. 3:17 refers to males only, how can the woman of God be perfect, throughly furnished unto all good works? Are the Scriptures profitable for doctrine, reproof, correction, and instruction for women as well as for men?

He said, "Yes when the gospel is preached by evangelists". Now, it's not profitable for you women if you just read it. If you read it out of the Bible it's not profitable, but if some evangelist tells it to you, it is. Do you want to take that back bro. Holcomb? We'll let you take it back, if you want to. Then he said, "when

the gospel is preached then the women get it."

3. Please explain how you conclude that kalodidaskolos (teachers of good things Tit. 2:3) proves older women taught by example only, since Thayer said "no where else" (Th. P. 322); and yet Paul said they are to teach (sophronizo Tit. 2:4) which Thayer says means "To admonish, to exhort earnestly".

He said, "we have already shown it". He said, right in the very outset of his speech "there's not one that translates it oral teaching". Well, we noticed the definition down here "to admonish, to exhort earnestly" and he said, "bro. Wiser looks in the Diaglott Version. Well, I might point out to you, the reason why I did was to find out what greek word was used in the particular passage. He says in this Diaglott Version that it says "influence". Bro. Holcomb, that's right: they influence them by exhorting and admonishing them earnestly, that's the way they influence them. Do you want to look in Jno. 1, in the Diaglott Version, and see where it says "a god"? Do you believe Jesus was a god? Jesus only people are going to get you before this is over. If you are going to take the Emphatic Diaglott, that version the "Jehovah's Witnesses" use, Jesus only people are going to get you, and the "Jehovah's Witnesses" too.

4. Please explain why the church could appoint and support Phebe to clean the building, look after baptismal clothing, prepare the communion, look after the sick; but could not appoint and support her to hand out tracts, take Apollos aside and expound unto him the way of God more perfectly, or teach a class of children.

Let's have chart 17, bro. Hutto. He said handing out tracts is individual action, not church action. Suppose the church bought them, bro. Holcomb, and gave them to the women to hand them out? Are you saying if a woman does it on her own, she goes and buys them and then hands them out, she can go to heaven; but if the church buys them and asked her to hand them out, she'll go to hell? Now you said, you didn't say anything about going to hell up yonder in that discussion. That is consequences of what you said. Will they go to heaven? Let me ask you, would Priscilla go to heaven if the church sent her out to teach Apollos? Will she go to heaven? If she won't go to heaven, she must be going to go to hell. You said there wasn't any authority for the church to send her out. Can she go to heaven doing that for which she has no authority? Aren't you saying she is going to hell, bro. Holcomb? I thought you were. I didn't mean to misrepresent you. I'll let you take it back though. He said Priscilla's teaching was individual action. Well as long as she does it on her own, but if the church ask her to do it would she go to hell, bro. Holcomb? Will she go to heaven?

5. Please explain why a woman may appoint herself to take a man aside and expound unto him the way of God more perfectly, but if the elders appoint her to do it, both she and the elders will go to hell!!

He said, "I never said that she would go to hell, he's misrepresenting me". Tell me what you are saying? Will she go to heaven, bro. Holcomb? Tell us tomorrow night. Will she go to heaven if she goes and teaches a man, if the church asks her too? If the church appoints her to do it, will she go to heaven? If she passes out tracts on her own can she go to heaven? Suppose the church buys the tracts and asks her to pass them out, will she still go to heaven, bro. Holcomb? I believe she will, but I believe you think she will go to hell. I don't believe I am misrepresenting this man at all, do you?

Now let's get back to other things he said in his second speech. He said that he never said in the Old Testament that a woman could not teach a class of women, we just don't have the example of it. Well, will you say she could, in the Old Testament? Tell us, do you want to tell us now? You will tell us tomorrow night,

won't you? Now, you said I never said that she couldn't or that she didn't, I just said we don't have an example of it. Well, we don't have an example of a man teaching a class in the New Testament either, bro. Holcomb. Do you believe the women in the Old Testament could teach a class of women? You believe she could teach a class of men. You must believe, surely you believe she could teach a class of women. I wonder why if she could teach a class of men, and be subject to man as Gen. 3:16 teaches: I wonder why she couldn't teach a class of women. You must believe she could. Why can't she today in the New Testament? The same law of subjection is in effect. I want to know why she can't. That takes care of his second speech and his last speech. Now we will get back to his first speech. Where is chart 2, is this it right here? I want chart 1, bro. Hutto. This is on clarifying the issue. Bro. Holcomb had a chart up here on clarifying the issue. I have a chart on clarifying the issue. Bro. Hutto, it's number 1. The charts are very similar, the only difference is that in a point or two he gets off base. (See Wiser's chart 1, P. 43 and Holcomb's chart 2, Page 7). We both agree and you can compare them, as we read. We both agree the church may arrange into Bible classes. We both believe in women teachers. Yes, he believes in women teachers. He believes Priscilla taught Apollos. We both agree a woman may teach either publicly or privately. Yes, he believes that. Therefore it's not a question of public teaching, or private teaching; but a question of subjection. Bro. Holcomb believes she may teach publicly. He believes she can sing in the assembly, and teach by singing. So he believes she may teach publicly. Now she can't lead the singing. He doesn't agree to that, and I don't either; because she would be exercising authority over men, but she can teach by singing: even publicly in the assembly. So it's not a question of public and private. I don't believe she could teach a class of men in privacy, for the same reason. She is out of line. She is disregarding subjection to men. We both agree women must not teach in the assembly. We both agree that if Bible classes constitute the assembly, women cannot teach in the classes. We both agree I Tim. 2:12 does not say a woman cannot teach a man. We both believe she can teach a man, as long as she is subject to him. We both agree Tit. 2:3-5 says nothing specifically about a woman teaching a Bible class. Neither does Mt. 28:19, 20 say anything specifically about a man teaching a Bible class, yet we both agree a man may teach a Bible class, because the Bible commands man to teach. I believe that a woman may teach a Bible class, for the same reason: the Bible commands a woman to teach. The word translated "teachers of good things" in Tit. 2:3 is found nowhere else in the New Testament (Th. P. 322). Actually it means, no where else in literature. Thayer does not say nowhere else so used in the New Testament, that's bro. Holcomb's position. We both agree worship takes place in Bible classes. The issue then, is does Bible classes constitute an assembly, or the assembly, or the church where the whole church is come together in one place. He says they do. I say they do not. Does I Tim. 2:12 forbid a woman to teach a class of children, or women. He says it does. I say it does not. That's the issue between us. Come back tomorrow night.

Holcomb's First Speech On Tue. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ. I consider it a great privilege on my part to be able to be here to continue the affirmation of the proposition that I have signed to affirm. The proposition being as follows: The Scriptures teach that when the church comes together for the purpose of having Bible classes only men may teach the classes. Last night I defined my proposition in the outset. It will not be necessary for me to do that again tonight, but I want to get right into discussing, first of all some things that bro. Wiser stated last night, in his last speech, and some things that I did not have time to mention. I want to hurriedly mention some of those things and then get right into continuing my charts to show that the Bible does teach exactly what I am affirming. First he asked me to put in a square or rectangle on his chart some passages of Scripture that I believe authorize men to teach Bible classes. I want to give him some passages and of course insist that as we stated before in the other discussion that

all passages that teach for the church to assemble and teach, where men did that teaching, certainly would go in the square; but let me mention some for him at this time. In Mt. 28:19, 20; 2 Tim. 2:2; Acts 10:14; Acts 9:10-15; Mk. 16:15, 16; I Tim. 3:15; 2 Tim. 3:16, 17; Acts 20:20; Eph. 4:11; Acts 21:8; 2 Tim. 4:5; and I Cor. 14: 34, 35. He had a chart that was numbered I believe 48. He said Holcomb said that the church could not send Priscilla out to teach, and I want to suggest that he asked me that question before, and I have asked him, and I want him to give us that tonight: the passage that teaches that the church ever sent a woman out to teach a

CLARIFYING THE ISSUE

1. We both agree the church MAY arrange into Bible classes.
2. We both believe in women teachers.
3. We both agree a woman may teach either publicly or privately THEREFORE: It is not a question of public teaching or private teaching, but a question of "subjection".
4. We both agree women must not teach in the assembly.
5. We both agree that if Bible classes constitute the assembly of the church, women cannot teach in the classes.
6. We both agree I Tim. 2:12 does not say a woman cannot teach a man. We both agree a woman may teach a man.
7. We both agree Tit. 2:3-5 says nothing specifically about a woman teaching a Bible class. Neither does Mt. 28:19, 20 say anything specifically about a man teaching a Bible class; yet we both agree a man may teach a Bible class. The word translated "teachers of good things" in Tit. 2:3 is found no where else in the N. T. (Th. P. 322). Thayer does not say, no where else so used in the N.T. This is what Bro. Holcomb says.
8. We both agree worship takes place in Bible classes.
9. THE ISSUE IS: Does Bible classes constitute the assembly? Does I Tim. 2:12 forbid a woman to teach a class of children or women?

(chart I)

man, or sent a woman out to teach anyone for that matter. Now you give me that passage tonight that proves that. If we don't have a passage then we could not make the statement that the church could do it, and still be speaking as the oracles of God. He mentioned that the prophets, according to I Cor. 14, are to speak one by one in the assembly. He said that all these things must be done together, that is all these acts of worship together, for it to constitute the church assembled. I have asked him and I would like for him to discuss that tonight, and answer the question: can the church be assembled, and it be a church assembly and not practice all of those acts of worship? If they practice the act of worship to teach, then havn't they worshipped God acceptably? When that would actually be at some other time other than the Lord's day, would all of those have to be practiced, all of those acts of worship? (Sutton asked: "bro. Holcomb do you want bro. Hutto to put

all of those passages on the chart?) Well, that's up to you, that's what he asked me for, hold my time. He asked me for that and if you want him to put them on; fine, that's up to you, but they asked me for that and I gave you that to put in. (Sutton said, O. K. thank you). Again notice that bro. Wiser stated that we are talking about church assemblies not class assemblies. I maintain that when the church has provided a meeting place with the churches money, the Lord's money, from the contribution and the church has selected a teacher or teachers and they set the time and they make the arrangement and the church comes together it's doing it's work of teaching assembled. That is different from the teaching done in Acts 18:26, a private conversation; and is different from the church sending some one over to talk to somebody else. We're talking about the church assembly, or an assembly of the church of the Lord Jesus Christ. I maintain that there is no such thing as class assembly that is not a church assembly when the church has arranged that assembly. I believe that is double talk, and clear in left field, to say it's not a church assembly. Again notice he said that women are to be subjected, are in subjection to men not to little children. Now while it is true that the Bible does not state that women are not to be subjected to or under the subjection of little children, it is also true that there's not a passage in the Bible that teaches that a woman can be put in a position of authority over any children other than her own. I said in the outset I don't believe that bro. Wiser believes that you have to have scriptural authority, now he said he did. When he's debating with others he insists he does. When he is debating the institutional people, or with denominational people, or with others he insists Bible authority. Please give me authority for the sponsoring church. Give me Bible authority for this that and the other. Now give me Bible authority for a woman being put in a position of authority over any children other than her own. That's what I want. Where has the church got that right? Give me book chapter and verse and we will be getting some where in this discussion.

Alright let us move on and notice what he said. The church is dismissed first and then they go in to their Bible classes. I'd like to ask him, how do you dismiss the assembly, and if the assembly is dismissed, does the adult people leave the auditorium and go anywhere? What does a dismissal suggest? When people are dismissed they go out. I believe you'll find that's the definition of a dismissal. Now what it is actually is just in word only. When you say now we're going to dismiss you but don't you go any place. You stay right here it is still the church and we're going to teach you. But in word of mouth and from the teeth out, I'm going to dismiss you, but don't you go any place now we're going to have Bible study, the church is going to be teaching as God has commanded. Don't you go any place, but you're dismissed. I maintain that is absurd. That's exactly what it is.

Let us notice again. Jesus said from the beginning it was not so. Now here's the reason that he made this statement. He asked me, could Huldah teach a class of five men? We called his attention to, the Bible saying that she taught five men, and I showed according to the definition of class that it was a class of men, but he said now how could she be under the rule of Gen. 3:16 that the man would have authority over her and yet her teach a class of five men. How could she do that, bro. Holcomb? I said there are exceptions to the rule in the Old Testament. We find in Gen. 2:24 that God intended and the rule was one man and one woman, that was the rule. Yet the Bible tells us in Dt. 24:1 that Moses allowed, under the law of Moses, a writing of divorce and put your wife away and she could go be married to another man. Now Moses allowed this in the law of Moses. Did God reprimand Moses for that? No. Anything said about it, that God did not allow that? No. Well that's an exception to the rule wasn't it? Yes. Then he said now Jesus said from the beginning it wasn't so. I know it wasn't. I know what the rule was. That was my point, not yours. Then Jesus turned right around and made another exception under the New Testament law in Mt. 19 and gave one cause for a man putting away his companion and being married to another without being guilty of the sin of adultery: the cause of fornication. Jesus made an exception to the rule. That point is mine, not your's. I'm saying there's exception to the rule, if God wanted to make the exception, and allow it then he could, and he did. But when it came to the perfect

law of liberty, now mark this down, when we come to the New Testament the perfect law of liberty the way the Holy Spirit revealed it, that's the way it is. That's the way it shall be and that was for the women to keep silent in the church. not to be teachers, learn in silence with all subjection and that's the way it shall be. That's God's perfect law of liberty. That can never be changed. That's the way it shall be at judgment.

Now his chart on Deborah. (See chart 10, Page 37). He said Deborah did not rule, God ruled. Well I know that, and God ruled when Moses was the leader of the children of Israel, but He used Moses to rule the people and He used Deborah to judge Israel. Israel went to her to be judged of her. She was in a position of authority over Israel when she was judging Israel. Yes God judged them, but He used her to do it. Moses led the people, but God led the people through Moses and that's the truth about it.

Let us notice again, he said, the Bible specified the assembly where communion is and etc. Now I want to know where does the Bible teach that the church can only teach, that the church is doing the teaching, that is, assembled teaching, only in an assembly where all acts of worship are practiced? Where does the Bible say that? That that's the only way the church can do it's teaching in an assembly, as an assembled group, is when all of the acts of worship are practiced? In the Bible class, would you allow tongue speakers to teach the class with no interpreter? If you wouldn't that means I Cor. 14 applies in a Bible class.

But again he said that Holcomb's position is that the Scriptures cannot furnish, is not profitable to women, if they read it. Of course I never did say that. But he said that Holcomb says that the Scriptures are not profitable to women if they read it. Now bro. Wiser, you want to change that? Now, I'll let you change that if you want to. You made a boo boo. I didn't say that. You want to make your confession now, bro. Wiser? This audience knows I didn't say that. They know that's just you trying to cloud the issue because you can't handle this truth, and nobody else can, and that's the reason I wanted to come here and let the people have opportunity to hear the other side of this so maybe some honest heart might think and we just might do somebody some good. That's why I said I want to take it everywhere that they will let me take it. I asked bro. See to see the elders and see if I could come to Eastland. I hope I can, and anywhere else that anybody would allow this to be taught. Maybe somebody will learn the truth. If one did, it would be well worth all of the effort, if one can learn what's right. Sure a woman can read the Scriptures and learn what God commands her to do to be saved. You know that. How foolish it would be on my part to make such a statement. Here is what I said. I said Paul committed these things to Timothy. At the time he did that, the gospel being written. They didn't have it in this volume like we do now. He committed these things to Timothy, and told him to commit these to other faithful men, so they could go on out and teach others. They could go preach the gospel and tell people what to do to be saved and how to live. Then when that Scripture was written down people could have opportunity to read it and study it for themselves. He said, do you believe that Jesus was a God? Now what he said this for was he tried to discredit, when I read that the translation of Tit. 2 where it said, the aged women may teach, that they may teach the young women. He said Thayer said that was "exhort earnestly". I said it's strange that none of the translaters translated it that way, to "exhort earnestly"? I said here's the Diaglott Version that says, "that they may influence the young women", and the context showed by their behaviour, their deportment. That they may influence the young women. To try to discredit the one I read from he said, "why you're going to get the Jesus Only position". He said why you know over here in John chapter 1 it said in the Diaglott Version that Jesus is a God. Bro. Wiser, don't you know He is. Did you know the word God means diety, divine and Jesus is a God. You want to straighten that out, bro. Wiser? You want to correct that? I'd be ashamed to discredit a version like this that says he's a God. Maybe he wants to make the good confession over that tonight. Now he's been hollering at me like that. I'm going to give him just a little bit of his own medicine. Let him make a little confession. The audience knows

you need to. He asked, "if the church buys tracts and a woman hands them out, can she go to Heaven"? Well isn't that wonderful? We're discussing Bible classes when the church comes together, and there's no comparison at all of a woman handing a tract out somewhere; but he's comparing that to the church appointing a woman teacher of a Bible class and trying to say Holcomb's inconsistent, if he says a woman can hand out a tract, but she can't teach a public Bible class, put in a position of authority over a group, that the church has arranged. There's no comparison and you people know it. But that's the best they can do. I've seen it tried and they can't do any better.

Now let me notice with you some other things. That brings me up to date about what he has talked about so far, but I want to back up on two charts and then continue my affirmation. I said that if I can prove that the church has come together, that I Cor. 14 applies. Let me pause here and make a statement. Get this bro. Wiser. If bro. Wiser could prove the church had not come together, and that I Cor. 14 did not apply in a Bible class, he's still got I Tim. 2:12 to deal with; that says she's not to teach, not to be a teacher, and he agrees with me on the conclusion there. That there are two things mentioned there. Teach and usurp authority over man, and the passage does not say she cannot teach a man. He agrees with me on that. It's not saying she cannot teach over man nor cannot teach a man, but she's not to be a teacher, nor is she to usurp authority over man. So he has that to deal with even if he could prove that the church had not come together when they are having Bible classes, but I want to show you that it has.

Now look at this. (See chart 11, page 15). The children all leave their home and come out to a public school, the bell rings and they go into their classes. What has happened? We call it taking up books, when we went to school. The school has assembled and is at work teaching. The pupils are in their assigned classes but the school is assembled teaching. They have come together. This is some kind of a coming together, and they are teaching. Now if they call them all into one auditorium for a particular reason, that's another arrangement of that school, but this was one of the arrangements of the school. The same thing is true over here (refers to chart) that when we have our Bible classes, if we are all in the one auditorium that is one arrangement. But if the church chooses to have Bible classes, that's just another arrangement of the congregation there to do it's work of teaching and you know that the church has assembled, they've come together while doing that teaching. Now you can see that.

I've also shown in the language of Jesus Christ that the church has come together unto one place. (See chart 12, Page 16). Notice in Mt. 23:37 Jesus said, "O Jerusalem, Jerusalem thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings (plural) and ye would not. He used a temporal thing to teach a spiritual lesson, of gathering Jerusalem together spiritually. But he used, as he did so often, a temporal thing to teach that lesson, and that was chickens under the mother's wings plural, and they were together. In the language of Jesus they had come to that old mother hen. Now over here we have the class arrangement. We have left our homes and come out here. That constitutes a coming together of the church.

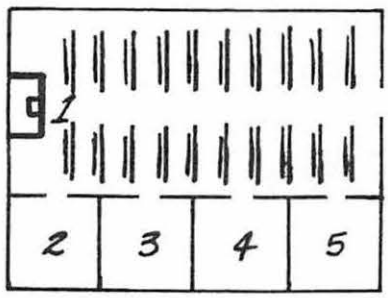
Now I want to proceed with this lesson. Here is another thing that shows that the church has come together when we are having Bible classes. (See chart 13, Page 47). Number 1. Notice in John 6:12, 13 and also read Mk. 14:20 Mark's record of this too and it says when they were filled, that was when Jesus fed 5000 with five loaves and two fish, and when they were filled he said unto his disciples, "gather up the fragments that remain that none be lost". Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remain. These fragments were gathered together though in twelve baskets, in the language spoken here in John 6:12, 13. Therefore when we leave our homes and come here and are in this arrangement in Bible study classes, we are together at this location. The church is at work doing what God commanded, to teach, and doing it in a manner that there's no conflicting of voices, thus they are not violating I

Cor. 14, because Paul concludes as that chapter closes, "Let all things be done decently and in order". Those are in order if they are separate where there is not conflicting of voices. That's why it would be wrong to have Bible classes in one auditorium where there would be conflicting of voices. But not wrong in this other arrangement that we spoke of.

JOHN 6:12-13 MT. 14:20 LK. 9:17

V.12 WHEN THEY WERE FILLED, HE SAID UNTO HIS DISCIPLES, (GATHER) UP THE FRAGMENTS THAT REMAIN, THAT NOTHING BE LOST.

V.13 THEREFORE THEY (GATHERED THEM TOGETHER,) AND FILLED (TWELVE) (BASKETS) WITH THE FRAGMENTS OF THE FIVE BARLEY LOAVES, WHICH REMAINED.....



LUKE 15:13

#13

Now in I Cor. 14:34, 35; I Tim. 2:11, 12 does this apply to the church today? (See chart 14, Page 48). Does this apply only when the whole church has come together in one room? What about evangelistic meetings where there is no church, just one Christian. I want to ask if one Christian woman goes in there and, suppose she calls all of the women to come out to a public school building there, can she preach the gospel to those women? Now don't tell me that the church has come together, because there is no church there. Suppose again that she went house to house, during the day, and taught the men in a parallel to Acts 18:26, and she established a congregation there. I believe she can teach a man in a private conversation. I don't believe she can set herself up as a teacher and go into that community and say "I'm going to preach the gospel and establish the church". No, but in a manner parallel to Acts 18:26 she could. But I'm asking where there is no church, does that turn that woman loose to go in there and preach and establish one. I'm saying that to say this: this argument that the whole church not being together doesn't stand, because he believes she is silenced other places other than when the whole church is come together. Again radio teaching: he won't allow her to teach on radio, though

the church has not come together. That's not an assembly on the radio station. So his hollering about the whole church is not together and that's why she can do that teaching. Well, he won't let her teach on radio, although there's no church come together. What does he use to stop this? When he tells us what he uses to stop this, I'll show you in his own words, he doesn't believe in using the passage to stop this, that he's going to use when he gets back up here. Let us go on. What about a mixed adult Bible class? I learned in the other discussion that if the children had classes when they come together the women could teach in that Bible class with mixed audience, in the sense, she could read comment explain Scriptures and what have you, in adult Bible class, with both men and women present, if the children were having classes at that time. But if the children were not out of that auditorium at that time she couldn't say a word in there because that would be the church together. But if they took some children out over here to teach them, in that same group she could go right ahead and read and comment and explain passages with men sitting there.That's what he said in the discussion at Cannonsburg. We'll have some questions along that line for him during the last three nights of this debate. Alright what about a Bible class of men? Well women can't teach if the whole church has come together in one place. Well a Bible class of men. Has the church come together in one place? O no but he doesn't believe the church has to be together in one place to forbid a woman teaching. He forbids her teaching when the whole church is not together. That argument is just a smokescreen, that's what it

— I COR. 14:34-35 I TIM. 2:11-12 —

1. DOES THIS APPLY TO US TODAY?
2. DOES THIS APPLY (ONLY) WHEN THE (WHOLE) CHURCH HAS COME TOGETHER IN (ONE ROOM)?

   WHAT ABOUT:

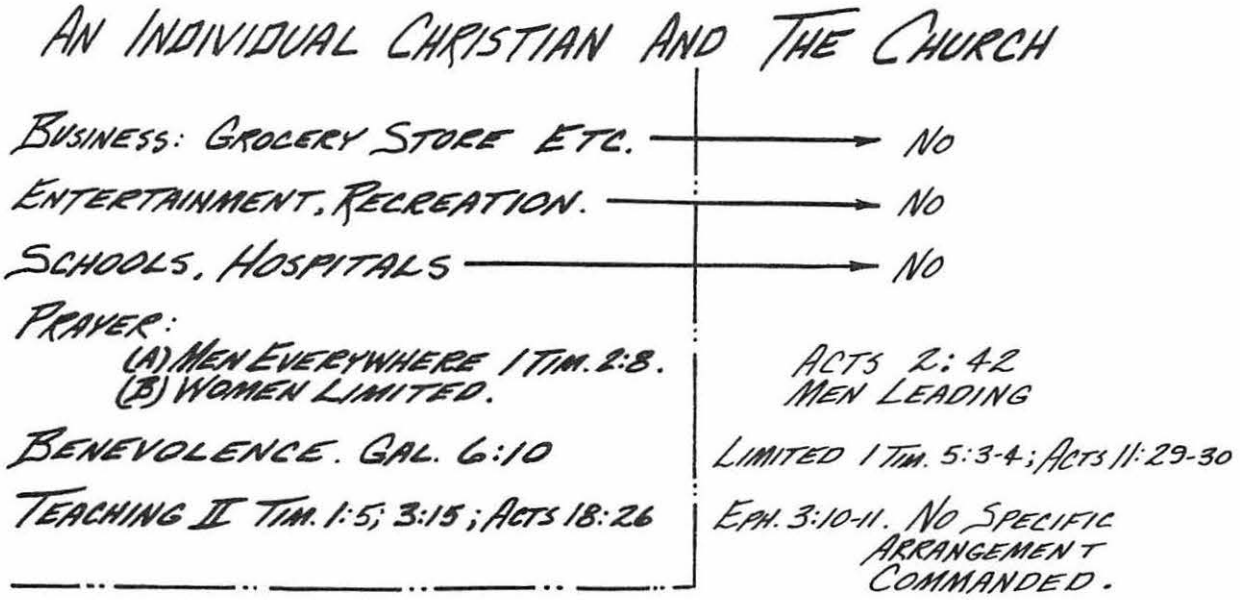
   1. EVANGELISTIC MEETINGS WHERE THERE IS NO CHURCH? ONE CHRISTIAN
   2. RADIO TEACHING?
   3. A MIXED ADULT BIBLE CLASS?
   4. A BIBLE CLASS OF MEN?
3. DOES THIS APPLY TO ALL WOMEN?
4. DOES THIS FORBID WOMEN TO SING?

   IN THE ASSEMBLIES WHERE ALL FORBID A WOMAN TO TEACH OR TO ASK AND ANSWER QUESTIONS, WOMEN ARE ENCOURAGED TO SING.

   THE FACT THAT WOMEN ARE (NOT PERMITTED TO TEACH A CLASS OF MEN) IN BIBLE CLASS ASSEMBLIES IS AN ADMISSION THAT IT IS A CHURCH ASSEMBLY. THEREFORE I COR. 14:34-35 APPLIES.

#14

is. Does this apply to all women? Does this forbid women to sing? No. In the assembly where all forbid a woman to teach or even to ask and answer questions, women are urged and encouraged to sing. His using that singing argument on Holcomb is another smoke screen. He doesn't believe the restriction of either one of these passages restricts her in singing. I'm talking about when the whole church is together, yet he says she teaches by singing. According to Holcomb she can't sing. According to Wiser she can't sing in this assembly here, but he let's her. He doesn't believe this applies: another smoke screen, that's what that is. The fact that women are not permitted to teach a class of men in Bible class assemblies is an admission that it is a church assembly, therefore these passages apply I Cor. 14:34, 35.



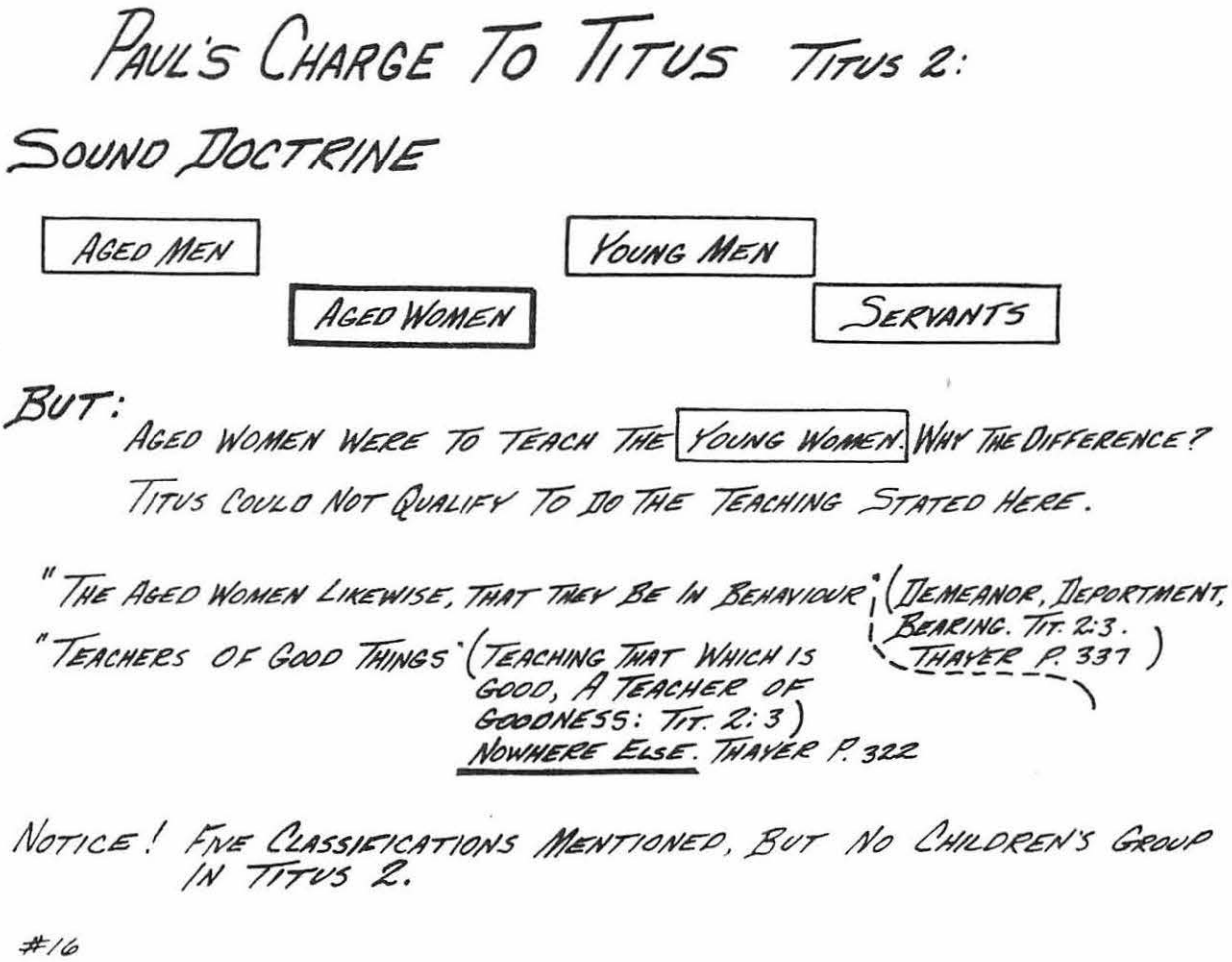
I COR. 14:34. LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES: (ASSEMBLIES)

WOMEN MUST NOT TEACH IN ANY ASSEMBLY THE CHURCH MAY ARRANGE.

#15

Let us notice again. (See chart 15, Page 49). An individual Christian and the church. Now look at this, a Christian can go into business, grocery store and what have you, but no the church can't do that. Again the Christian can have entertainment for themselves and recreation, but the church is not in the entertaining or recreation business. Individuals can build and maintain schools, hospitals and what have you; but no, the church can't do that. Now look at this. Men can pray every where in I Tim. 2:8. Bro. Wiser will say,"that's individual, that's not the church". Every where includes in the church, as well as out, and men can do that everywhere in the assembly; or as an individual, out of the assembly either one. Men can do that, but women are limited as to where they can do that. Now over here,

Acts 2:42 "they continued stedfastly in the apostles doctrine in fellowship breaking of bread and in prayers", but in the church men leading. Notice, women can pray in a limited sense, but they can't pray everywhere like a man can. He can pray individually or in the assembly, but women are limited. In benevolence, Gal. 6:10 notice that individually, Christians, can do good to all men. The church is limited in that of widows indeed and the poor saints. Again in teaching, I want you to notice that there's an individual Christian responsibility. I believe these passages teach that women are to teach their children 2 Tim. 1:5 and 2 Tim. 3:15 and in Acts 18:26 in a private conversation. But in Eph. 3:10, 11 the church is to teach and is to make God's manifold wisdom known. There's no specific arrangement commanded. But I want you to notice that there is a specific statement concerning the teacher. In I Cor. 14 "let your women keep silence in the churches", in the assemblies, hence women must not teach in any assembly the church may arrange. That's Scriptural and that will stand wnen the world is on fire.



Now here is something I want you to notice. (See chart 16, Page 50). Paul's charge to Titus. He said teach sound doctrine. He said Titus teach the aged men, teach the aged women, teach the young men, teach the servants. He said, teach the aged women to teach the young women. So the aged women were to teach the young women. Now why the difference? Don't you know that everything the aged women were told there to teach the young women, that Titus could have taught every bit of that when he taught sound doctrine from the pulpit? The only thing that added any force

to that was to see that lived out in the life of that older Sister in the church. These men use Tit. 2 for women to teach their Bible classes. I wonder if they have older women teaching all of those classes, or do they have some rather young women teaching. If there are some rather young women teaching, in these class rooms here, remember your preacher is using a text that says aged women. He might be calling you an aged lady.That's his proof text, that he uses don't you see: the aged women. Titus could not qualify to do this teaching stated here. "The aged women likewise that they be in behaviour", deportment, and demeanor bearing (Th. P. 337). And of course Tit. 2:3 therefore Titus could not qualify to teach the aged women. There are five classifications mentioned, but there is no children's group in these classifications. Now listen to bro. Wiser.

Wiser's First Speech Tue. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy to come here tonight before you in denial of the proposition that bro. Holcomb has made an effort to affirm. We appreciate so much your presence and will not take time for any more preliminaries, but get immediately into our discussion. I want to call for chart 59, and then get to some questions that I want to ask him. Then I want us to get to his charts as time permits. (See chart 59, Page 52). I want us to notice this chart. Bro. Holcomb had a question last night. He referred to it tonight in his first speech. I want us to deal with this question. He said last night, "give me the passage of a woman being put in a position of authority over any children other than her own, and over anybody other than her household or her handmaid". Bro. Holcomb Says: "we must have authority". Well I agree with that, even though he indicates that he doesn't think I agree with that. I agree we must have authority for all that we do. Bro. Holcomb infers by asking that question that we have no authority for women to be put in a position of authority over children other than her own, or women other than her own handmaid. He admits however, or did admit in his debate with bro. Ogden, one year ago, that it is right for her to be appointed by the school board as a teacher in public school. So in that discussion he admitted that she could be a teacher, appointed by the school board, and thus she would be in charge of the children. So there she would be in authority over children other than her own. Therefore she may be in authority over children other than her own, while teaching math and history; but not if she teaches the Bible. Bro. Holcomb, will she go to heaven teaching a class of children, Bible; or will she go to hell if she teaches a class of children, Bible? Will she go to heaven if she does it? Will she go to hell if she does it? He says she can teach math and she can teach history, thus she could be in authority over other children to teach math and history; but she can't be in authority over other children to teach Bible. That's really something isn't it? One of two things is true, Bro. Holcomb: either you know we have authority for women to be placed in authority over children, but you wanted us to think that we didn't; or else you think there is no authority, and yet you are going to do it anyway. Which one was it? Do you believe there is authority in the Bible for women to be placed in a position of authority over children other than their own? Do you believe there is, or do you believe there is not? If you believe there is not, how come they can be appointed by the public school board to teach in the public school? Here is the truth of the matter: Women have only been subjected to men (I Cor. 14:34, 35; I Tim. 2:11, 12). They have not been subjected to women and children. Bro. Holcomb does not know of a passage where they have. If he can produce the passage where they have, then he has got a point. I can produce passages where they have been subjected to men, but not to women and children. Bro. Hutto, I want chart number 60. Then we will get to the questions.

(See chart 60, page 53). Last evening, and in the discussion tonight in his first speech, he mentioned these exceptions to the rule in as far as marriage is concerned. There was a rule in Gen. 2:24: one man, one woman, monogamy. Bro. Holcomb said that's the case. God said that's the case. In Gen. 2:24, Bro. Holcomb

says that rule was violated when people divorced their wives, or when they had concubines: like in the case of Abraham, and in the case of David, Jacob and others. Bro. Holcomb says that's the case. Jesus Christ says that's the case, in Mt. 19:8. He said, "from the beginning it hath not been so". So Jesus said the rule was violated. Bro. Holcomb said there were exceptions to that rule, and Jesus Christ said there was an exception to that rule, in Mt. 19:8. "Moses suffered you because of the hardness of your hearts". There is also a rule for a woman's being subject to man, Gen. 3:16. The rule says that woman is to be subject to man. Holcomb says it. God said it. But bro. Holcomb said that Deborah and Huldah and others violated that rule of subjection. Bro. Holcomb, you tell us where God said they did. You can show where that Jesus Christ said that this rule of marriage was violated. Now you show me, in the Scripture, where God said that the rule of woman's subjection to man was violated by Huldah and Deborah. He said that there was an exception to that rule, that God made an exception in the case of Huldah and Deborah; because Huldah taught a class of men, he said. I don't believe she did. You said she did.

HOLCOMB'S QUESTION

"Give me the passage of a woman being put in a position of authority over any children other than her own and over anybody other than her household or her handmaid"!

Holcomb says: "We must have authority".

Holcomb infers: We have no authority for women to be in a position of authority over children other than her own, or women other than her handmaid.

Holcomb admits: It is right for her to be appointed by the school board as a teacher in public school.

THEREFORE: She may be in authority over children other than her own, while teaching Math and History, but not if she teaches Bible. Will she go to heaven, Bro. Holcomb, for teaching a class of children Bible? Will she go to hell, Bro. Holcomb, for teaching a class of children Bible? Which shall it be???

ONE OF TWO THINGS IS TRUE:

1. He knows we have authority, but wanted you to think we didn't.
2. He thinks there is no authority, but he will do it anyway, in the public school.

THE TRUTH IS:

Women have only been subjected to men (I Cor. 14:34, 35; I Tim. 2:11, 12), they have not been subjected to women and children.

(Chart 59)

I want you to produce the passage of Scripture where God said she was an exception, and where the prophetesses in the New Testament were exceptions to that rule, since they would necessarily have done the same thing. I want chart 53, and we will get to the questions.

EXCEPTIONS TO THE RULE

MARRIAGE

	Holcomb	God	
Rule: One man, One woman	X	Gen. 2:24	
Violation: Divorce, Concubines	X	Mt. 19:8	From Beg. not so.
Exceptions:	X	Mt. 19:8	Suffered you

A WOMAN SUBJECT TO MAN

	Holcomb	God	
Rule: Gen. 3:16	X	X	
Violated the rule	X	?	
Exception	X	?	(Chart 60)

1. Please give the Scripture that authorizes another way of eliminating confusion in speaking when the whole church is come together, than one man speaking at a time. If you cannot, why do you condemn sectarians for adding another kind of music when you add another way of eliminating confusion?

(See chart 53, Page 54). He tells us that in the assembly of I Cor. 14 God said for the prophets to speak one at a time, to avoid confusion. Yet he says when we put them in the separate class rooms, we can have those teachers speaking all at the same time and avoid confusion. So he has another way to avoid confusion, other than the one that God specified. God specified sing, so far as the music in the church is concerned. Christian church people substitute another kind of music: play. Bro. Holcomb where is the Scripture that will authorize you to substitute another way to avoid confusion, in the church; but does not allow the Christian church to substitute another kind of music, in the church? You didn't answer it at Cannonsburg, and you won't answer it tonight. Chart 58 and chart 47, bro. Hutto.

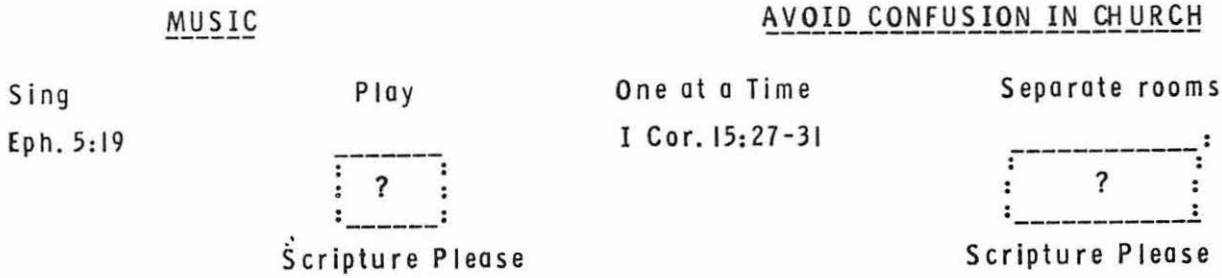
2. Please give a passage that specifies males only are to be appointed and used by the church to do the teaching of the church.

(See chart 58, Page 21). Here we have on the chart, where is the passage? The passage that specifies males only are to be appointed and used by the church to do the teaching of the church??? Where is the passage?? We asked last evening for this passage, along with the other passages that he attempted to give on the other chart. Tonight he comes up with some passages for the other chart. Now, bro. Holcomb, come up with a passage for this chart. The reason I asked him for that passage is he contends that the Bible <u>specifies</u> men to be the agents that the church uses for teaching, and that the church cannot use a woman to act in it's behalf to teach: couldn't even ask Priscilla to teach Apollos. She can do it on her own, but the church couldn't ask her to do it. So where is that passage? Give it to us in your next speech.

(See chart 47, Page 21). Now let's notice this chart. I asked him for the passage that teaches his proposition: that teaches or permits the churches of Christ to appoint men to teach Bible study classes. Here is his proposition: The Scriptures teach that when the church comes together for the purpose of having Bible

classes only men may teach the classes. Where is the passage? Give the Scripture to prove that men may be appointed teachers of, and ask and answer questions in, any class the church may arrange. Not one single passage that he has listed says a thing about the church appointing men as teachers in a class. None of them say a thing about asking and answering questions in any class, let alone one that is arranged by the church. Now that's what bro. Wade is going to say when you meet him. I want you to notice, this passage has nothing whatsoever to do with church action: it's individual action. 2 Tim. 2:2 has nothing whatsoever to do with what the church can do: it's individual action, and the same thing is true with many of these other passages he's got, like Mk. 16:15, 16. Here is the truth of the matter, these passages of Scripture authorize men to teach. Some of them authorize men to teach as individuals, some of them authorize men to teach as an agent of the church. I Tim. 3:15, yes this passage, authorizes the church to use somebody to teach; not just men, but women too. This passage authorizes the church to teach alright. The passage does not specify men doing it. The passage does not specify women do it. The passage says the church does it. Since this passage authorizes the church to teach, then the church may arrange to teach: by using a radio program, or the church may arrange to teach by a Bible class. The church may appoint men to teach in that class, or it may appoint women to teach in classes where women can be subject to men in doing that teaching. So this same procedure that will authorize his proposition for a man to teach a class, will authorize my proposition for a woman to teach a class. I Tim. 3:15, the church is to teach. Women and men make up the church. Since the church is to teach, men and women make up the church, both men and women are obligated to teach, and the church may appoint either men or women to teach in Bible classes, with only one exception: that is women are to recognize their subjection to men, and thus they cannot teach in such a way as to discard the principle of subjection.

TO AVOID CONFUSION



(Chart 53)

3. Please list all the things needed in order for the church to be assembled.

4. Since you contend that 2 Tim. 2:2 could not possibly have any reference to women because it had to do with evangelist, please explain how it has reference to any one today because it also had to do with spiritually gifted evangelist?

Bro. Holcomb has contended in all of this debate that a woman cannot be included in 2 Tim. 2:2. If she could, she could be an evangelist. Yet he has got her in that verse, not under the word "men", but under the word "others". (See chart 21B, Page 26). Paul said, "the things which thou hast heard and learned of me the same commit thou to faithful men who shall be able to teach "others" also". Paul would say, I commit it to you Timothy. Bro. Hutto is Timothy. (Wiser hands a New Testament to Hutto). Timothy commits it to faithful men, and there is a faithful man. (Hutto handed the Testament to bro. Sutton). The faithful men commits it to others. (Sutton handed the Testament to bro. Ward). The "others" can commit it

to women. (Ward handed the Testament to a woman). Now, that's bro. Holcomb's argument. I can't commit it to women, bro. Hutto can't commit it to women, bro. Sutton can't do it, but bro. Ward can, because he's the "others". That's a silly argument, but that's the argument he made. Look at this chart. Paul taught Timothy orally. Timothy heard. He committed it and etc., as we have suggested. Notice here that men and women are included in the word anthropos. (I need the chart right next to this one). The word "others" down here, means the same thing. He said anthropos means males only and the "others" could commit it to women. But contextually heteros, the word for others, is understood generically of other human beings without regard to sex as anthropos is. So we get the women in anthropos just as much as we get the women in heteros, the word "others". Did you find it? (Hutto said, is that it?) No. We'll get to it later. That's alright, if you find it in a moment we will use it.

5. When Paul said, "let your women keep silent in the churches", did he have reference to:
   A. A Bible class assembly?
   B. The entire church assembled?
   C. Any and every group of two or more Christians?
   D. Any and every group that the church may arrange? Please explain!

Alright, this is the one. (See chart 21A, Page 25). You argue that if a woman is included in 2 Tim. 2:2, she could do everything that Timothy could do. So she could be an evangelist, he says. Therefore, those who are included in 2 Tim. 2:2 could do everything that Timothy could do. Timothy was told to stir up the gift of God which was in you by the putting on of Paul's hands. Since there are no people today who could do this that Timothy could do, that is to stir up the gift of God that's in him, it follows that 2 Tim. 2:2 does not even apply to evangelist today. According to bro. Holcomb's logic, it would apply to no one today.

I want chart number 3, of bro. Holcomb's charts. He got this Emphatic Diaglott version. He brought that up again tonight. I believe bro. Holcomb you better leave it alone. If you will check it, the word's "a god". The word god there is not captalized, but in the same passage the word for God is captalized. "In the beginning was the word, the word was with God, the word was a god (little letter)the same was in the beginning with God (big letter). They captalized one word God and then they said "a god" (little letter) not captalized. That's the "Jehovah's Witness" version. Do you know why they use it? Because they believe the Father created Jesus, that he's not eternal, deity, like the Father. Better leave the Emphatic Diaglott Version alone, bro. Holcomb. There are some other passages in there you won't want either, like Mt. 10:28, and a passage in Mt. 27. Better forget about the Emphatic Diaglott Version, it will do you no good. I want us to take care of his charts one by one, getting to where we got to last evening, and proceeding. (See chart 3, Page 8). The Teaching And Learning Process. Last evening he said here is the learning process in I Tim. 2:11, a woman learns in silence. (I want chart 19, bro. Hutto). Here he said,in I Tim. 2:12, the teaching process: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". He says, "this means she is not to be a teacher". Well, it depends on what sense she's going to be a teacher. She is a teacher in the assembly, when she sings: she "teaches and admonishes one another". She is a teacher when she takes Apollos aside and expounds to him the way of God more perfectly. She is a teacher when she teaches anybody: when she teaches a woman; when she teaches children; when she teaches a man. Paul is not saying, I do not allow her to be a teacher. He is saying I do not allow her to be a teacher in such a way that she disregards the principle of subjection to man. Why is it that he does not allow her to be a teacher in the sense that she disregards subjection? Because "Adam was first formed, and then Eve". So she is to be subject to man, "Adam was first formed, and then Eve". She was deceived, so since she was deceived, rather than Adam, she is not to be a teacher, in the sense that she disregards her subjection to man. He has got 2 Tim.

2:2, that this is men only, and we have already answered that last evening, showing that it is not males only in 2 Tim. 2.

Now, here is the way I Tim. 2:11, 12 would read if he is right! (See chart 19, Page 56). If bro. Holcomb is right, it would read this way: let the woman learn in silence with subjection to all. But I suffer not a woman to teach, nor to usurp authority over any, but to be in silence. If it read this way, Priscilla could still teach Apollos, being subject to him, Acts 18:26. Lois and Eunuce could teach Timothy, but they couldn't rule him as I Tim. 5:14 teaches. They can rule the house, "guide the house", and so they couldn't rule him: so it would eliminate their ruling him, but they could still teach him; because the way bro. Holcomb explains it puts her in subjection to every one. Women could not be appointed teacher over a class of women, because she would be subject to the women, and she's in charge of the class. The way bro. Holcomb would have it, the passage would read subjection to all, but that's not the way it reads, is it? How does it read? "let

THE WAY I TIM. 2:11, 12 WOULD READ IF BRO. HOLCOMB IS RIGHT!

"Let the woman learn in silence with subjection to all. But I suffer not a woman to teach, nor to usurp authority over any, but to be in silence".

IF IT READ THIS WAY:

1. Priscilla could still teach Apollos as in Acts 18:26.
2. Lois and Eunuce could teach Timothy, but could not rule him, thus I Tim. 5:14 would have to be changed.
3. Women could not be appointed teacher over a class of children.
4. Women could teach women, but could not be appointed teacher over a class of women.

THE WAY I TIM. 2:11, 12 READS:

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence."

THEREFORE:

1. Priscilla could teach Apollos (Acts 18:26), but could not be appointed teacher over a class of men.
2. Lois and Eunuce could not only teach Timothy, but could rule him (I Tim. 5:14), and can be appointed teachers over classes of children.
3. Women can be appointed teachers over classes of women.

(Chart 19)

the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence." So Priscilla could teach Apollos (Acts 18:26), but she could not be appointed a teacher over a class of men, because she would be in authority over men. Lois and Eunice could not only teach Timothy, but they could rule him (I Tim. 5:14). Women can be appointed teachers over classes of children, because they have not been subjected to children. Women can be appointed teachers over classes of women, because they have not been subjected to women.

Now we will take chart 4, Congregational And Individual Activities. (See

chart 4, Page 9). Bro. Holcomb said last evening and I quote, "my opponent said that some of these passages I have on this side over here are individual and not congregational". And that's right. Some of these are individual and not congregational. This one for example and this one here, etc. (Wiser pointing to the chart) He said, "I want him to notice that the passages that I have here show that these men can do this individually, or in the assembly: they can do this anywhere, and that women are limited and can't. The passage will apply whether in the assembly or out of the assembly, men can do this teaching". Well, men can do this teaching. Men can do this, and men can do this, and men can do this, and men can do this, and women are excluded from singing, and praying, and giving and the Lord's Supper and teaching. No even he doesn't believe they are. They are excluded from taking the lead, exercising dominion over men, that's where they are excluded. These are expedients here, but over here violations. Piano would be and organ and women leaders would be, but not women singers. Women can sing, but women couldn't lead the singing, because they would be in authority over men. Here as far as praying is concerned, men praying audibly, women leaders. Well, they can pray, but they can't lead the prayer, for the same reason: authority over men. Pledge card, tithing, women collectors. Well, they can give, but they can't exercise authority by taking the lead. The taking up the collection, the Lord's Supper, meal, wrong purpose, women presiding. Well, they can commune, but they don't take the lead. They don't exercise authority over the men. Then down here he has the teaching, games, parties, entertainment, women teachers. Why did you shift gears? Why didn't you say women leaders in the teaching? Why didn't you say, "women doing what they are doing up here", exercising authority over men, and I would agree with your chart. They can't be leaders, in their teaching. They can't be leaders in their communing. They can't be leaders in the praying. They can't be leaders in the singing, but they can sing, and they can teach, as long as they are subject to men. They can do all of those things.

Now here is The Letters From Paul. (See chart number 5, Page 10). "Let the women learn in silence with all subjection" We have already talked about that verse and explained it. Here he says it's men only, and we have already showed last evening that is not the case from anthropos. He says that the women teach by behaviour only, and last evening we proved that that's not the case. They are to be in behaviour in order that they might teach the young women, "exhort them earnestly", as we noticed last evening, sophronizo. Here we have Letters From Paul Continued to Corinth. "Let your women keep silence in the church, 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 anything let them ask their husbands at home". In the assembly, where the whole church is together, doing together the same things; and that's not the class arrangement, where they are not together doing together the same things. They are seperate, and they are doing different things: one group may be praying while the other group is teaching, and another group is singing. You don't have the assembly there. In the assembly of I Cor. 14 they are all together, doing the same things together, one man speaking at a time. That's not what you have in your classes, bro. Holcomb. A woman is to be silent here. He says, "does this apply today"? Yes it does. Notice he said, "the things that I write unto you are the commandments of God". Yes, that's right. It applies. He said the apostles were all men. Let's have chart 46, bro. Hutto. He said, the evangelists were all men, and only men can qualify for elders. Well, that's right. Why is it? Bro. Holcomb, here is the reason. (See chart 46, Page 58). Apostles were to teach with all authority. They are the ambassadors of the Lord. They bind on earth what's bound in heaven, and they loose on earth what's loosed in heaven. These Scriptures teach that evangelists teach, reprove, rebuke with all authority Tit. 2:15. Elders rule, exercise oversight, convince the gain sayers. These passages say women could not qualify for these offices, because women are to recognize and honor the headship of men I Cor. 11:3, 7, 8, 9. Women are to be under authority I Tim. 2:11. Women cannot conduct themselves in such a way as to be in a position of"governing". However, she not only may teach, but must teach Tit. 2:3-5. She must teach I Tim.

3:15. But she cannot teach in such a way as to be in authority over men. For her to do so would violate the principle of the headship of man. That's why we don't have women apostles. They would be in authority over men. The same is true with evangelists, and elders. No a woman cannot go into a community and preach the gospel and set up a church as you dealt with in your first speech. Women are not to be in a position of authority over men. Yet you say Huldah taught a class of five men while being in subjection to men. That's strange isn't it?

WHY NO WOMEN WERE APPOINTED

NO WOMEN

APOSTLES	EVANGELISTS	ELDERS
Were to teach with all authority. Ambassadors of the Lord. Bind on earth. Bound in heaven. Lk. 9:1, 2 2 Cor. 10:8. 2 Cor. 5:18-20. 2 Cor. 5:18-20; Mt. 16:19	Teach, Reprove, Rebuke with all authority. Tit. 2:15.	Rule--Exercise oversight. Convince gain sayers. Heb. 13:17; I Pet. 5:1-3. Tit. 1:9.

WOMEN COULD NOT QUALIFY FOR THESE OFFICES:

1. Women are to recognize and honor the headship of men. I Cor. 11:3, 7, 8, 9.
2. Women are to be under authority. I Tim. 2:11. hupo-tage- Obedience, subjection, submission.
3. Women cannot conduct themselves in such a way as to be in a position of "Governing." (Thayer, P. 84).
4. However, she not only may teach, but must teach. Tit. 2:3-5; 2 Tim. 2:2; etc. She cannot teach, reprove, rebuke with all authority. For her to do so would violate the principle of the headship of man. I Tim. 2:11-12; I Cor. 14:34.

(Chart 46)

(See chart 7, Page 12). Things Necessary In Obeying The Command To Teach. I need chart 3 and 5, how much time bro. Sutton? (Sutton answered 3 and one half minutes). The church is commanded to teach Eph. 3:10; I Tim. 3:15. There must be a teacher, hearers, place, time, and an arrangement. That's right. No particular arrangement is commanded. Where there is no law there is no transgression. Therefore the church may arrange into classes or groups to obey God's command to teach; but when women do their teaching, they must recognize their subjection to men.

(See chart 3, Page 59). The Church Is Commanded To Teach. There must be a teacher, hearers, place, time, and arrangement. No particular arrangement is commanded. Where there is no law there is no transgression. Therefore the church may arrange into classes or groups to obey God's command to teach. Woman cannot teach

in the assembly and women can not teach so as to disregard the principle of headship to man. Yet a woman taught a man and here is a woman who taught a class of women with no men present (Exo. 15).

THINGS NECESSARY IN OBEYING THE COMMAND TO TEACH

1. The church is commanded to teach. I Tim. 3:14, 15.
2. There must be: (1) A teacher (2) Hearers (3) A place (4) Time (5) An arrangement.
3. No particular arrangement is commanded.
4. Where there is no law there is no transgression. I Jno. 3:4; Rom. 4:15.
5. Therefore the church may arrange into classes or groups to obey God's command to teach.
6. Women cannot teach in the assembly. I Cor. 14:31-35.
7. Women cannot teach so as to disregard the principle of headship. I Tim. 2:11, 12.
8. A woman taught a man. Acts 18:26.
9. A woman taught a class of women with no men present. Exo. 15:20, 21.

(Chart 3)

(See chart 5, page 60). Things Necessary In Obeying The Commandment To Teach. Women are commanded to teach Tit. 2:3-5; Mt. 28:19, 20; 2 Tim. 2:2; I Tim. 3:15. Here, as individuals, they teach; and in I Tim. 3:15 as a part of the church, they teach. There must be a teacher, hearers, place, time and an arrangement. No particular arrangement is commanded. "Where there is no law there is no transgression" Therefore the elders, or a woman may arrange classes, or groups to obey God's command to teach; for the same reason that a man might teach. The elders, or a woman may not arrange her teaching to take place in the assembly, because she is to be silent there. They may not arrange it to take place where she will exercise authority over men: she is to be subject to men; and yet a woman may be put in position of authority as teacher over other women, or children. She has not been restricted to them. Here is a mother in authority over her children. Here is a woman in authority over her maid. In Rom. 4:15, "where there is no law there is no transgression". Bro. Holcomb cannot produce the law that subjects her to women, so she doesn't transgress it when she is in authority over women. God has not commanded any particular teacher: therefore the church may choose the teachers, even women while regarding the restrictions or the principle of subjection. God has not commanded any particular hearers: therefore the church may teach any hearers who desire to be taught, even younger women and children. God has not commanded any particular place or time: therefore the church may choose the place or time, even in the home, or at the building on Wed. morning for a woman to teach a class of women. Thank you for listening.

Holcomb's Second Speech On Tue. Night

Bro. Wiser, bro. moderators, brethren and sisters in Christ. It certainly is a great privilege on my part again to be able to come back in the second affirmative speech of the evening. First I would like to notice the statement right here on my chart that bro. Wiser made, and call your attention to that. (See chart 4, Page 9). He asked why did I shift gears coming down here. He agrees with me that women leaders are wrong. He agreed with me that women collectors was wrong. He agreed with me that women presiding was wrong. When he got down here to teaching, he said why did he shift gears and say women teachers? He tells me that women are

in authority over those Bible classes. I didn't shift gears. She's the leader in that Bible class. She's in a position of authority. I didn't shift gear, because he said that she is placed in a position of authority. But let me go on further with my affirmative. We want to have another look at Tit. 2:3-5, but first before I get into that I want to deal with his questions. First give me that chart Hol-

THINGS NECESSARY IN OBEYING THE COMMAND TO TEACH

1. Women are commanded to teach. Tit. 2:3-5; Mt. 28:19-20; 2 Tim. 2:2.
2. There must be: (1) A teacher (2) Hearers (3) A place (4) Time (5) Arrangement.
3. No particular arrangement is commanded.
4. Where there is no law there is no transgression. I Jno. 3:4; Rom. 4:15.
5. Therefore the elders or a woman may arrange classes or groups to obey God's command to teach.
6. The elders or a woman may not arrange her teaching to take place in the assembly. I Cor. 14:34-35.
7. The elders or a woman may not arrange classes or groups where a woman would disregard subjection. I Tim. 2:11, 12.
8. A woman may be put in a position of authority as teacher over other women or children. I Tim. 5:14; Gen. 16:6; Rom. 4:15.
9. God has not commanded any particular teacher, therefore the church may choose the teachers, even women, while regarding restrictions of I Cor. 14:34, 35; I Tim. 2:12.
10. God has not commanded any particular hearers, therefore the church may teach any hearers who desire to be taught, even younger women and children.
11. God has not commanded any particular place, or time, therefore the church may choose the place, or time, even in the home, or at the building on Wed. morning at 10A. M.

(Chart 5)

comb's question that he had just a few moments ago. The question that I mentioned earlier that I had asked him. (See chart 59, Page 52). I'd like for you to take that back down and underscore passage for me right there please.That's what I asked for, and I want to show you there's not a one on it.(Holcomb pecks on the rostrum). See I want to show you that, and underscore passage. Now put it back up there and let the audience see what Holcomb asked for. See that right there? Alright now let's just look hard, just look real hard for that passage. Now just come right on down, I want you to look to see where he gave that passage, that I asked for. Let's read as we come down. Give me the passage of a woman being put in position of au-

thority over any children other than her own: over any body other than her household, or her hand maid, that's what I asked for. The passage for that authority. Now watch, Holcomb says we must have authority, and he said now that's right. Holcomb infers that we have no authority for women to be in a position of authority over children other than her own or women other than her hand maid. Now that's exactly right that's what I'm asking for Where the church has any right to put her in that position. I know if the church does it, if the church has that **right,** there's got to be a passage that gives the church that right. I asked for that passage. Now Holcomb infers we have no authority. Holcomb doesn't infer, I'm telling you you don't. You don't have one passage that says a woman can be put in a position of authority over any children other than her own, over any house-hold or handmaid other than her own handmaid: you can't find it in the Bible. Give me the passage. Now watch how he answers since Holcomb infers that. Holcomb admits it is right for her to be appointed by the school board as a teacher in public school. What does that have to do with the church appointing a woman teacher of a Bible class? That's a secular work, and is not in our proposition no way shape form or fashion. I ask for a passage to prove it. He said I don't have the passage, but I'll tell you I've got a school board..That's as good as he can do too. Yes it is. I've got a school board thank the Lord to justify my position. You don't have a passage, and we're here saying the Scriptures teach. That's what we're saying. I wanted that underscored and you keep that there before this audience. Put it up every time you are up here if you want to. We are not talking about a woman in a secular job. We're talking about the church having the passage that proves or gives authority for the church appointing her teacher of any group the church may arrange. He couldn't give it. He said, therefore since the school board can do it, there's no passage, but since the school board can do it, she may be in authority over children other than her own while teaching math and history, but not if she teaches the Bible. If she teaches in our Bible classes, when the church comes together, she's a teacher of the church of Christ, and she's not to be a teacher I Tim. 2:12, and the church has her in a position of authority. She's not to rebuke with any authority, but to be in all subjection I Tim. 2:11. That's the difference. That's as good as he or anybody else can do ladies and gentlemen. Thank God we have the truth. It's been tried, proven and tested and it will stand when this world is on fire.That's as good as they can do. Passage please: give it to me when you come back. You don't have it. Get up and confess you don't have it, and tell this audience the truth. You know you don't have it. You put her in a position of of authority over children in the church and you don't have a passage that proves she can be put there. You don't believe it is necessary to have Scriptural authority for your practice. I charge you that you don't. You can say you do but this audience sees you don't.Alright let's see on down here. One or two things are true: he knows we have authority (No I know you don't have) but wanted you to think we didn't. No they know you don't. Right there is what I asked for (Holcomb pointing to passage). They know you don't. He thinks there is no authority, but he will do it any way in the public school. That's a secular thing, and it's not this proposition, we are discussing. I want the Bible passage. Women have only been subjected to men I Cor. 14:34, 35. And when she gets up from this assembly and goes in there to teach a class she usurps authority over every qualified man there to teach that class. He has alreadysaid that a man doesn't have to be in a woman's presence for her to usurp authority over him. He's admitted that. He doesn't have to be in her class, and he knows there's not a passage that says a woman cannot teach a man. He knows that. I maintain that if that's a parallel to Acts 18:26 she can teach a man in it, if not why not.That's what I'm talking about.

Let us notice No. 60, Exceptions To The Rule. (See chart 60, Page 53). Now watch: The rule: one man, one woman. Holcomb says it and God said it. Violation: divorce and then he says Holcomb says that, and Mt. 19:8 says that. And he said exceptions, Holcomb says there were exceptions Mt. 19:8, and Jesus said Moses suffered you or allowed you to do that. He came on and implied that was the only exception that Moses allowed, but he didn't go on and tell in verse 9 that Jesus made

an exception also to that rule: "except it be for fornication". He allowed him to put away his wife and marry another. Jesus allowed an exception to that rule. Alright woman subject to man and here was the rule. Yes, and he says Holcomb says it and God says it. He says on violated the rule, Holcomb says it, but God didn't say that. God didn't say she violated. Well he's got Jesus saying up here that from the beginning it was not so. But I asked him to give me the passage where God in the Old Testament, corrected these men, reprimanded these men, when they had a plurality of wives. He didn't do that. He let them get away with that. He made an exception to the rule. Take Abraham, there's your passage, take Abraham and Jacob and David and Solomon. Every one of them had wives, they had concubines. Now let us notice here when he says there was one exception here that God did not say so. The Bible says that women are to be in subjection to man. He is to have the rule over them, God said that, yet at the same time God almighty gave women the power to prophesy. We've already shown he did, Huldah and Deborah. Notice that Huldah taught five men and we're going to get to that class definition in this discussion. She taught five men and I want to notice with you furthermore that shows, that the Scriptures teach, that God gave her a position of authority. Deborah judged Israel. That's God saying that. There was an exception to the rule, that God made. That's the Scriptures saying that, and yet just like God did not reprimand them up here, God made this exception himself or else they couldn't have been prophetesses. God gave them that power to prophesy or they couldn't have been prophetesses. God allowed these men to have several wives and concubines and still did not reprimand them for that, now that's what I'm talking about.

Now your next chart, being these questions. Number 1. Please give the Scripture that authorizes another way of eliminating confusion in speaking when the whole church is come together than one man speaking at a time. If you cannot, why do you condemn sectarians for adding another kind of music when you add another way of eliminating confusion? (See chart 53, Page 54). Right in the text is what you want. Do you mean I Cor. 14 here instead of 15? (Holcomb refers to mistake on chart). Alright, I want you to notice this, to avoid confusion, I Cor. 14:27-31 one speak at a time. Notice in verse 23, he says, "if therefore the whole church be come together in one place". The word "if" is mentioned twelve times in that chapter. Every time it shows if it is this way, then here is the way it's to be done. That shows, every time, that it can be another way; but if it is this way: therefore if the whole church come together in one room, one must speak at the time. That shows the possibility, right in the text, of the church being together; of it being assembled, and not all being in one room. It's right in the text, right there it is. Give me your next one. There's your Scripture, just move twenty three right over here.

Alright number two. Please give a passage that specifies males only are to be appointed and used by the church to do the teaching of the church. (See chart 58, Page 21). I gave a list on another chart with the passages. You can put every one of them in this one on this chart. Here they are. Now I want you to notice, Mt. 28:18-20 he said, "why that's individual". Friends that was the Lord sending the apostles out to establish the church and to do all of the teaching in it, and not only to teach them and baptize them but to teach them to observe all things that he had commanded them. Did they do that, just outside the assembly, all the time, or does that include doing it in the assembly, when the church was established and teaching them to observe all things? In every assembly it was men doing the teaching, in every one of them, and not one woman. When someone was to be sent out, it was always men sent out and never women. I wonder why Phebe didn't see a vision, come over in Macedonia and help us, like Paul did. When Paul went, his first convert was a woman. It would have been a fine time for the Holy Spirit to have sent sister Phebe over to do that teaching. He scoots in there something the Bible says nothing about Phebe doing. It would have been a fine time for the Holy Spirit to have sent sister Phebe over to teach in Macedonia but it didn't happen that way. So the chart previous to this, put every one of these passages in and they all show men were sent out, and men did the teaching, and every one of them shows that man

can teach in the assembly or out of the assembly. Men were evangelists. No women evangelists. Every one of them, put them all in there.

Number 3. Please list all the things needed in order for the church to be assembled. One act of worship is all that's needed (come together to teach, or if we come together to have a singing, that's an assembly of the church) we've come together.

Number 4. Since you contend that 2 Tim. 2:2 could not possibly have any reference to women because it had to do with evangelist, please explain how it has reference to any one today because it also had to do with spiritually gifted evangelist. I covered that in my first speech. I showed that the Holy Spirit came upon the apostles and they committed this to Timothy and by the gift of the laying on of the hands of the apostles there was the gift in Timothy and he was inspired to speak. This continued until the gospel was written, there were spiritual gifts in the church. When that which is perfect is come then that which was in part passed away I Cor. 13:8 beginning, and James 1:25. The gospel is that which is perfect when it came the spiritual gifts ceased, we all know that. That's some more smoke screening, don't you see that's all that is, But to get me off of my affirmative argument, is what that is for. But let's go on, let's deal with them and show that it is a smoke screen, and that's everything in the world that it is. The truth of the matter is, Paul committed this to Timothy, Paul was an apostle, Timothy an evangelist. He to other faithful men. What was this? The infant state of the church spreading that gospel of Jesus Christ all over the world, preaching and establishing congregations, and teaching them to observe all things whatsoever God had commanded them, and this was "of the evangelists the associates of the apostles" that's what Thayer says, and he will not have Thayer on that, but he'll take him on the things that he agrees with him on; but he will not have him on what he says there. We have shown that is the way these men use these scholars, to pull the wool over people's eyes. All we need is this Bible. It was revealed by the best greek scholars of that time. That's all we need. Do these men now know more than those men did? No, I can take the word of God and prove my proposition without any greek scholar: I don't need them. I only use them because these men do.

Number five. Well, he had a chart on Holcomb's logic, but I think we took care of that in this number four. Number five. When Paul said, "let your women keep silent in the churches", did he have reference to: A. A Bible class assembly. Yes, any assembly. B. To the entire church assembly. Yes. C. Any and every group of two or more Christians. If it is a church assembly arranged by the church and that's all that's present, yes. If it doesn't have reference to a parallel to Acts 18:26 where two are three are sitting in a private conversation, no. D. Any and every group that the church may arrange. Yes. Please explain. We've done it over and over.

Now notice that he comes then and mentions my chart number 3 and we'll not get to all he said; he said it depends on what sense that she teaches as to whether or not that it's wrong, it depends on what sense that she teaches. Then he's agreeing with me that this is a particular type of teaching, in I Tim. 2:12, that she cannot do and it's where, he says, she usurps authority over man. Amen, and she does when the church appoints her teacher of a Bible class, and she gets up and goes to that class she usurps authority over every man qualified to teach in that congregation.

I want to go back to what he said later. I want to introduce this, and that was in what he said awhile ago, notice Another Look At Tit. 2:3-5. (See chart 16A, Page 64). The aged women likewise that they: first be in behaviour as becometh holiness; second; not false accusers, third; not given to much wine, four; teachers of good things that they may teach. The context shows that this is to be characteristic of her that she may teach the young women, to be discreet; chaste; keepers at home; good; obedient to their own husbands, that the word of God be not blasphemed. My opponent has admitted that an aged woman can do all these things without teaching a Bible class, but he almost made it mandatory tonight. We'll show that later. Let us notice here, if a life of an aged woman should be unholy instead of holiness, number two; a false accuser, instead of not false accusers; if her life

should be that, she would be given to much wine, instead of not given to much wine, then I want to know, instead of her being teachers of good things wouldn't she be a teacher of bad things, without teaching over or in any class? Wouldn't she be a teacher of bad things without teaching any class. If she would be a teacher of bad things over here, then she would be a teacher of good things over here, by her behaviour, her deportment without ever teaching a Bible class, and he says she don't have to teach a class to do everything there commanded. I want you to keep in mind that my position, in this debate, is not in question. Keep that in mind. He says she can do it all without teaching a Bible class. Alright she would not teach the young women to be discreet; to be chaste; to be keepers at home; good; obedient to their own husbands; if she was practicing this up here (Points to chart), because she would be a teacher of bad things and if these things are not practiced in the life of the Christian women, and they still claim to be faithful members of the church, then the word of God is blasphemed by the lives of those women. That's the truth about it.

— ANOTHER LOOK AT TITUS 2:3-5 —

THE AGED WOMEN LIKEWISE, THAT THEY-
1. BE IN BEHAVIOUR AS BECOMETH HOLINESS.
2. NOT FALSE ACCUSERS. Thayer page 322
3. NOT GIVEN TO MUCH WINE.
4. TEACHERS OF GOOD THINGS. (TITUS 2:3*)

THAT THEY MAY TEACH THE YOUNG WOMEN (TITUS 2:4*) Thayer Page 613
1. TO BE DISCREET
2. CHASTE
3. KEEPERS AT HOME
4. GOOD
5. OBEDIENT TO THEIR OWN HUSBANDS.

THAT THE WORD OF GOD BE NOT BLASPHEMED.

MY OPPONENT HAS ADMITTED THAT AN AGED WOMAN CAN DO ALL THIS TEACHING WITHOUT TEACHING A CLASS.

IF THE LIFE OF AN AGED WOMAN SHOULD BE:
1. UNHOLY
2. FALSE ACCUSER
3. GIVEN TO MUCH WINE
4. TEACHER OF BAD THINGS

WITHOUT TEACHING OVER (IN) ANY CLASS

SHE WOULD NOT TEACH THE YOUNG WOMEN:
1. TO BE DISCREET
2. CHASTE
3. KEEPERS AT HOME
4. GOOD
5. OBEDIENT TO THEIR OWN HUSBANDS.

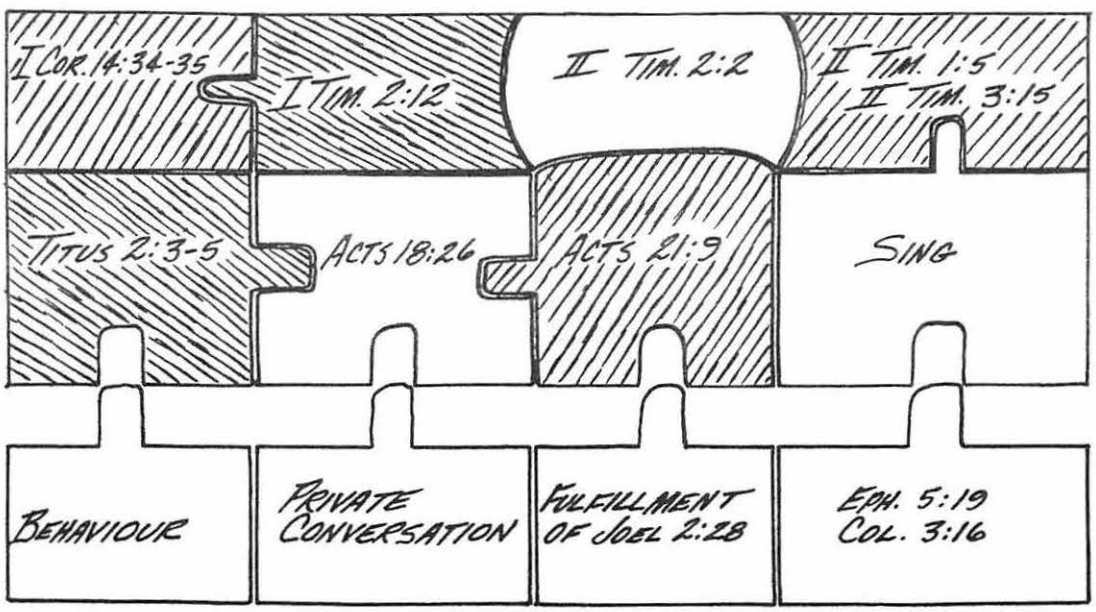
IF THESE THINGS ARE NOT PRACTICED, THE WORD OF GOD IS BLASPHEMED.

#16A

Let us notice another thing. Right here is a chart I want to introduce, Mising Pieces In My Opponents Puzzle. (See chart 17, Page 65). In I Cor. 14:34, 35 she is to be silent in the church. In I Tim. 2:12 she's not to be a teacher. In 2 Tim. 2:2 "Commit these things to faithful men", but yet she did teach her children according to these passages. I believe, according to the context, that Timothy was taught by his mother and grandmother. In Tit. 2:3-5 aged women are to

teach the young women. In Acts 18:26 she taught in a private conversation. Acts 21:9 Philip had four daughters, virgins that prophesied, and women sings. Some people says, now bro. Holcomb, she can but yet at the same time she can't. You see here some passages says she can't others says she can. We need to learn the truth and find these missing pieces that makes the puzzle complete and slide them in and it takes these pieces to complete this puzzle. Tit. 2:3 was by her behaviour, her deportment. Acts 18:26 was a private conversation. And the daughters prophesying, there had to be some daughters prophesy to fulfill Joel 2:28. And also to sing Eph. 5:19; Col. 3:16 without distinction as far as male and female is concerned, the church was told to sing and make melody in their hearts to the Lord, we both believe that she can sing even in the assembly where he would not allow her to speak. There are your missing pieces that makes the puzzle complete neighbors and friends. Now listen to bro. Wiser.

— Missing Pieces In My Opponent's Puzzle —



#17

Wiser's Second Speech On Tue. Night

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy again to come before you tonight, in my second speech, to refer to what bro. Holcomb has said. While it is fresh on your mind, let's have that chart, bro. Hutto, number 59. Let's see how bro. Holcomb does alot of twisting and makes out like he's got something when he's got nothing. (See chart 59, Page 52). He said he asked for the passage, and he underlined the word passage. Then did you notice how

he put church in there, right after he asked for the passage. He asked for church, and church isn't in the question bro. Holcomb. You just put church in there during your last speech. You didn't ask for the passage for the church to put her in a position of authority. You asked for the passage for a woman being put in a position of authority over any children, and then you put her in that position in the public school room, when the school board calls for it. Now I want to know, do we have Biblical authority for what we do outside the church? Does a woman have to have Bible authority for what she does in the school room, bro. Holcomb? I'd like for you to produce the passage of Scripture that authorizes her to be put in a position of authority over children outside church activity. Paul, in Col. 3:17 said, "whatsoever you do in word or in deed do all in the name of the Lord Jesus." So that applies to whatever that woman does, even when she is teaching over there in the class room. No, bro. Holcomb, you didn't ask for the passage for the church putting her in that position. You asked for the passage for a woman being put in that position. And you know, I gave it to him, and he just overlooked the last part of this chart. I pointed out that women have been subjected only to men in these two passages. You remember I said "where there is no law there is no transgression", and she doesn't transgress God's word when she teaches the children in the public school, and neither does she when she teaches them in the Bible class, bro. Holcomb. You didn't have a thing on that.

Now let's get to the next set of questions.

1. Since you said that a woman would be usurping authority over a man if she gave out your tracts, when a man in the church demanded she not do it (And I did), do you allow a woman to give a sister, who believes what you think is error about women teachers, a copy of your tract?

Could some sister have stood back yonder last night and handed out your tracts? Did a brother have to do it? I might suggest that the tracts that he handed out at the close of the session last evening, deals with a lot of positions that I do not take, and so don't anybody get the impression that all of the arguments that he is presenting are against positions I take, because they are not.

2. Could an aged woman who is holy in behaviour, not a false accuser, not given to much wine, but an incompetent teacher do what Paul taught her to do in Tit. 2: 4?

3. What passage of Scripture would authorize your wife teaching her neighbor's little girl while she visited in your home? Could your wife teach a class of her children in her home? Could she teach a class of her grandchildren in her home? Could she teach a class of her neighbors children in her home?

Now don't do like you did at Cannonsburg and evade and dodge, answer please!!!

4. Since you said last night, in answer to question 4 Group A, we did not divide to eat the Lord's Supper, but for classes; will you stop dodging now and answer the question: Would it be wrong to divide to eat the Lord's Supper? If so, why is it right to divide to teach and wrong to divide to commune if it is the church assembly in both instances? Will you please answer the question this time?

5. Please explain why a woman may appoint herself to take a man aside and expound unto him the way of God more perfectly, teach a class of her own children, or a class of her own married daughters or daughters-in-law at home; but could not teach a class of her own children, etc. at the church building, and could not teach Apollos if the church asked her to.

He, in his last speech, tried to answer the other questions that I gave.

1. Please give the Scripture that authorizes another way of eliminating confusion other than speaking one at a time.

You remember the chart up here, 53, and we had he's adding to God's word, just like people do when they add instrumental music in worship. You know what he does? He comes back and he says, "if is in that passage a lot of times. He said if, you know indicating that it's possible for there to be another way to eliminate confusion in the assembly. Yes, if is in there a lot of times. One time it said "if it be a shame for a woman to speak in the church". Then over in I Cor. 11 it said, "if it be a shame for a woman to have long hair". Are you implying, bro. Holcomb, that it might not be. (Sutton spoke up and said for a man). Yes, for a man. I'll get it right directly. Are you implying that it might not be, bro. Holcomb, for a man to have long hair? I'm glad you pointed that out bro. Sutton because that's all he would have referred to when he got back up here. He wouldn't have answered the argument at all. Now bro. Holcomb you didn't deal with this. God specified one way to avoid confusion in the church: speak one at a time, and yet you have another way. You say the classes is the church. You have five or six teachers all speaking at the same time, and you say since they are in separate rooms that eliminates the confusion. Why can't we play then when God specified sing for the music in the church?

He came to the next question.

2. Please give a passage that specifies males only are to be appointed and used by the church.

He said I'm going to use those same passages that I put on the other chart. Mt. 28, etc. These passages right here. He said I'm going to put them on that chart. Let me see that chart, bro. Hutto. (See chart 58, Page 21). Where is the passage that specifies males only are to be appointed and used by the church to do the teaching of the church. Now let's have the Scriptures he gave. Does Mt. 28:18-20 specify males only are to be appointed and used by the church to do the teaching of the church? You know he said those apostles taught in the assembly and out of the assembly. Well that's true, but this doesn't have to do with church action: it has to do with individual action. And if you are going to involve church action in there, since there are women in the church, then women are just as much a part of the church as men are. So how does that passage specify men in the church? Then you gave 2 Tim. 2:2. That's individual action. And you said that is specifying men in the church to do the teaching. Why it doesn't even talk about church action, It's individual action. These passages do not specify men only. I Tim. 3:15 said the church. Aren't there women in the church? And you know on 2 Tim. 2:2 he said, if you put commit these things to women that means women can be evangelists, unless the "others" commit it. You know the others can commit it and women won't be evangelists, but if Timothy commits it to them they would be evangelists. Isn't that strange? Isn't that something? How are you going to get men only acting as the church teaching, when that's not even talking about the church. It's individual action. But in I Tim. 3:15 it's church action, and women are in the church just as well as men are, and if that authorizes classes taught by men since men are in the church, and they are to teach as a part of the church; then it authorizes classes taught by women since women are in the church and they are a part of the church. You did not give the passage that specified males only, bro. Holcomb. Let's try again.

4. Since you contend that 2 Tim. 2:2 could not possibly have any reference to women because it had to do with evangelists, please explain how it has reference to any one today because it also had to do with spiritually gifted evangelists?

He never answered it. He just said spiritual gifts lasted for awhile, and then they ceased: they are not in effect any more. He said he won't use Thayer.

Bro. Holcomb, I used Thayer on that very passage and showed how that anthropos means a human being, and then he gets up here and tells you I won't use Thayer. I also used Thayer on Tit. 2, sophronizo, it says the women are to "admonish earnestly" and that shows that it can't be by example only, and that's what he is contending for. You are the one that won't use Thayer and won't take Thayer, not me.

Now let's get to some other things that he said. He talked about this exceptions to the rule chart. I want to see that chart, bro. Hutto. (See chart 60, P. 53). He said, where did God reprimand these people back in the Old Testament? Where did God reprimand Abraham for having his concubine? Well, where did he reprimand him for lying? Does that mean there is no violation? Then he comes down here (pointing to chart) and he said, "now he didn't mention the second exception, that Jesus gave: fornication". Well, that doesn't have anything to do with the argument, bro. Holcomb. Put that one up there too, and say we have got two exceptions. Here Moses suffered it for the hardness of your hearts and then Jesus gave fornication as a reason. He never dealt with this right here (Pointing to chart). Here is the rule, Gen. 3:16. Holcomb says it, God says it. Holcomb says that Huldah violated that rule. I asked him where God said she did. He didn't give it. Did he? I also asked him where God said that Huldah was an exception to the rule. He never gave it. He won't give it. Down goes his argument.

I want to get back where we left off awhile ago, and take up his charts one by one. I'm ready for chart number 8, Getting All The Truth On The Subject, but while you are hunting that one, let's just take care of this one. (See chart 17, P. 65). You know he says these are the opponents parts of the missing puzzle.Well, it's your puzzle, bro. Holcomb, it's not mine. You are really puzzled. I'll show you why he is puzzled. He says this right here is the same as this right here (pointing to chart). She teaches by behaviour, and this is the same right here, private conversation, and this is the same here, and this is the same here. Did you ever see a puzzle like that? Every puzzle I have ever seen, every piece in it is different, and so if it is the same just put this one up there where it belongs, and then you won't have any missing pieces. Why you don't have any thing there.

Getting All The Truth On A Subject. (See chart 8, P. 13). Plan of salvation.. I have a chart (Getting All The Truth On A Subject, chart 23,that's very similar to this one. He says, we must harmonize all of these passages, and that's right. Woman's role in teaching is one of subjection to man. That's right, not women and children. However Acts 18:26 Priscilla and Aquila expounded, that's right. He says mother and grandmother taught Timothy. He hasn't proved it yet, that they did it orally. We would like for you to prove that. Timothy may have learned those things in the synagogue. You haven't proved that yet, bro. Holcomb. You are assuming it. Women are to keep silent in the assemblies, that's right. So he said harmonize the above passages. How does he harmonize them? He says Priscilla's teaching is by private conversation, and that's right. Then he says, this was done by behaviour, and that's wrong. We showed last night that sophronizo meant"to admonish earnestly", and you can't do that by behaviour. Then he said, we must conclude women are not to be in a position of authority, that's right. Not a public teacher. Well, public doesn't have anything to do with it, or private, so far as that is concerned. She can't teach a class of men privately, because she would be in authority. He said not to fill the office of teacher. Well, office simply means work,and that's what Priscilla was filling, when she taught Apollos. The office of teacher, the work of teacher. So let's have the chart. (See chart 23, P. 69). You see the similarities, between his and mine. We must harmonize the passages to get the complete plan of salvation. So here is woman's role in teaching. She's not to teach or usurp authority over man, but to be in silence. Priscilla and Aquila expounded. This man (pointing to chart) means Timothy was taught by them verbally. He will have to prove it. Aged women are to teach younger women, not just by behaviour, but also admonish them earnestly. And I Cor. 14, women are to be silent in the assembly, or church. So let's harmonize the passages. I Tim. 2 allows a woman to teach women, children, even a man as long as she does not violate the principle of subjection. Acts 18:26, Priscilla taught Apollos, but did not violate the princi-

ple of subjection. Tit. 2:3-5 allows aged women to teach young women, even exercise authority over them. I Cor. 14:34 forbids a woman to teach in the assembly. We must conclude women are not to be in a position of authority over men, not a teacher over any group, not to fill the office of teacher or deliver discourses to instruct others that she has been subjected to. This does not include women and children. She has not been subjected to them. Bro. Holcomb, "where there is no law, there is no transgression." Now you show the law that subjects women to women, and women to children. Then she will have transgressed it when she is in authority over them. Well, he didn't use that chart so we will skip that one. Now,Where is The Passage? (Holcomb says I havn't used that either). You havn't used that one?

GETTING ALL THE TRUTH ON A SUBJECT

I. Plan of salvation (A) Must hear the truth. Rom. 10:17 (B) Must believe Heb. 11:6 (C) Must repent. Acts 17:30 (D) Must confess Christ Mt. 10:32 (E) Must be baptized. Gal. 3:26, 27.

MUST HARMONIZE ALL PAS. TO GET COMPLETE PLAN OF SAL.

2. Woman's role in teaching:

(1) I Tim. 2:11-12 "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

(2) Acts 18:26 Priscilla and Acquila expounded (3) 2 Tim. 1: 5; 2 Tim. 3:15 May mean Timothy was taught by them.

(4) Tit. 2:3-5 Aged women to teach young women (5) I Cor. 14:34-35 Women to "keep silence in the church"

HARMONIZING THE ABOVE PASSAGES: (1) I Tim. 2:11-12 allows a woman to teach women, children, even a man as long as she does not violate the principle of subjection. (2) Acts 18:26 Priscilla taught Apollos but did not violate the principle of subjection. (3) Tit. 2:3-5 allows aged women to teach young women and even exercise authority over them. (5) I Cor. 14:34, 35 forbids a woman to teach in the assembly.

WE MUST CONCLUDE: Women are not to be in a position of <u>authority over men</u>, not a teacher over any group, not to fill the office of teacher, or deliver discourses to instruct those that she has been subjected to. This does not include women and children: <u>SHE HAS NOT BEEN SUBJECTED TO THEM</u>.

(Chart 23)

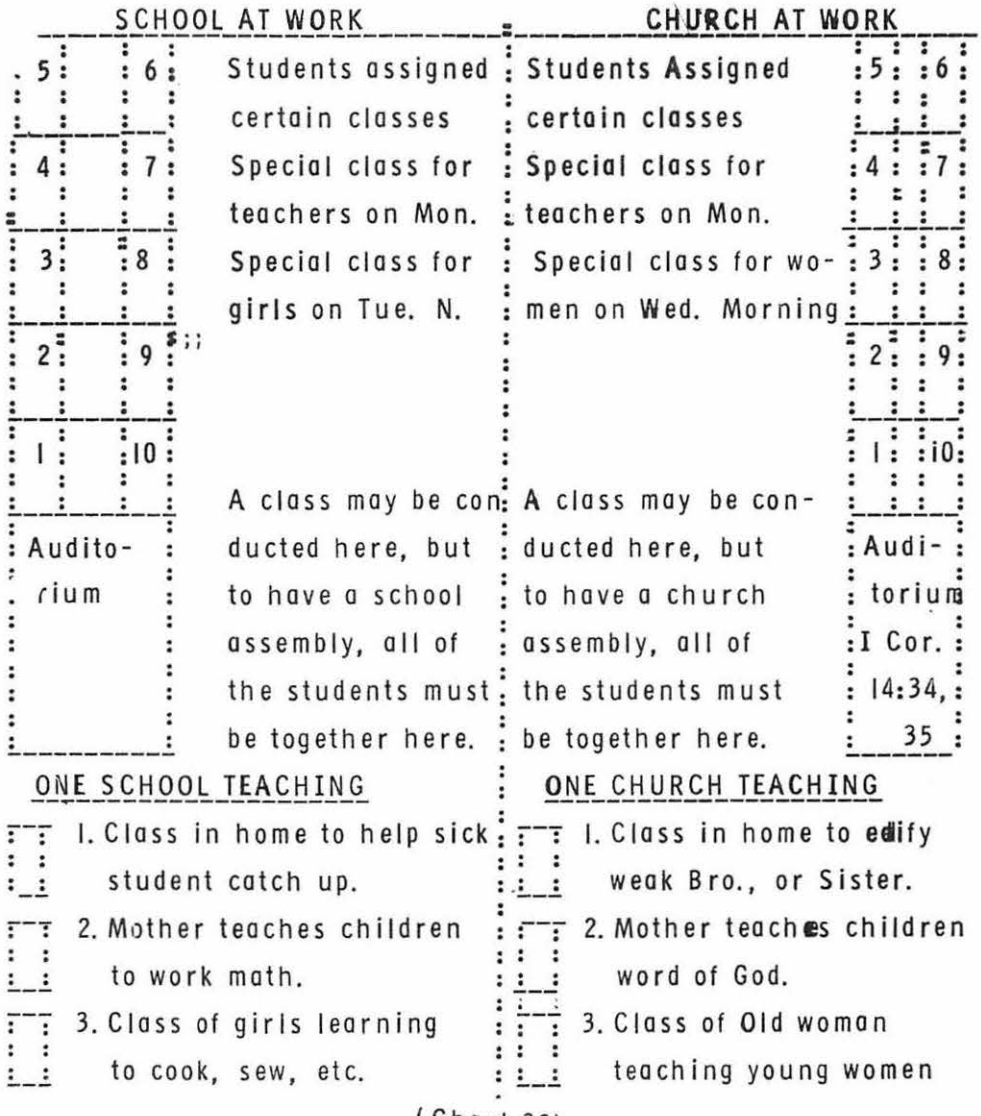
(See chart 10, Page 14). Has The Church Come Together When Teaching In Bible Classes? He said Bible classes are planned, arranged, and conducted by the church: so the church has assembled. Bro. Headrick, when you get on the radio Lord's day, the church has assembled, since the church planned it and arranged it. He said the class rooms are built and maintained by the church. Alright, the radio program is supported by the church. That makes it the assembly, according to this kind of"lo-

gic" (Put it in quotations). Bible study is a worship service, publicly announced, and all are urged to attend, as is true of all services. Okay, that would be true of a home study in my house, it's a worship service. He said Bible study is a worship service publicly announced. Well, I might announce it publicly, and the announcement might be made by the church, and all the members might be urged to come to my home. Alright, but let's put radio here. I believe that even in that radio program, that that's worship; because you pay homage to God when you teach His word. Does that make it the assembly? He said Bibles and study materials are bought by the church. Alright, that radio program: the church appoints the teachers, and gives the authority over the radio program, the office of teaching on the radio. Does that make it the assembly? He said when the church assembles for Bible study, sings and prays before arranging into classes worship has begun, teaching in classes is a continuation of that worship service. That is not so. There was a worship service alright, but it is not a continuation of that worship service. You have several worship services now in the various classes, not one. That is singular, bro. Holcomb. Don't you know the difference between singular and plural? It is not a continuation of that worship service. It is the beginning of several, in the classes. He said Bible classes constitute the church assembled teaching, or else you have another institution. Alright, you have another institution in that radio program. I guess it is the Herald Of Truth. That must be the institution, bro. Holcomb. Your argument doesn't follow. There is no argument. Alright, let's have chart number 39, bro. Hutto. Here is his school house argument. He said, you've got public school here and public assembly over here. (See chart 11, Page 15). One school at work over here teaching. One church at work over here teaching. And he said, when you have got all of these classes over here school is in session. That is right. And church is in session over here too, but it's not the assembly. (See chart 39, P. 71). You know over here the school at work, the students may be assigned to certain classes in these rooms. Over here when the church is at work the students are assigned to certain classes in these rooms. Over here you may have a special class for teachers on Mon. night, in room number 7. Over here you have a class for teachers on Mon. night in room number 4, but the church hasn't assembled. It's a class of teachers assembled here. You have got a special class for girls on Tue. night in room number 8 over here. You have got a special class for women on Wed. morning in room number 3, but it's not the church assembly. It is a class assembly for women. Alright, now down here you may have a class conducted in the auditorium, but to have a school assembly over here in the auditorium all of the students must be together. You know sometimes they say we are going to have assembly at such and such a time. If bro. Holcomb was in school he would say, we have been assembled all the time in all these classes. He doesn't know what the assembly is, that's what his trouble is. But you know what it is. So over here a class may be conducted in the main auditorium, but to have a church assembly, all of the students must be together. He gets up here in his first speech tonight and tells you that I said up at Cannonsburg that if the children left the auditorium it's not the church assembled any more. Up there he said over and over again that I said if two or three six year olds leave then a woman can take over and do anything. I don't believe that. I don't teach that, bro. Holcomb. (Sutton said, bro. Wiser your time is up). Where did it go? bro. Holcomb.

Holcomb's Third Speech On Tue. Night

Bro. Wiser, brethren and sisters in Christ, ladies and gentlemen, bro. Moderators. I'm going to start right hurriedly with the questions. Since you said that a woman would be usurping authority over a man if she gave out your tracts, when a man in the church demanded she not do it (and I did), do you allow a woman to give a sister, who believes what you think is error about women teachers, a copy of your tract? First of all bro. Wiser has no authority in the church at Cannonsburg, Ky. He had no right to tell the sister there that she could not do something in the

church. I stated if one of the men in the church there, should demand of her that she not do that, she would be usurping authority over him if she did it. But he was out of order, when he tried to take authority in another congregation. He's against that. He believes in local autonomy; but he got up there and practiced just the opposite in saying, I'm telling you not to do it, the women in the church at Cannonsburg. Now think about that. No I don't believe she sins when she gives a copy of a tract to someone to study. I don't believe that at all. And that's not what this discussion is about.



(Chart 39)

Then he said could an aged woman who is holy in behaviour, not a false accuser, not given to much wine, but an incompetent teacher do what Paul taught her to do in Tit. 2:4? Well that's my question. I don't see why he would use that. How is this aged lady who is holy in life, going to do the teaching required of her in Tit. 2: 3-5 if she's an incompetent teacher, and wouldn't be able to teach a Bible class, how's she going to do it? She's going to do it by her behaviour like the passage says, like the context said.

Number 3, what passage of Scripture would authorize your wife teaching her

neighbor's little girl while she visited in your home? Now that's question number one in number three. Alright I'm going to answer that by saying if she taught this little girl something about the Bible in a parallel to Acts 18:26 I believe that she could do that without being out of order. Now if Acts 18:26 would not authorize that, then I know of no passage that would. Let him tell us one that would, and we would accept it. The second part of that question, could your wife teach a class of her children in her home? My wife does not arrange a class and never did of her children and the Bible does not say anything about that. The Christian woman does not have to arrange a class. She teaches her children day by day as she brings those children up in the nurture and admonition of the Lord. That's some more smoke screen. That has nothing to do with the proposition of that woman being a public teacher of a Bible class when the church comes together and you know it. Now the third part of question number three. I just had ten minutes. Now could she teach a class of her neighbors children in her home? No, she could not set up a class in her home as a teacher and call in the neighbors children and teach them because she would violate I Tim. 2:12.

Number four, since you said last night, in answer to question 4 Group A, we did not divide to eat the Lord's Supper, but for classes; will you stop dodging now and answer the question: would it be wrong to divide to eat the Lord's Supper? Now that's the first question. I know of no passage that would say, if the church, the local congregation should decide that they were just going to have provisions in the Bible class there for the Christians in there to go ahead and commune, you tell us what passage would forbid it. Just tell us that. I've been wanting that question answered. If they decided, and the church there agreed, to do that, what more have they done other than commune of the body and blood of Christ, when they do that in an orderly way. Now let's see where did we get to in that question; if so, why is it right to divide to teach and wrong to divide to commune. Well we have already by answering the first took care of that.

Now number five, please explain why a woman may appoint herself to take a man aside and expound unto him the way of God more perfectly. First you prove that she appointed herself to do this. I believe that a woman can, in a private conversation, talk about the Bible to someone even a man, according to that passage. Then he says, teach a class of her own children, or a class of her own married daughters or daughters-in-law at home; but could not teach a class of her own children, etc. at the church building, when the church comes together. That's a public assembly. I'm not saying that a woman can teach a class of her daughters or daughters-in-law, to set them up a public class and become a teacher in a public capacity. That's more smoke screening, of her private duty, talking to her family, compared to a public Bible class arranged by the church. We're not discussing that and you know it. Now I'd like quickly brethren for you, get me my chart number 17 on the puzzle. (See chart 17, P. 65). Alright notice he said does a woman have the authority to hand out your tract. That's more smoke screening, and we've already taken care of that in the question. He said if it be a shame for a man to have long hair I Cor. 11, he knows, and he has discussed this with others, and me also, that if does not always express doubt, and it is actually saying there that it is a shame. Give me my little Testament Joe right quick please. I want to call attention to the if and show you that it is used differently from that in I Cor. chapter 14 twelve times. Verse number six: "now brethren if I come to you speaking with tongues", now there was the possibility I may not come speaking with tongues, but if I do, you see that? Alright but let us notice again in verse 8 "for if the trumpet give an uncertain sound who shall prepare himself to the battle". It may not give an uncertain sound. It may give a certain one, but if it gives an uncertain one, you see the way it's used there? Alright number 11 "therefore if I know not the meaning of the voice I shall be unto him that speaketh a barbarian and he that speaketh shall be a barbarian to me". Now if I don't know the sound when he speaks. I may know the sound of someone that speaks and he'll not be a barbarian, but if I don't know the sound he will be. This is the way it's used here and he comes on and says, "for if I pray in an unknown tongue my spirit prayeth but my understanding is unfruitful"..

Now I may not pray in an unknown tongue but if I do then my understanding is unfruitful. You see the way it is used here folks. Then he said in verse 23, "if therefore the whole church be come together into one place and all speak with tongues and there come in those that are unlearned or unbelievers will they not say you are mad"? But if they are together in the Bible study arrangement, and there's not the conflicting of voices, and they come in that's unlearned they will not say you are mad. You see that brethren? Sure you do. That shows the possibility of other arrangements of the church and it's right in the text. Thank the Lord; isn't that nice?

Now he says I use Thayer on Tit. 2 and showed that this word anthropos means without distinction of sex. Yes, you misused him and said that. But you didn't go on and say, the next column says, that it had to be understood contextually. That's what I'm trying to get you to do. You misused him. You used him where it sounded like it was good for you. Then you said; he said that I won't use him. Oh yes I said you would use him. This audience knows I said you would use him, but I said you won't use him on the anthropos of God in I Tim. 6:11 and 2 Tim. 3:17. You won't have what he said about that. That was of the evangelist the associates of the apostles you won't have what he said on that but you, O yes you use him if he sounds good for you. Bro. Wiser, do you want to confess now? Do you want to make that right now? I didn't say you didn't use him. You told this audience that I said you didn't use him. I never said that. You want to make your confession now? You didn't tell the truth. Do you want to make a confession bro. Wiser, now? God help you to do it. If you don't correct that you are in bad shape, Rev. 21:8. Now you had better straighten that out. I didn't say you didn't use him. Play your tape back tomorrow, maybe you will confess it tomorrow night. I didn't say that, I know you use him when he suits you. Let us notice again: he talked about the radio program and on my chart dealing with it, that's not an assembly. We're talking about assemblies. He told this man when you are on the radio remember the church is assembled. Who said that? Holcomb didn't say that. We're talking about when the church comes together not a radio program. We're not talking about a church work of some kind outside the assembly. We're talking about when this church comes together and is having these Bible classes that's what we're talking about. Thank you very much, listen to bro. Wiser.

Wiser's Third Speech On Tue. Night

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy to come in my last speech tonight. I appreciate so much your presence and hope you will come back tomorrow night, if you possibly can, and be with us in the discussion. First, let's get to the last point he made about his chart. Bro. Holcomb, all I was doing was showing that your chart didn't follow. The argument you had on the chart was attempting to prove it was the church assembled. The fact that the church arranged it. I showed the same thing about the radio program. If your classes is the church assembled, then according to your argument the radio program would be too. He completely missed the argument, but you didn't miss it, and you didn't miss his perversion of it, did you?

Now to the questions.

1. Since you said that a woman would be usurping authority over a man if she gave out your tracts, when a man in the church demanded she not do it (and I did), do you allow a woman to give a sister, who believes what you think is error about women teachers, a copy of your tract?

He said, "bro. Wiser has no authority in the church at Cannonsburg". I do have position as head over woman everywhere. It's not just as an official of the church at Cannonsburg that I would object. I wouldn't have any authority there. But did the church pay for printing your tracts, or did you pay for them? If you paid for them, it's an individual matter, and not a church action. I am the head of women,

so I would have a right to object, and I do object.

2. Could an aged woman who is holy in behaviour, not a false accuser, not given to much wine,but an incompetent teacher do what Paul taught her to do in Tit. 2:4?

He said,"that's my question". He said, "she's going to do it by her behaviour, like the passage says". No, the passage didn't say that. The passage says that she's to be in behaviour as becometh holiness, not given to much wine, not a false accuser, teachers of good things that she may teach. Thayer says teach sophronizo "exhort earnestly, school". Now I didn't get everything he said in that last speech about me needing to apologize, etc. If I do, I will. It's not beyond me to. I did up at Cannonsburg and then he made everything out of it, and wouldn't accept it when I did, and wouldn't forgive me, and still hasn't; because he is going to bring it up again in this debate, wait and see if he doesn't.

3. What passage of Scripture would authorize your wife teaching her neighbor's little girl while she visited in your home?

He said,"in any way that's parallel to Acts 18:26". All he's got to prove that a woman can teach a little girl is Acts 18:26, where a woman taught a man in the presence of her husband. That's all he's got. He said if you take that a way from me all you do is just rule out a woman teaching a little girl.Well that's a sad thing, when you would rule out a woman teaching a little girl the Bible who is visiting in her home,and that's the consequence of this man's doctrine. I asked could your wife teach a class of her children in her home? He said, "my wife does not arrange a class". Well, you didn't answer the question. I said, could she? I didn't ask you if she did? I asked you if she could? Then, could she teach a class of her grandchildren? And then could she teach a class of her neighbor's children? You said, "no, she would violate I Tim. 2:12". If she invited her neighbor's children in and taught them she would violate I Tim. 2:12. Isn't that something? Then he gets to this Lord's Supper" thing again. I asked him if they could divide to commune? I've been asking him this. Bro. Ogden asked him, and bro. See asked him, and finally he says, "I know of no passage that would forbid it". Well, do you know of one that would authorize it? He says, "do you know of one that would forbid it, bro. Wiser"? Yes, I know of one that would forbid it. 2 Jno. 9 "He that transgresseth and abideth not in the doctrine of Christ hath not God". Where does the Bible say anything about communing outside the assembly? That's what would forbid it. I know of no passage that would forbid it, he says. Do you know of one that would authorize it? So he's in favor of it. When are you brethren going to start doing that up at Cannonsburg? I don't believe that these brethren are going to do that, bro. Holcomb. I don't believe you are either. He just answers it that way because he's forced to, with his position: since he says that the classes is the assembly. Naturally he's got to commune in there, or say you can.

Please explain why a woman may appoint herself. He said, "well maybe Aquila appointed her. Well, could she appoint herself? You didn't answer that one. Then the next one, please explain why a woman may appoint herself to take a man aside and expound unto him the way of God more perfectly, teach a class of her own children. He said she could when he met bro. See. Every since then he has talked about it being absurd, and tried to get away from it; but he said in his debate with bro. See she could teach a class of her own children in her home, but couldn't teach them at the church house; and she could teach a class of her own married daughters and daughters-in-law in her home, but she couldn't at the church building; and she couldn't invite the neighbors children in and teach them, so that's why I asked these questions.

He said, "if does not always express doubt, but it does in I Cor. 14. Let's look at verse 27, bro. Holcomb. "If any man speak in an unknown tongue let it be by two or at the most by three and that by course." Does that mean that if he is not speaking in an unknown tongue that the speakers don't have to speak two or

three and that by course: they can all speak at the same time? Now they can in the classes. Can they in the assembly? Now look at verse 29. It doesn't say if, it just said, "let the prophets speak two or three", and you don't do that in your classes. You let them all speak at the same time, but the passage doesn't say if, it just said "let them speak two or three and that by course". Speak one at a time. He says do it that way, but you don't do it that way. You add another way of avoiding confusion, but you won't allow the Christian Church to add another kind of music. We have already taken care of this chart here, his puzzle chart, and showed that if this is the same thing right here as that then why have you got two of the same pieces in your puzzle? Why have you got two more of the same pieces in your puzzle? All the puzzles I ever had had different pieces, not two of the same; and if you found one that had two of the same pieces you would say, there is something wrong with this puzzle:and there sure is something wrong with his, it's his puzzle, it's not mine.

Now let's get to the next chart, "as also, he hasn't used that one has he (Holcomb said, "I havn't used that one or the next one, back the other way). Okay, I said last night it would be impossible for me to cover everyone of his charts in my first speech, or in my discussion last night, but I will get to them before this discussion is over: so we are getting to them. Another Look At Tit. 2:3-5. (See chart 16A, Page 64). The aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things, that they may teach. Teachers of good things, kalodidaskalos that they may teach sophronizo and Thayer says, "to exhort earnestly". So they are to do these things so they can exhort earnestly the young women to be discreet, chaste, keepers at home, good, obedient to their own husbands. Bro. Holcomb says they do this by example, but the word teach (sophronizo) says they do it by exhorting them earnestly, so that's vocally. If the life of an aged woman should be unholy, a false accuser, given to much wine, he said, would she be a teacher of bad things"? She would by her behaviour. She wouldn't necessarilly by what she says. I know of some folks that teach bad things by behaviour, then teach the truth by word of mouth: ever hear of Roy Hall? You know about him don't you? He teaches some mighty bad things by behaviour and some mighty good things by word of mouth. He says that she can do all this teaching without teaching any class. Sure, and a man can teach without teaching in a class too, bro. Holcomb;but you believe that he may teach in a class, and I believe that a woman may teach in a class, too; as long as she is subject to man. He said she would not teach the young women to be discreet, chaste, keepers at home, good, obedient to their husbands if she is bad. Well, she might. Roy Hall would. He's bad but he would exhort earnestly to do these things. So a woman might too. How come she couldn't? The word teach here means, to exhort earnestly. So how come she couldn't, bro. Holcomb? She certainly could. She would be inconsistent. It wouldn't do any good,and it's true that the doctrine of God would be blasphemed, if she did. That's what Paul is teaching in Tit. 2, but he is teaching that she does it vocally. Come back tomorrow night.

Holcomb's First Speech On Wed. Night

Bro. Wiser, bro. moderators, brethren and sisters in Christ. It is a great privilege again on my part to stand before you tonight to affirm this proposition that I believe with all of my heart to be true. In the outset I want to notice some things that bro. Wiser said in his last speech last evening that I didn't have a chance to refer to. And in looking over the notes, that I took, another point or two that I didn't have time to mention, that I want to mention, and then continue on with the affirmation of my proposition. Bro. Wiser was teaching from a chart that he had that was entitled Why No Women Were Appointed To Be Elders, as I recall. And he made the statement while discussing that chart that she not only can teach, she must teach. Now there is one of two things true. Either bro. Wiser is making Bible study classes for women to teach mandantory, which of course he does not believe; or he is saying that woman must teach in a manner that would be paral-

lel to Acts 18:26, or do private teaching as Priscilla did. Now one of the two is right. I want to emphasize again tonight as I have before in the discussion that even if bro. Wiser could prove that Bible study classes did not constitute the church come together, and that I Cor. 14 would not apply: he still would have I Tim. 2:12 to deal with: "I suffer not a woman to teach, nor to usurp authority over man." He agrees that there are two things involved in this verse: teach number 1, usurp authority over man number 2. So actually a lot of the talk about whether or not that constitutes the assembly really is a smoke screen that actually still does not get the job done of giving the church authority to appoint women teachers of any group that the church may arrange. So I'm asking him, and I know what he has said in the past, I think I know what he believes: does an aged woman have to teach a Bible class? Now that's what we are discussing. We're not discussing whether or not that a woman has some teaching to do individually. I believe she does. He believes she does. I've said that every since I've been discussing with brethren on this subject. Our discussion is Bible study classes. Can the church appoint women to teach the Bible study classes? Bro. Wiser said not only can she teach but she must teach. Must she teach Bible classes to obey what God has commanded of her concerning teaching? When you say no, then that's my point.

Alright now, again I want to notice another thing that bro. Wiser said on his chart concerning a school at work. He said they may have a special class at another time other than when the whole school has come together. But if that school should arrange that class it would still be an assembly, not the assembly of the school, but an assembly arranged by the school and thus would be a public school at work teaching in an assembly, not just sending some individual to a home to teach an invalid child. That would not be a parallel to what we are discussing. We're talking about her teaching in an assembly, a group that the church has arranged. This is what I say she cannot do, that the church does not have the authority to do.

Now I have an announcement that I want to make tonight that, out of respect to the church here, I feel I ought to make this announcement this early in the week because of the necessity of the church here having to make some other arrangements before Lord's day. It would be taking advantage of you if we waited until the last night of the discussion to mention this. I want to mention it now so the church here can have time to make some arrangements before the Lord's day Bible study service. Let me first tell you why that I am making this announcement. Bro. Wiser, while at Cannonsburg, said that he objected to the Christian women there handing out my tract on women teachers. He said since women are to be in subjection to man, then I'm saying that I don't want her handing these out, and I believe that he mentioned his moderator and bro. Hutto also and said these brethren object to her doing that, therefore she cannot do that. He brought that up in this discussion and said now she can't do that because we don't want her doing that. Now notice I stated, when I came back to the stand, that bro. Wiser was not a member of the church at Cannonsburg and hence bro. Wiser does not have the authority over the women at Cannonsburg in the sense to command something of them in the church. He's not a member there and he believes and I believe in local autonomy of the church. Certainly one congregation does not oversee another. Bro. Wiser came back to the stand and said, now bro. Holcomb I'm a man and those women are women. They are to be in subjection to men in the church. Therefore he contends that in this sense the Christian women at Cannonsburg are to be in subjection to him while he is down at Sunny Hill, and that they are not permitted to hand out my tracts there. Now I am going to say to you women at Sunny Hill, using the same argument that bro. Wiser used: I object to you teaching Bible study classes here. Now if you teach them any more, according to your preacher, bro. Wiser; you are usurping authority over me. Not only me but these brethren with me likewise object to you teaching Bible classes here. Your preacher has said that I have that authority over you. I am a man you are a woman. You are in the church. I am in the church. If I object to you teaching a Bible study class here when the church comes together to teach God's word. I have authority to do that and you are usurping authority over me and these

brethren when you do it. You are in open violation to the word of God and you will be lost if you do it. Now that's your preacher's position, and the consequences of his position. I make this announcement so you brethren can arrange for men to teach all of those classes before Lord's day morning. That's the reason I felt I needed to make this announcement early in the week. You've got the rest of the week to prepare your teachers, for your Bible study classes that women have been teaching, this coming Lord's day. I want you to get the job done because I don't want these sisters to go to hell for teaching a Bible class and usurping authority over those brethren of us that have said we object to you doing it. That's the position of your minister of this congregation. Keep that in mind.

Again he said that 2 John the only chapter and verse 9 forbids communing in classes because it's a transgression of God's law, and "whosoever transgresseth and abideth not in the doctrine of Christ hath not God." Now you said that, bro. Wiser, last night. In your next speech, when you come back, tell me what law of God they transgress if they do that. Give me the book and the chapter and the verse that teaches that would be a transgression of the law of God.

Again he referred to verse twenty seven of I Cor. 14, where I had made the argument concerning if, and if the whole church be come together in one place, and I showed the word if is used twelve times in this chapter and I showed that this proves if the church be come together in one place, that the church can have other arrangements than all being in one room. If not, why not? Then he went to verse 27 that referred to the one speaking at the time. I want to answer that at this time by saying: bro. Wiser that one speaking at a time applies to every Bible class, just like the tongue speakers applies to every Bible class. You couldn't have them speaking in tongues in a Bible class, with no interpreter. Neither could you have more than one speaking at the time in that Bible class without them violating I Cor. 14. There would be confusion in that class if two or three were speaking at the same time. Now that's all that teaches. It doesn't lend one thing to his argument.

Then he went to my puzzle chart and I want to go to that at this time and continue my affirmation. (See chart 17, Page 65). I want to notice with you that all bro. Wiser could do with this puzzle chart, or all that he did do, when we discussed this at Cannonsburg, was the same thing that he did here in this discussion. Here is what bro. Wiser said: now notice how that he dealt with the argument used. He said why bro. Holcomb this piece right here, any way you turn it, wouldn't fit right here, where this one is. And according to you this is suppose to be the same piece as this one up here, and he said it wouldn't fit no way you would turn it here, and that's just not right. Now that's as good as he can do. He's dealing with the argument don't you see, because he said why this piece would not fit where this one is. I was careful in introducing this, because I knew what he did up there and I wanted to see if I could get him to deal with the argument and change what he had said. So I said, when I introduced this, now it takes this piece here to complete this one here. So this piece of the puzzle you must find to complete this one here and bring your puzzle to a complete square. This piece is necessary to explain what this is talking about. That's the argument. Now why do I use this my opponents puzzle? He said now that's not my puzzle, that's yours. When I debated bro. Ogden at Somerset, the man who's hand bro. Wiser shook and told him he did a fine job, (we're going to talk some more about that before this discussion is over) and when I discussed with him about the first night if I don't forget, maybe I have the wrong night, but I believe it was the first night he got up and said this is like working a puzzle. Well I got to thinking about that and the next day I made the chart, Missing Pieces In My Opponents Puzzle. I find that it works so good that I'm just using it in this discussion like I did up at Cannonsburg and will continue to use it, if I can keep having some discussions, if they don't quit having discussions with me, and inviting me to these places. I have challenged and want to go everywhere that they will let me and so if they don't quit doing that we are going to carry this with us every where we go. Now here is why I can understand that it can be a little bit confusing to people when you would say, she can teach

some, but she cannot teach some. That can get confusing. So I thought that would be a good way of explaining what we are talking about. Now bro. Wiser believes she can teach some, and he believes she cannot teach some. The difference is this, he doesn't believe she can teach a class with a man in it, or a class of men; but he does believe she can teach some. He believes she can some places and under some circumstances and he believes that she cannot some and I do too. But we disagree as to where you draw the line as to when she has to quit teaching or when she cannot teach. That's were we differ, where you draw that line. Now he believes that there are some circumstances under which she is not to teach. So let's see if we cannot understand what the Bible teaches by looking at these pieces of this puzzle. When bro. Wiser comes back deal with it, a little better than just belittling the pieces. That doesn't answer the argument. The audience knows you didn't. The people knew that at Cannonsburg and the people's going to know it here, if you don't come here and let's discuss this together. Now here's the truth about it. The Bible said in I Cor. 14:34, 35, "let your women keep silence in the churches,it's not permitted for them to speak, they are commanded to be under obedience as also saith the law, if they will learn anything let them ask their husbands at home, it's a shame for women to speak in the church." She's forbidden here isn't she? He'll agree with that. Now in I Tim. 2:12 the Bible says, even in verse eleven, that the women are to 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." Now bro. Wiser agrees with me that there are two things involved here: teach, and usurp authority over man; and there are some circumstances he said I suffer her not to teach. Now I want bro. Wiser to tell us where this applies. I know where he has applied it and I want him to tell us now tonight in this discussion where it does apply, every place that it applies. Bro. Wiser tell us just where it does apply? He knows there's a certain type of teaching here, and that's public teaching. He knows there's a certain type of teaching here that a woman cannot do. "I suffer not a woman to teach." Now let us move on, in 2 Tim. 2:2 Paul said to Timothy, "the things thou hast learned of me among many witnesses the same commit thou to faithful men who shall be able to teach others also". So these things were to be committed to men and I maintain not to women because, if they were, then that woman could have the same instruction that Paul gave to Timothy and she could do the work of an evangelist make full proof of her ministry. But let us look over here in 2 Tim. 1:5; 2 Tim. 3:15 we find that these passages teach us, suggest to us, and I believe necessarily infers, without stating that actually they sat down and taught Timothy, but that the mother and grandmother taught Timothy and instilled in him the faith that was in them. He said he might have gotten it in the synagogue. Yes, and he might have gotten it from his mother and grandmother, and you can't show us that he didn't. But never the less, be that as it may, there is a woman doing some teaching, but here this was committed to men. Then notice this, women are not to teach. Women were to be silent and the very fact (bro. Wiser get this down) the very fact that this passage right here commands women to be silent, that same passage is commanding man to do the teaching in the church. If not, why not? Somebody has to do it, and since women was to be silent then the man must do it. Let us look again in Tit. 2:3-5 we read again of a woman doing some teaching. "The aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things that they may teach", and it goes on and tells those things as we have already studied. Here is a woman doing some teaching. In Acts 18:26 here was Priscilla and Aquila, husband and wife that took Apollos unto themselves and expounded unto him the way of God more perfectly. The way that reads, although bro.Wiser doesn't know, and I don't know how much teaching that woman did: we do believe that according to that language, Priscilla taught and Aquila taught. Priscilla and Aquila expounded. So Priscilla expounded and Aquila did. We both agree that according to that language she had something to say in that conversation. Let us look again: Philip had four daughters that did prophesy Acts 21:9. And then, in the church, in the assembly, with all together in the main auditorium, we both allow a woman to sing. The Bible says

in Col. 3:16 that we teach in song. Now the question is: what is the trouble here? Is this a puzzle? Some places she can and some places she can't. What's the truth on it? That's what we want. That's what we are here for. That's what we are trying to show. Through the years of diligent study here is what I believe with all of my heart is the truth about it. In Tit. 2:3-5 I want you to notice that this context shows that this woman did this by her deportment, her behaviour, as we have shown on another chart. Now listen again: if he can prove that even in Tit. 2:3-5 that some oral teaching was included, that still doesn't change and doesn't hurt my proposition a bit, because she would have to do it in a manner parallel to Acts 18:26. She still couldn't do it in the church, in any assembly of the church that the church would arrange. She couldn't be a teacher in the sense of being a public advertised teacher in the church of Christ. She couldn't do it. She has to do it in a manner like this right here, don't you see, according to this private teaching even if it was there. But I don't believe it's there, according to the context. So to finish this piece and explain it, we scoot behaviour up in there and by her deportment she does this teaching. Alright we look over here again in Acts 18:26. This teaching she did here was a private conversation. This piece scooted in then finishes that piece of the puzzle. Then you look at Acts 26:9 and we find Philip's daughters prophesying. We read nothing about them ever teaching a class or any group whatsoever that the church had arranged. It was a fulfillment of Joel 2:28. There had to be some sons and daughters prophesying, but there is no record that she ever taught any group so that's a fulfillment of Joel 2:28 and he knows that. Once this was fulfilled and the perfect law of liberty was written and those supernatural gifts ceased there were no more prophetesses. He knows that, and no more men speaking by divine inspiration, but what they spoke and was written down became law and is binding and in force and cannot be changed. Now singing is allowed, as I stated, by him in the auditorium where he says that women cannot speak nor can they teach, but he believes that they can all blend their voice together without violating these restrictions and if he could prove that singing was wrong he would merely prove that both of us are wrong in allowing a woman to sing. Now what have we got. When we scoot these pieces in that complete these pieces of the puzzle. We have women being silent in the church, in any arrangement of the church, not a teacher but these things committed to men. But here were Christian women teaching their children. Here was aged women, in the church, by their behaviour and deportment, teaching the younger women in the church. Here was a woman and her husband in a private conversation. Here were these daughters prophesying to show that this is that which was prophesied that was to come, and the Christian women all singing along with the men and all without distinction of sex, as far as male or female. In Eph. 5:19; Col. 3:16 the Bible teaches that we are to sing and make melody in our heart to the Lord. Therefore he didn't make a distinction there. If he had said for the men to sing then that would exclude the women in the singing. He did exclude the women in the teaching program of the church, in this respect, as shown here. So you can see that now if we really want to see it. We can see that's the case.

Now let us go further and notice this: Look at Tit. 2:3-5 again. Notice the aged women likewise that they be in behaviour as becometh holiness not false accusers not given to much wine, teachers of good things, that they may teach. You see the continuation of this thought here. They are in behaviour, that they may teach the young women to do these things right here, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Now let us notice that if the life of an aged woman should be unholy instead of becoming holiness, a false accuser, given to much wine, would she be a teacher of bad things without teaching over or in any class whatsoever. You know she would. He tried to say, well maybe not. Maybe her life, and he called attention to an ungodly worldly preacher, and he said now that preacher taught some good things by word of mouth but his life was pretty bad, and his example was bad, and he said therefore she may. I want you to notice what he is saying. He is saying that here is one living an unholy life and here is one that is a false accuser going around ly-

ing on people, falsely accusing and furthermore is given to much wine, going around two thirds shot all the time, that she could go ahead and teach the true gospel of Jesus Christ unto these younger women in the church and her about three sheets in the wind. Now that's what he is saying. That's his position. That's as good as he can do neighbors and friends. Now he hasn't answered this and that is: would she be a teacher of bad things if in her life these things were practiced and the younger women in the church saw that in her life, would she be a teacher of bad things, without teaching any class what so ever, that the church may arrange. You know she would. Every person here knows she would. That she would be teaching, by example, a bad example, and everyone that followed her, and all of us have influence on somebody, everyone that followed her influence that she had on them, that followed her example, would certainly live a bad life and the word of God would be blasphemed in the lives of women that live like that. He ask me this question, and it's my question. I don't know why he asked it. I never have been able to understand but he said, what about an older woman that was holy in character and life and all of this and practiced this, but she was an incompetent teacher. She just couldn't stand before a group of any kind and teach them just an incompetent teacher. He said now how would she obey Tit. 2:3-5? What would she do? Why she would obey it just like I am telling you, by her behaviour. She's an incompetent teacher, and I want to ask you that question. How would she do it? How could she fulfill God's command to her to do these things if she was an incompetent teacher, and she could not do it by behaviour, then how is she going to fulfill God's command to her in Tit. 2:3-5 since she is an incompetent teacher? Yet she can live that godly life before them. Now if she doesn't teach them in that manner how is that aged woman going to go to heaven? She cannot fulfill God's command to her to teach, according to you, hence she cannot obey that passage she will then disobey it and she'll go to hell, a consequence of your position. You didn't say that. Don't get up here and accuse me of saying that you said that, but that's the consequence of your doctrine. She cannot obey Tit. 2:3-5 and thus she will be lost.

Let us notice again. I have another chart that I call attention to here, and that's on Tit. 2:3-5 also. (See chart 16, page 50). Sound doctrine: Notice that Paul's charge to Titus was you teach the aged men, you teach the young men, you teach the servants, and you teach the aged women, but he said now the aged women are to teach the young women. You tell them what they are to teach the young women. Now what is the difference? Don't you know that everything that Paul charged Titus to teach, that from the pulpit when he taught the aged men and he taught the aged women the young men and the servants that he could have taught the young women everything that was listed on that other chart there in Tit. 2:3-5. He could have taught them everything there. What was the difference? I'll tell you the difference. Titus could not qualify to do the teaching that's stated here, because there was some teaching that an aged woman could do by setting that godly example in her life before those younger women that Titus could not do. The only thing that adds any force to this doctrine in Tit. 2:3-5 was to see that lived out in the lives of aged women in the church. That adds force, don't you see, to what is taught there, and that's why she was to do the teaching of the younger women, which Titus could not qualify to do. Thank you very much, listen now to bro. Wiser.

Wiser's First Speech Wed. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy to come before you tonight, and I appreciate so much your coming to be with us in this discussion. While this chart is before you, and is fresh on your mind, I want to get to it first. Paul's Charge To Titus. (See chart 16, P. 50). He said that Titus could do all of these things from the pulpit: he could teach the aged men; the aged women; the young women; and the servants, all from the pulpit. Isn't it strange? Timothy could not commit these things to women. He believes Titus could, but Timothy could not. He's already pointed out in this discussion from 2 Tim. 2:2 that Timothy could not commit these things to women, but Titus could. Bro. Holcomb,

why the difference? Will you please tell me why Titus could commit them to women, from the pulpit; and yet Timothy couldn't, lest they become evangelists? He's already said tonight that Timothy couldn't commit them to women, lest women become evangelists; yet Titus can commit them to women, and women not become evangelists. I want to know what the difference is, bro. Holcomb? He goes on to say that the only difference is that this is by behaviour, and we have shown already, in the discussion the past two nights, that that's not the case; and proved it from a number of charts. Now Titus certainly couldn't take the place of older women in doing that teaching.

Let's see which way were you going? I didn't know whether he was going backwards or forwards. This is the chart that he talked about just before that. While it is fresh on your mind, Another Look At Tit. 2:3-5. (See chart 16A P. 64). Bro. Hutto, I want chart 64. Last evening we answered this chart, we took care of this chart. He gets up here tonight and he kindly twisted around and makes me come out saying something I never even dreamed about saying. Last night I didn't say that an old woman might be an ungodly woman, unholy, a false accuser and be half drunk or t-totally drunk, and then go ahead and teach. That she might teach with the indication that she could please God, when she did that; but that seems to be the indication he is trying to leave with you tonight. The point is this: he is affirming that these aged women teach only by behaviour, that that's the only way. I am suggesting that what the apostle Paul is teaching is that they do teach by behaviour, and their behaviour must be right: They must be holy, they must not be false accusers, they must not be given to much wine, they must be teachers of good things, in order that they might teach (exhort earnestly and admonish) you can't do that by behaviour. You do that by word of mouth. We have proved that from sophronizo, the word teach in that passage. But here is what we pointed out last evening. I know a preacher who is unholy, he is a bad fellow: by his behaviour he teaches bad, and yet by word of mouth he teaches good. I said that a woman could do that. I did not mean that she could with God's approval, certainly not at all.

Now look at this chart number 64. (See chart 64, P. 82). Here I have the qualifications of aged women and elders. In Tit. 2, the qualifications of the aged women are given. They are to be holy in behaviour, not false accusers, not given to much wine, teachers of good things: in order that they might teach the young women. These qualifications are all necessary. Teachers of good things, not given to wine, etc. Now bro. Holcomb says, she can do the work i.e. she can teach the young women if she is an incompetent teacher in answer to question we asked last night. Alright, now let's notice the next part of it. In Tit. 1 we have the qualifications for elders, blameless, the husband of one wife, not given to wine, they are to be holy, they are to be apt to teach. They are to be apt to teach. She is to be a teacher of good things. The elders are to be apt to teach in order that they might do their work. Women are to be teachers of good things, in order that they might do their work: teach the young women. Elders are to be apt to teach in order that they might take care of the church, that they might exhort and convince the gainsayers, Tit. 1:9. Now here's a question, bro. Holcomb. If women can be incompetent teachers and still teach the young women i.e. exhort them earnestly, admonish them (Thayer P. 613) from sophronizo. Please tell me why elders cannot qualify to "exhort and to convince the gainsayers", when they are not "apt to teach"? Notice, if Holy behaviour qualifies a woman to teach who is an incompetent teacher; then blameless elders will authorize elders who are bachelors to serve, or elders who are not apt to teach. If you can remove one of the qualifications, then why can't you remove all of the qualifications? The truth of the matter is, Paul says that these old women are to meet these qualifications in order that they might (earnestly exhort the young women) to do these things.

Now let's have this next chart. Well, I still forgot which way he is going. Here we are. Here is the puzzle. (See chart 17, P. 65). He says,"I was very careful here in this discussion to make the statement that it takes this piece right here to complete this piece up here". Well, bro. Holcomb, you said that Tit. 2:3-5 was teaching by behaviour. If that's the case, if this is teaching by behaviour,

then it is the same thing. It doesn't take this to complete it, it is already complete. Now in the discussion up at Cannonsburg we ruined him on his chart, and that's the reason why he comes down here and he's very careful, you know, to change the wording, thinking he is going to get by. But that doesn't help you a bit. It is still the same thing. According to you and the reason you give, it takes this to fit in here to make this complete, is the very fact that you know it is the same thing. But it doesn't look the same, it's not just exactly like that one. See this one has got a curve over here, that one doesn't have. And you can put that one over there and it just won't fit, because it's not the same thing at all. But, now

QUALIFICATIONS OF AGED WOMEN AND ELDERS

Tit. 2

QUALIFICATIONS	WORK
1. Holy Behaviour.	
2. Not false accusers.	To Teach Young Women.
3. Not given to much wine.	
4. Teachers of good things.	

BRO. HOLCOMB SAYS: She can do the work if she is an incompetent teacher in answer to question last night.

Tit. 1

QUALIFICATIONS	WORK
1. Blameless.	
2. Husband of one wife.	To Take Care Of Church.
3. Not given to wine.	"To exhort and to convince
4. Holy.	the gainsayers" (Tit. 1:9).
5. Apt to teach (I Tim. 3:2).	

QUESTION: If women can be incompetent teachers and still teach the young women i. e. "Exhort them earnestly, to admonish" (Th. P. 613). Please tell me why elders cannot qualify to "exhort and to convince the gainsayers", when they are not "apt to teach".

NOTICE: If Holy Behaviour qualifies a woman to teach who is an incompetent teacher, then blameless elders authorize elders who are bachelors and not apt to teach.

(Chart 64)

I want you to notice this over here. Do you see this piece right here? It says sing. He said it slid right in here to what he believes is a mother teaching her children; but he hasn't proved it yet, and we asked him to prove it; but he slid it right in there. So it takes this piece to complete that piece, just like he said. It takes this piece to complete this piece. So right here it takes this piece to

complete that piece, according to his own argument. You know what that means? That means that Timothy's mother taught her child how to sing, and that congregational singing took place right there, in Timothy's home, and therefore since that's the church, since that's a congregation, bro. Holcomb, Timothy's mother couldn't speak because women are to be silent in the church. Why this thing will ruin you brother, and everywhere you go and discuss this thing, I am ready to go with you and discuss it with you. I'll be glad to expose this puzzle everywhere you take it. Now it's a puzzle alright, to you. You are really puzzled about it.

Alright, now I want us to notice this. He said, "bro. Wiser said, at Cannonsburg, he objected to handing out my tracts, therefore she can't do it.. If she does then she is exercising dominion over bro. Wiser". So you sisters are going to have to quit teaching the classes at Sunny Hill,because bro. Holcomb says he objects. He leaves the impression upon you that that was my argument up there. Now here is the real situation. Bro. Holcomb, in that discussion up there said that if a man in the congregation objected to a woman going to teach a class that she would be exercising dominion over him by going. I pointed out to him, according to that, she couldn't even prepare the communion tray, if a man objected. She couldn't clean the building, if a man objected. She couldn't teach like Priscilla taught Apollos, if a man objected. She couldn't do anything, if a man objected, without exercising dominion over him. I turned it on him by saying, according to your argument, the women can't pass out your tracts; because I object. Now, bro. Holcomb,that's not my argument, that's your argument. He comes here tonight, and you know what he does, he makes out like that that's a valid argument. It's a valid argument, so he can stop you from teaching the classes. Yet he's going to go ahead and have the sisters pass out his tracts, any way, even though he knows it's a valid argument, and it's wrong.He is going to have them do it anyway. Now, bro. Holcomb, you don't believe it's wrong for them to pass them out,and I don't either. It was your argument to start with, and that's the reason why you got the medicine to drink. Now you are trying to turn it back on me, but it won't turn.

Alright, then he said: "does an aged woman have to teach Bible classes to obey God's command to teach?" He says, "when you say no,that's my point". Well, bro. Holcomb, when you meet Ronnie Wade, and he ask you if a man has to teach a Bible class to obey God's command to teach, you are going to say no: and then he's going to say, "that's my point". "So you can't have Bible classes for a man to teach". That's your argument. It's Ronnie Wade's argument, and you can't make Ronnie Wade's argument and meet Ronnie Wade. He will take you to pieces, when you discuss the class question with him. Now I believe that the Scriptures authorize a man to teach a class, because the Bible commands men to teach. I believe that according to the same reasoning, a woman may teach a class, because the Bible commands women to teach. There are some restrictions for women: they are not to speak in the church (the assembly) and they cannot exercise dominion over a man; but they can teach classes, in which they are not in the assembly, and in which they are not exercising dominion over men. They do not have to teach a class to obey God's command to teach, but both men and women may teach a class to obey God's command to teach.

Now I want to read the question that I gave him. You know, last evening, he complained about some of my questions having so many parts. I don't want to be unfair, in the least, so tonight I am just giving him one question. We agreed that I could ask him ten, but since some of the other questions I asked had different parts, I don't want to be unfair (and he indicated last evening that he might think that I am) so I am just going to give him one question tonight.

1. Since you said last night that you knew of no passage that would forbid a local congregation to decide that they were going to have provisions in the Bible classes for the Christians in there to go ahead and commune; please give the passage that would authorize each class to have it's own communion set and communion service.

Tonight, he points out, that last evening I gave him 2 Jno. 9 to show that if

we had communion in the Bible classes that we transgress God's law, and thus we would not have God. He wants to know, where is the law that they transgress? It's stated a number of times in the Bible. For example, in Acts 20:7, the disciples came together upon the first day of the week to break bread. They came together. In I Cor. 11, the expression come together is found, I believe, about five times. The greek word sunerchomai is found there to come together.It's the same word that's found in I Cor. 14:23. Some of the same words in both chapters, about coming together. It is the assembly where the communion is to take place. The Bible in these passages, specify the assembly. Just like God's word specifies sing, Eph. 5:19; Col. 3:16. So when you play you transgress and abide not in the doctrine of Christ. You don't have God. The Bible specifies the assembly for communion, bro. Holcomb. So when you take it in your classrooms, you are going to leave God behind.

Now, I want his chicken chart. I've been wanting to feast on that chicken ever since this discussion began, and I havn't been able to get to that chicken chart yet. So I want to get to it, in the outset of our discussion tonight. I want chart number 47 bro. Hutto, first of all. Then chart 58, before we get to this chicken chart. This white rock hen. Bro. Sutton still wants some eggs from that hen, bro. Holcomb. He wants to hatch them so he can have plenty of meat, like eating a turkey. That's a big breasted hen!

Where Is The Passage? (See chart 47, Page 21). I asked bro. Holcomb for the passage that teaches or permits the churches of Christ to appoint men to teach Bible classes. Here is his proposition: the Scriptures teach that when the church comes together for the purpose of having Bible classes only men may teach the classes. Give Scripture to prove that men may be appointed teachers of, and ask and answer questions in, any class the church may arrange. Here are the Scriptures that he listed, and I want to read one of them that he gave here: Acts 10:14. Now I may be pretty thick, but I want you folks to help me and I want to read this verse. It says, "but Peter said not so Lord for I have never eaten anything that is common or unclean". That's supposed to say that the church can arrange classes and appoint men to teach, and only men. Let me read it again, did you get it? Did you find anything in that verse about the church teaching classes and appointing men to teach them? It says, "Peter said, not so Lord for I have never eaten anything that is common or unclean". I wish I had time to read some of these other verses, here on the chart tonight, but I don't have time. Let's have that next chart bro. Hutto, chart 58, and then I want chart 63.

(See chart 58, Page 21). I asked for the passage that specifies males only are to be appointed and used by the church to do the teaching of the church. Where is the passage, bro. Holcomb? He said, all those other passages over there.

Now, let's have this next chart. (See chart 63, Page 85). Now he fails to prove his proposition. He hasn't done it yet. He won't do it tonight. His proposition demands Scripture authorizing the church to arrange Bible classes. He gave no specific command, for Bible classes. He has given no specific example of them. He has given no necessary inference for them. However, he has listed some passages that will authorize individual Christians arranging Bible classes, generically, i.e. general authority for Bible classes. Like Mt. 28:18-20; 2 Tim. 2:2; Mk. 16, and these other passages. They do authorize individual Christians arranging classes to teach. He also gave generic authority for the church arranging into classes to teach: I Tim. 3:15. This passage does deal with church action, and church teaching. His proposition also demands Scripture that specifies men to do all the teaching in the classes, that the church arranges. He listed the same passages for both charts. The same passages that would authorize the church to teach, he said specified that men only were to do the teaching; but of all these passages only one deals with church teaching, and it does not specify men only as teachers. Therefore he has utterly failed to prove his proposition, and he shall utterly fail to do so tonight.

Now, I want to get to this chart here, and in connection with this chart, see if you can find mine on the chicken. I forgot to write down the number, bro. Hut-

to. (See chart 12, Page 16). Bro. Holcomb has had a lot to say about my misuse of Thayer, in this discussion, and course he said he'd just like not to use Thayer at all, and the only reason why he uses him is because these other preachers use him. I wonder what these pieces of tape are doing here, bro. Holcomb, on this chart? Would you like for me to pull them off? Can I just pull them off? (Holcomb said, yes, every one of them). Okay, let's just pull them off. Here what's that word, Thayer, and when you pull them off you are going to find his misuse of Thayer.

HE FAILS TO PROVE HIS PROPOSITION

A. His proposition demands scripture to authorize CHURCH ARRANGED BIBLE CLASSES.
   1. He gave no specific command for Bible classes.
   2. He gave no specific example of Bible classes.
   3. He gave no necessary inference for Bible classes.
   4. However, he listed passages that will AUTHORIZE individual Christians arranging Bible classes, generically, i.e. general authority for Bible classes. Mt. 28:18-20; 2 Tim. 2:2; Mk. 16:15-16; 2 Tim. 3:16,17; Acts 20:20; Eph. 4:11; 2 Tim. 4:5.
   5. He also gave generic authority for the church arranging into classes to teach. I Tim. 3:15

B. His proposition also demands scripture that specifies men do all the teaching in classes the church arranges.
   1. He listed the same passages as above.
   2. Only one of these passages deal with church teaching and it does not specify men only as teachers!

THEREFORE: He Has Utterly Failed To Prove His Proposition!!!

(Chart 63)

when he met bro. Howard See, he had all of these on here. Then when he met bro. Ogden he covered up some of them. That one over there, would you pull it off, bro. Dasher? When he met bro. See, up at Westwood, he had all these listed on here. By the time he met bro. Ogden he had covered them up. They are still covered up here. Now, I just wonder why he covered them up! Hold my time, I need it all. When he met bro. See, he said that the same word for gather together in Mt. 23:37 was found in I Cor. 14:23. So he said that it was the same word. Then he found out that it was a different word. One word is episunago and the other word is sunerchomai. So he found out that he didn't know too much about the greek, and so he tried to cover up these passages and cover up what Thayer said, etc., or what he thought Thayer said concerning these things, but I want you to notice this. He says here is this old hen and this breast bone comes all the way down here to the ground. Here are a few chickens over here on this side, and some over here on this side. This represents the church coming together in Bible classes. Do you know last evening what bro. Holcomb did? He said in I Cor. 14:23, if the church be come together in one

place, he said, that's one room. He said that suggest that it might come together in different rooms, but in I Cor. 14:23 it comes together in one room. He said, "there you can just have one speaking at a time", but he said, "the church might come together in five rooms, and have five speaking at the same time". Alright, so here is what he has. He's got this church coming together here, in two rooms according to his illustration. Here, he says,that it's just the same as in I Cor. 14 where a woman can't speak and so she can't speak in the classes. Alright,if it's the same, how come you got two talking at the same time? Or five talking at the same time, in those classes, when it specifies one at a time when they are come together in one place? Bro. Holcomb, if it meant that the church can come together in one place and there you have one speaking at a time, meaning one room, then when the church comes together in one room, the women are to be quiet, but if when the church comes together in five rooms, five can talk at the same time. Then when the church comes together in five rooms women can speak. Alright, bro. Holcomb, there is your analogy, there's the truth of the matter. When the whole church comes together in one place, i.e. one room he said, all speak one at a time. When the whole church comes together in one room, I say women can't teach; but he says when the church comes together in two different rooms, like this chicken here illustrates, then you can have two speaking at the same time. Okay, bro. Holcomb, when they come together in two rooms, then the women can speak. Now, do you have that chart Hutto? Turn it on here (See chart 22, Page 87). In the first place he does not correctly represent a hen gathering her chickens under her wings. I made that statement up in Cannonsburg. I said that when a hen calls her chickens she squats and they are all under her. They are not separated by a breast bone, like this illustration here, some under one wing and some under the other. You know that's not the case, because you never saw a chicken with that big a breast. So that's not the way it is. But up in Cannonsburg, all in the world the man did, was just refer to the first point on this chart, and said that takes care of it. Now, bro. Holcomb, that doesn't take care of it: so take care of it tonight. Let's look at the chart. In Mt. 23:37 Jesus was not talking about gathering people together bodily i.e. into one assembly, but spiritually into one heart and mind. This is the teaching of I Cor. 1:10, where Paul said, I beseech ye therefore brethren that ye all speak the same thing, perfectly joined together in the same mind and the same judgment. These Corinthians could have been perfectly joined together in the same mind and in the same judgment and at the same time been separated physically into a thousand homes. So those disciples in Jerusalem could have been gathered together by Christ into one and at the same time been in a thousand different homes, over there in Jerusalem. The coming together into one place in I Cor. 14:23 is a physical coming together. The Corinthians assembled bodily into one place, but spiritually they were separated in mind. Bro. Holcomb could make the same argument on Jno. 11:52 "He should gather together in one the children of God that were scattered abroad". The high priest, in making that prophesy, is talking about gathering both Jews and Gentiles into one. Alright, and the children of God being gathered together into one: one group, not one assembly, but one group. Paul teaches the same thing in Eph. 2: 16. True, it is a gathering together into one body, or church in the sense of the body of Christ;but it's not a gathering together into one church, or assembly as in I Cor. 14:23. Now I could make the same kind of argument bro. Holcomb makes, on this chicken, to prove that a woman couldn't teach at all, anywhere at any time; because he's called both Jew and Gentile into one body. They have come together into one body. Jesus said, the chickens come together under the wings. So if that means that it's an assembly and that a woman can't speak, then just gathering them into the church, the body of Christ: just baptizing them, and gathering them in will stop them from speaking, and they can't speak anywhere at any time.

I want to get to this chart about the baskets, bro. Hutto. I have forgotten what number it is. Here in Jno. 6:12, 13 the Bible said when they were filled he said unto his disciples "gather up the fragments that remain that nothing be lost; therefore they gathered them together and filled twelve baskets with the fragments from the five barley loaves which remained". Now notice the chart over here. (See

chart 43, Page 88). Here is the real comparison. They gathered the fragments together. The five loaves and two fishes were together in Jno. 6:9, when the young man had them. Jesus then took the loaves and he offered thanks and he distributed them, that is he divided them, Jno. 6:11. The two fishes divided he among them all, Mk. 6:41. They gathered the fragments together in Jno. 6:13. Then they filled 12 baskets, Jno. 6:13. Notice the Bible says, "they gathered them together, and filled twelve baskets". When bro. Holcomb reads it, he says, "they gathered them together into twelve baskets", but the passage says, "they gathered them together and filled twelve baskets". So here is the real comparison. The church assembles

WHAT'S WRONG WITH BRO. HOLCOMB'S CHICKEN CHART

1. He does not correctly represent a hen gathering her chickens under her wings.
2. In Mt. 23:37 Jesus was not talking about gathering people together bodily (i. e. into one assembly), but spiritually into one heart and mind. This is the teaching of I Cor. 1:10.
   A. They could have been "perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10), and at the same time been separated physically into a thousand homes.
   B. The coming together into one place in I Cor. 14:23 is a physical coming together. The Corinthians assembled bodily into one place, but spiritually they were separated in mind. I Cor. 1:10-13.
3. Bro. Holcomb could make the same argument on Jno. 11:52 "He should gather together in one the children of God that were scattered abroad".
   A. The high priest is talking about gathering both Jews and Gentiles into one. Paul teaches the same thing in Eph. 2:16.
   B. True, it is a gathering together into one body, or church; but not into one church, or assembly as in I Cor. 14:23.
4. I could make the same kind of argument to prove a woman cannot teach period.

(Chart 22)

in one place, I Cor. 14:23. The assembly is dismissed and they distribute or divide into classes. The church assembles again in the auditorium. They then go home filling 12 houses. And so there is your comparison in this regard. Let's see now did that get all of his charts? Have I noticed all of his charts? We have already talked about that one. I believe I have covered all of them. There are some other things that I want to get to here.

He asked me for the passage where the church ever sent a woman out to teach like Priscilla teaching Apollos. Last night I asked him a question about Priscilla appointing herself to go, and he said you prove she appointed herself to go, maybe Apollos appointed her to go. Well, bro. Holcomb, maybe the church appointed her to go. If you can think that possibly Apollos did, maybe the church appointed her to go. He's asking for an example. Do you believe, bro. Holcomb, that this is the only way the Bible teaches? Where is there an example for the church arranging Bible classes for men to teach? He has no example. I have no example of the church sending a woman out like he's talking about. He has no example of the church arranging a class for a man to teach, but I believe the Bible authorizes the church to arrange a class for a man to teach, under the commandment to teach. I believe the Bible authorizes the church asking Priscilla to do what she did. I don't believe she will go to hell if she does it. You tell us bro. Holcomb, can she go to heaven, and can the elders go to heaven if they ask her to do what Priscilla did?

THEY GATHERED THE FRAGMENTS TOGETHER

1. The 5 loaves and 2 fishes were together. Jno. 6:9
2. Jesus took the loaves and offered thanks and distributed them Jno. 6:11.
   A. "The two fishes divided He among them all" Mk. 6:41.
3. They gathered the fragments <u>together</u> Jno. 6:13.
4. They then filled 12 baskets Jno. 6:13.

HERE IS THE <u>REAL COMPARISON</u>

1. The church assembles in one place I Cor. 14:23.
2. The assembly is dismissed and they distribute or divide into classes.
3. The church assembles again in the auditorium.
4. They then go home filling 12 houses.

(Chart 43)

He said when a woman arises and goes to the class to teach she usurps authority over every man who is qualified to teach; therefore, when a woman prepares the communion, she exercises authority over every man who is qualified to prepare it. Bro. Holcomb, it is much easier to be qualified to prepare communion then it is to teach. So, according to your argument, when a woman prepares the communion, if she doesn't do anything but just pour the grape juice in the communion tray, she exercises dominion over every man who is capable of doing that. According to that kind of logic, women can't do a thing because there is not many things they can do a man can't do.

He says, can the church assemble without practicing all of the acts of worship?

Sure they can. They can assemble and sing, but they haven't assembled in the classes, bro. Holcomb. They have not assembled in one place, which you said meant one room last night. Then he said, where does the Bible teach that the church can only teach that the church is doing the teaching i.e. assembled teaching only in an assembly where all acts of worship are practiced? I didn't say that they do it where all acts of worship are practiced. I said they do it in the arrangement, where all may be practiced. He still won't take the Lord's Supper in his classrooms, I'll guarantee you. (Sutton called time).

Holcomb's Second Speech On Wed. Night

Bro. Wiser, bro. moderators, brethren and sisters in Christ. It's good to come back again and continue to affirm my proposition. The first thing I want to do is to take care of his question lest I would forget it, when I get into my speech. Since you said last night that you knew of no passage that would forbid a local congregation to decide that they were going to have provisions in the Bible classes for the Christians in there to go ahead and commune, please give the passage that would authorize each class to have it's own communion set and service. Mt. 26; Mk. 14; Lk. 22; Acts 20:7; I Cor. 11:23-28. Now I ask a question of you; when you come back you give me the passage that would forbid them doing this. Every place the church is commanded to commune and come together and those passages he listed about coming together just certainly is the church coming together and practicing these acts of worship. They don't have to all be practiced, in order to constitute the assembly, with all of them in one room. I maintain if the church can decide to do it's teaching in Bible classes then it could decide to commune there, if not why not? If that congregation arranged that, what more have they done then commune of the body and blood of Christ? And since I believe Bible study classes constitute an arrangement of the church, come together, then neighbors and friends all of those passages authorizes that to be done just as much as it authorizes the church to divide to teach. If they can't divide to commune like that, they can't divide to teach, and you are just going to be a no class man the first thing you know. You just keep right on. If they can divide to practice one act of worship why can't they divide to practice another. That's what I want to know. I want them to put this thing to test this time, and see what they can do with it. I know they don't have a passage that that would violate. They can't do a thing in this world with it. I knew it and that's the reason that I mentioned it like I did. There is nothing can be done with it. The same thing that authorizes the church to divide into Bible classes to teach and to do what God commanded, to teach, that same passage would authorize them to do that in any act of worship the congregation would choose so to do. What more have they done than commune of the body and blood of Christ, when that's carried on decently and in order. Now raise your eyebrows, get excited. You have just not been faced with that. Now wrestle with it and do what you can with it, you are welcome to any thing you can do with it. I didn't make that statement without thinking it through. I knew you couldn't do one thing in the world with it, but put up another smoke screen like you've done so many times.

Now, I want to hasten on and I've got several things here that I am just----- itching to get to. First of all I would like to say: bro. Wiser, you dissappointed me at Cannonsburg, because you didn't tear my tape off of my chicken chart. I'm so thankful you did it here. I kept wanting you to do it at Cannonsburg and you never did mention it through the whole debate. You never said a thing about my tape, and you disappointed me because you didn't pull it off. But tonight you pulled it off and walked into a steel trap.That's what you did when you pulled it off. Alright now these fellows, boy they know the greek and they don't misrepresent a thing in this world. I got a big write up in his bulletin. Holcomb said that these two words were the same here, when he debated with Howard See, and he says; now Holcomb didn't know the difference. He said they are different words in the greek and I got a big write up and smeared my name all over this country everywhere he sent his bulletin. I want to show you what he made a big play over tonight friends.

I want to show you the first word that he mentioned over here, I want you to notice Thayer on page 244 this word that he mentioned and he didn't take the tape off of the other one, it's right over there. He said Holcomb said that both places, Mt. 23:37 and I Cor. 14:23 was the same word, and he said they are not the same word. He made a big play about it saying they were different. Therefore Holcomb just made a big old blunder. Now that's how he smeared my name all over the country. First I want to go to this word on page 244 of Thayer. I want to give you the definition of this word and then I'm going to give you the definition of the other word, that he mentioned; and I want you to see what the difference is. Now watch this: he made this big play and I want you to see the definition of the two words. Number 1, this word on page 244 of Thayer it gives Mt. 23:37, it says, "to gather together beside, to bring together to others already assembled, to gather together Mt. 23:37. Hence it means to gather together in Mt. 23:37 as this hen gathers her chickens under her wings. You notice, Jesus Christ said under wings, but Windell Wiser said: "no, under body, not under wings". He don't know the difference between a breast bone and the body of a hen where the entrals are: That's how much your preacher knows. He thinks that every bit of this is a breast bone and down here is where the entrals are, in that hen, and the breast bone is up here, in that hen. He don't know the difference in the breast bone and where the entrals are in a chicken. That's the kind of preacher you have. Jesus said under her wings not under her body. That old hen doesn't stand up all night like this. I was reared on a farm. She sits down and that body is right on the ground, right there. The chickens are under her wings like Jesus Christ said. But let's go further, let's get the definition of the other greek word over here. He walked into a steel trap, that's what he did, when he took that tape off. Let me show you the definition of this other word that he made a big play over, that's in I Cor. 14:23. Thayer on Page 604 now let us notice the definition. Remember this was gathered together, Thayer said. Now here in this passage it gives I Cor. 14:23 here is what it says, "to gather together, to assemble". Now that's the definition of it, according to Thayer. Over here to gather together to assemble. Now the definition over here is to gather together, to come together, to assemble. What's the difference in the definition of the two words in Thayer. Not a thing in this world. Not one bit of difference, and I challenge you to get up here and read those definitions to this audience and see if there is any difference. I challenge you to do it. Not one bit of difference in the world. Let me show you how these two words are used. If you are in my presence here, and I say <u>get</u>. Well, now you spell that word out and take a good look at it. Alright I say <u>scram</u>. That's another word, but what does both of them mean? I want you out of my presence. That's what they mean, and these two words mean the same thing. I listened to the tape and I did say they were the same. What I should have said was, now don't laugh brother, listen brother, I'm serious, and I'm being honest with you, whether you fellows are going to be honest with me or not. I said they were the same. I made a mistake when I said they were the same. I should have said they are synonymous words that mean the same thing. That's the truth about it. There they are and I read the definition to you, and he walked in a trap. That's exactly what he did, and I wanted him to take it off at Cannonsburg and he didn't do it. He dissappointed me there but I am glad he did it here. We have the truth friends and you people are going to be lost for practicing something that is contrary to God's word. I am here hoping I can help somebody to see the light. Maybe one person might get stirred up and do something about this before it's too late.

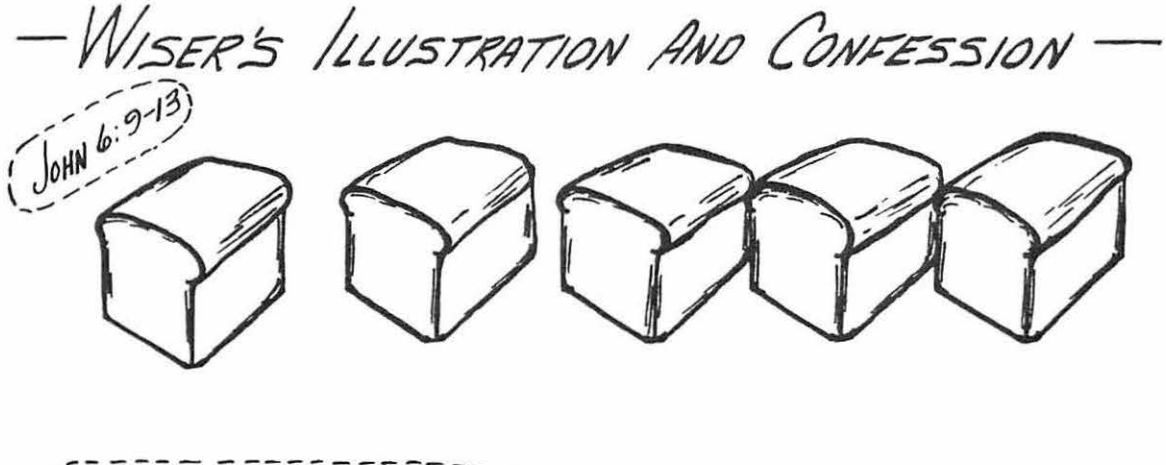
I want his chart in answer to this right here to my baskets. I want that chart. He got in another steel trap. Give me that chart in answer to the baskets. Now, let's see what the Lord said. (See chart 13, Page 47). When they were filled, that is, he fed 5000 with five loaves and two fishes and when they were fed (notice when they were filled) he said unto his disciples gather up the fragments that remain that nothing be lost; therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remain. I said, that according to this, they gathered them together in twelve baskets and Jesus said

that was still a gathering together, or John in John 6:12, 13. Now you read Matthew's record, it's worded a little different but it still says they gathered them and filled twelve baskets, Mt. 14:20. I said if this constitutes a gathering together in twelve baskets then this over here constitutes a gathering together of the church. But now he fixed a chart in answer to this that he said really took care of the situation, and I appreciate this chart right here. (See chart 43, page 88). Now let us notice. I want you to take the chart down if you will please, and underscore; wait just a minute before you do it, I want you to underscore this here the loaves and the fishes: I want you to underscore were together. Take it down and underscore were together for me. I want you to notice that my opponent has given up the ghost tonight and he has admitted that I am right and that what I am saying is the truth. Watch this now. Here we have it underlined that he says they were gathered together these fragments the five loaves and two fishes were together Jno. 6:9. Jesus took the loaves and offered thanks and distributed them, and the two fishes divided he among them all and then they gathered the fragments together, then they filled twelve baskets. Now here is his illustration, and he compares it to the church coming together: notice, here is the real comparison. Boy it's a real one too. It's a dandy, look here, the church assembles in one place, therefore he says that's when they were all together to start with, all these fragments were together to start with, and so that's when they all come into one auditorium and then the assembly is dismissed and they go to their Bible classes, that represents the loaves and the fishes being distributed and then he said that's the church divided into classes. Then they come back out in the main auditorium, that's when they gathered them back together, as he represents it, in a pile which that doesn't state at all, but he gathered them back together and then they went to twelve houses when they dismissed and went home. He says that's the illustration. But he gave up the ghost. (See chart 17A, Page 92). Wiser's illustration And His Confession That I'm Right. He's confessed that I'm right because he said that the fragments were together to start with and lo and behold they were separated in five loaves. That's my position. It proves my point, his chart proves my point 100 per cent. That represented them being together when they were separated in five loaves. Thank the Lord you gave up the ghost, and made the good confession. That's what you did. If that right there is a together then neighbors and friends our Bible classes constitute the church together, if not why not? It hurts doesn't it? As bro. See would say, it lathers.

Alright let us move on here and notice some other things that he said. My chart, A Look At Tit. 2:3-5, but we have already introduced that one. He said now, concerning my chart on Paul's Charge To Titus, he said: Timothy could not commit these things to women, but Titus could. Timothy and Titus both could preach the gospel, and women could hear it, and learn what to do to be saved. That's the sense in which the evangelist preached the gospel, and they heard, they learned what to do, and did it; so they could be saved, and was taught how to live. Go teach and baptize and teach them to observe all things. That's what they did and that's what he was talking about there.

Alright we notice again, he says Holcomb leaves the impression that that was my argument at Cannonsburg concerning women not handing out his tracts. Listen neighbor, he didn't only make that at Cannonsburg he made it here the other night, and when I got up and told him he didn't have any authority at Cannonsburg he got back up; now whose argument was this? He got back up and said listen folks I'm a man and they are women and I have authority. Women are to be in subjection to men in the church. I'm in the church and she's to be in subjection to me. This killed him and he had to get some kind of a dodge to try to get out from under this pressure that he is under. That is his argument. He's made that argument since he's been here and you need not deny it. If you deny it, the Lord knows that you are just not telling the truth. That is your argument you made it here since I've been here in this debate, and these people know that he did. He says now they are not to hand it out any more and I got up and said you don't have any authority there, you can't do that. He got back up and he said I'm a man and she's a woman hence I have authority. If he has that authority, I have authority to tell you women not to teach a Bible class; and if you do it here you are not in subjection to men in

the church, and you violate the word of God and you will be lost when you do it, according to the argument of your own minister right here. That's the truth about it, and this lathers. He's up here trying to twist and get out of these delima's he is in, in this discussion, and you know it.



Alright, we've taken care of the question. I asked him, where is the law that they transgress? He said Acts 20:7; I Cor. 11, come together. The church has come together, and it does not violate those passages. They don't lend any support to you.

Alright now, he went to his chart. He had asked me where is the passage, and he picked out one of them in Acts 10:14, and he read that verse where Peter said I have never eaten anything common or unclean. Now nobody knows better than Windell Wiser that this was when Peter was being sent, and you go right on and read down through there, he was being sent over to Cornelius and the Lord showed him in this vision that he was to go with these men doubting nothing. Windell Wiser knows that. That was the Lord sending out a man to go preach to the Gentiles and he made a play out of that as if that I had made a big old boo boo. Not so, why didn't he deal with the rest of those passages? They all showed men being sent out to teach God's word, every one of them; and not a one shows a woman to be sent out anywhere to teach anybody. I challenge you to present one and you've never done it yet, and you'll not do it through this debate, the next three nights. It's not in the Bible that's why you'll not do it. It's not there.

Alright, his chart: He Fails To Prove The Proposition. Give me that, Holcomb fails to prove his proposition. (See chart 63, Page 85). Alright, now no-

tice this: his proposition demands Scripture to authorize the church arranging Bible classes, and before he got through he said I believe the church may. So I'm going to prove it by Windell Wiser. You believe they may. You do it all the time. You believe they may and I believe the church can arrange in any arrangement such as that to teach God's word. I believe that in any and every arrangement that men are to do the teaching and women are to be silent in the church, in every arrangement, I don't care what it is. Now look here: he's going to come back tomorrow night and he's going to say, I don't have to have Scripture to prove it. Now I've got Scripture. I'm not going to say that. I'm going to say that the church is not commanded to assemble in one arrangement only, and he agrees with that. The church is allowed to select the arrangement to do it's teaching. He agrees with that, and every passage proves, and I have proven my proposition and showed everyone of those commands that men do this teaching in any and every arrangement of the church of the Lord Jesus Christ. All of those passages I gave were passages that specifically taught men being sent out to teach whether in the assembly, or out of the assembly: any public teacher. Men are to do that teaching in the church of the Lord Jesus Christ and in any and every arrangement of the church. I have proven my proposition. Windell Wiser saying I have not does not make it so. You know that every passage I have presented prove that men are to do this teaching. Not one that he can show will prove that a woman can be sent out to do this teaching, not a one, anywhere.

Notice he had another chart. What's his next one? I wrote his chart on, and I didn't get it written down. (Bro. Hutto said maybe this one) then he said women preparing the communion, they would exercise dominion over a man just the same as a woman teaching a Bible class. That's a dandy. A woman comes before the church ever assembles and prepares the communion, here on the table. The church has not even come together and that's a parallel to a woman teaching a Bible class when the church has come together. That's as good as they can do, neighbors and friends. Alright, Qualifications Of Aged Women And Elders.(See chart 64, Page 82). Alright, let us notice; the aged women are to be in behaviour, not false accusers, not given to much wine, teachers of good things. He said, to teach the young women, a work that they are to do to teach the young women. Bro. Holcomb says she can do the work if she is an incompetent teacher, in answer to the question last night. I've already dealt with that earlier. I said that's my question. How is she going to do it; if she is an incompetent teacher? She can do it by her behaviour and he won't admit that. She can do everything that was commanded of her there by her deportment, don't you see. But I want you to notice: we know the qualifications of elders and they've got to have all of those qualifications if they are to be appointed elders and will be acceptable elders in the sight of God Almighty. But I want you to notice this woman can teach those young women everything that was commanded of her there without teaching any group whatsoever that the church may arrange. The context shows that. Now I want to know if Thayer's definition of that, as he has shown, different times in this discussion, "exhort earnestly". Not a translations says, "exhort earnestly", not one of them, and Thayer even says"the next statement the revised version says "train". She can do this without speaking. But let me say this again. I say that this doesn't prove a thing because of this. If he finds oral teaching in that passage; if it was there, then neighbors and friends that teaching would have to be done outside of any assembly that the church had arranged. It would have to be done in a parallel to Acts 18:26. Thank you very much, listen to bro. Wiser.

Wiser's Second Speech On Wed. Night

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. We come tonight in our second speech to deal with the things that bro. Holcomb has said. I would like to arrange for a discussion some time where I would have twice as much time as my opponent, if I could get him to agree to it: so I could have time to take care of all of these quibbles, and dodges, and everything; but it's just an im-

possibility. So we will just do the best we can for the time that we have. Last evening bro. Holcomb told you that I had misrepresented him in regard to a matter, and he said maybe after I had listened to the tape today I would come and make apology. He quoted Rev. 21:8 and insinuated that I had lied, and therefore I was going to be lost if I didn't make apology. Well I knew last evening that I hadn't lied, because a lie is a willful intention to deceive, and I knew I hadn't done that; but I thought possibly I might have misunderstood him, and thus that I was guilty, and if I was I would apologize tonight. We listened to the tapes today, and I didn't misunderstand him. So bro. Holcomb, I believe you need to listen to the tapes, and you need to make an apology to us. Will you do that for us?

I asked him the question: Since you said last night that you knew of no passage that would forbid a local congregation to decide that they were going to have provisions in the Bible classes for the Christians in there to go ahead and commune, Please give the passage that would authorize each class to have it's own communion set and service. He gave Mt. 26; Mk. 14; Acts 20:7 and he mentioned other passages, that I didn't get down, that have to do with the Lord's Supper. That's just about like mentioning passages that have to do with singing, and saying it doesn't say you are not to play; as to use that kind of reasoning. He said give the passage that would forbid it. I've already given that (2 Jno. 9), but I will give him another one. You go beyond the doctrine of Christ when you take the communion outside the assembly. Course he believes that the classes is the assembly: he assumes that, he asserts it, he hasn't proved it, he will never prove it; but when you take the communion outside the assembly you leave the doctrine of Christ, and 2 Jno. 9 says, "you have not God". I Cor. 11:20, 21, bro. Holcomb, condemns the church at Corinth because some were taking before others their own supper. Paul said, in that chapter, "tarry one for another". That passage teaches that they were eating in different groups. Some eating before others, some taking before others, and they are condemned for it. Now if you eat in different groups you are going to be condemned for it, and I want to ask you, when are you going to start doing it, and how are you going to get that started at Cannonsburg; and will you start it? He says that bro. Wiser is going to end up in the no class group yet, or a no class man yet. No, bro. Holcomb,that's where you are going to end up. You have already stated at Cannonsburg that that's the step you will take,that you will go that way instead of coming our way.

He made a big to do about this chicken chart, as though I really had gotten myself into a steel trap, that I really made a boo boo. He completely missed the whole point: the very reason why I took off the tape, and I wondered where the other one was awhile ago, I couldn't see it up here, I'm getting old you know: the one that had the other word covered up. Now the only thing I was doing was showing that he had used two different greek words, and he had said it was the same word, up at Westwood, in the debate. That's the reason why he covered it up. The only thing I was doing was showing that he didn't know anything about greek; and yet he has ridiculed me all the way through the discussions about it. I wasn't making light of him. I didn't, in the bulletin. If you recall, in the bulletin, when I made reference to that, I said, "now bro. Holcomb said it was the same word. I said he meant well, he was honest about it, he was just mistaken". I didn't slur him all over the country. If he thinks I did, we will bring the bulletin and I will read what I said about it. He gets up here and he makes out like I smeared his name all over the country, and I got into a steel trap, and he completely missed the whole point. Why didn't you notice the argument, bro. Holcomb? Last evening you said, in I Cor. 14:23 when the whole church be come together in one place, it's one room, and that there one speaks at a time. Then you said, when they come together in five rooms (you may not have mentioned the number), but in the classes: different ones can speak at the same time. My argument was: when the whole church comes together in one place, like in one room that's where women cannot speak; but when they come together into five classes, they can, as long as they do not exercise authority over men. Now he completely overlooked the argument. I wonder if that is some of that smokescreening stuff he's been talking about.

Now, the basket chart. I want my chart on the baskets again, bro. Hutto. (See chart 43, Page 88). He talks about the basket chart. He said now bro. Wiser he's got an illustration here, and a confession over here. He says, bro. Wiser says, they were together, and yet there was five different loaves. Bro. Holcomb, the passage that I gave and what I said about it was, in Jno. 6:9. The loaves and the fishes were together. I didn't say all the fragments were together that were later divided. I said the loaves and the fishes. It would be like saying, the men and the women were together, before they went into the classes. The women and the men were together, and yet there are just as many pieces as there are human bodies. It does illustrate my point, bro. Holcomb. You don't have a thing here. Sure there are five different loaves. Maybe there are five different members of the congregation. Maybe there are five men, and five women; but the five men and the five women are together. They are all assembled together. Then they dismiss and go to these classes. They divide just like the loaves are divided, and the fishes are divided. Then the classes assembled together in the auditorium, and then they go home, filling twelve houses. Bro. Holcomb, you havn't done a thing with that. He says this is Wiser's confession and this is going to do away with it.

He mentions that tract thing again. He said I made the argument since I have been here. I did make an argument, but it was based upon what you said at Cannonsburg, about that tract thing. I do not believe that just because a man objects to a woman doing something that she is exercising dominion over him, if she does it; because according to that kind of argument, she couldn't prepare the communion; she couldn't clean the building; she couldn't teach like Priscilla taught Apollos. If someone objected to it, Priscilla couldn't have gone. I don't believe that bro. Holcomb. You don't believe it either. The point I was making is: bro. Holcomb said, up there, that if a man objected to a woman passing out those tracts she would have to quit. Then I said I object. Now that's what happened.

He talks about this passage I gave over there in Acts 10:14. I said, can you read anything in there about a church, can you read anything in there about a church arranging a class. He said, bro. Wiser knows that Peter was sent to the house of Cornelius. I suppose the church was already over there, and Peter went over there to speak in the assembly of the church. Is that what you are saying, bro. Holcomb? Or are you saying the church was already there and that they assembled and had classes and Peter, as a man, taught a class and no woman could? It's still just as absurd as it was before you tried to fix it up.

Now let's have my chart number 64 on the qualifications again, bro. Hutto. (See chart 64, Page 82). He didn't deal with this chart either. He just read some of it off and forgot about the rest. He forgot about the argument: forgot to deal with the argument. He must have the idea, if you just read over a few points, that takes care of it. Well, bro. Holcomb, that doesn't take care of it. Here is the argument. In Tit. 2 there are certain qualifications for the aged women to meet, and it is just as necessary for them to meet qualifications as it is for elders. How come you think the women don't have to meet the qualifications, and the elders do, bro. Holcomb? One is just as important as the other. Here are four qualifications, before she can do this work. Just like here are qualifications for elders before they can do this work. It is just as important for the women to meet all of them as it is for the men. He says a woman doesn't have to meet this last one; that she can be an incompetent teacher and go ahead and do this work anyway, since she does it by example only; but the word here <u>sophronizo</u> means to "admonish earnestly". Now, down here, in Tit. 1, the qualifications for elders: they must be apt to teach. Bro. Holcomb, how can they "exhort and convince the gainsayers", if they are not apt to teach? How can a woman exhort and admonish earnestly if she is not capable of teaching, if she is an incompetent teacher? How can she?

I would like to have chart 65, bro. Hutto. (See chart 65, Page 96). Notice some of the absurdities and rediculous statements this man has made in this discussion. He assumed it, he asserted it, but he gave no Bible proof. He said Huldah taught a class of five men. He assumed it, he asserted it, he did not prove it! He said Huldah violated the rule of subjection to men as taught in Gen. 3:16.

He asserted it, he assumed it, he did not prove it! He said that God made an exception in Huldah's case. He assumed it, asserted it, he did not prove it! He said Deborah was in a position of authority over Israel when she judged Israel. He did not prove it. He said Deborah led Barak in a song (find that chart bro. Hutto) Deborah Led Barak In A Song. He assumed it, he asserted it, he did not prove it! Timothy could not commit the gospel to women, lest they become evangelists; yet "others" could commit the gospel to women without their becoming evangelist. I showed over here on his chart where he thinks Titus could do it, and Timothy couldn't do it. Isn't that strange? Timothy could not commit these things to women, lest women become evangelist. She could not teach a class of her neighbors children without violating I Tim. 2:12. He said a woman cannot be put in a position of authority over any children other than her own. He assumed it, he asked me

ABSURDITIES AND RIDICULOUS STATEMENTS:

HE ASSUMED IT, HE ASSERTED IT, BUT HE GAVE NO BIBLE PROOF!

1. He said Huldah taught a class of five men.
2. He said Huldah violated the rule of subjection to men as taught in Gen. 3:16.
3. He said God made an exception in Huldah's case.
4. Deborah was in a position of authority over Israel when she judged Israel.
5. Deborah led Barak in a Song Jud. 5:1.
6. Timothy could not commit the gospel to women, lest they become evangelist: Yet "others" could commit the gospel to women without their becoming evangelist.
7. She could not teach a class of her neighbors children without violating I Tim. 2:11, 12.
8. A woman cannot be put in a position of authority over any children other than her own.
9. When a woman gets up from the assembly and goes in a class to teach she usurps authority over every qualified man there to teach that class.
10. The church can decide to have provisions in the Bible classes for communion.

(Chart 65)

for the proof, I gave it to him. I had a passage up here and he said, where is the passage? He said there is no passage on the chart, when right down here at the bottom there were two. He hadn't seen them; he didn't mean that; he hadn't seen them. Later he saw them, but he never did correct it, clear it up. A woman cannot be put in a position of authority over any children other than her own. He said when a woman gets up from the assembly and goes in a class to teach, she usurps authority over every qualified man there to teach. He never proved it, and when he proves it he's going to prove that when she prepares the communion she usurps au-

thority over every man who is qualified to do it. You know how he tried to answer that? He said what's that have to do with church action? Well, bro. Holcomb, it has everything to do with church action. The church asked her to prepare it, just like they asked her to teach. Same thing! Then he said the church can decide to have provisions in Bible classes for communion. He said Acts 20:7 proves they can. Now, you assumed it, you asserted it, and you didn't prove it!

Now let's see how he reads. (See chart 61, Page 97). This is the reason why he is in all this trouble, and why he makes all of these rediculous statements. He must not can read too well. Do you want to start back to school? He said, in the first night I believe of this debate: "well, did you know, that Deborah led Barak

LOOK HOW BRO. HOLCOMB READS!!!

HE SAID: "Well, did you know, that Deborah led Barak in a song (Jud. 5:1). She led a man, Bro. Wiser, in a song of deliverance also, and we'll talk about that more, I've got that on a chart."

HE THEN SAID: "She led him in a song, the Bible says that 'Deborah and Barak sang unto the Lord! But that proves 'as also saith the law' that she can lead a man in a song and teach a man in a Bible class. What proves too much proves nothing."

WHAT DOES THE PASSAGE SAY?

"Then sang Deborah and Barak the son of Abinoam on that day, saying,..." (Jud. 5:1).

DID YOU UNDERSTAND THAT PASSAGE TO SAY DEBORAH LED BARAK IN A SONG???

(Chart 61)

in a song (Jud. 5:1)." No, I didn't know that bro. Holcomb. He said, "did you know she did it? She led a man, bro. Wiser, in a song of deliverance also, and we'll talk about that more, I've got that on a chart." I want to see that chart. He then said: "she led him in a song, the Bible says that 'Deborah and Barak sang unto the Lord'. But that proves 'as also saith the law' that she can lead a man in a song and teach a man in a Bible class. What proves too much proves nothing." Now, what does the passage really say? Now here is what the passage says, "then sang Deborah and Barak the son of Abinoam on that day saying,..." Did you understand that passage to say Deborah led Barak in a song? The passage said "then sang Deborah and Barak the son of Abinoam on that day, saying..." Now up here he said that Deborah led Barak in a song. Jud. 5:1 said they sang, Deborah and Barak, the son of Abinoam. We sing here every time the church comes together. We sing, men and women, but there is not a woman here who leads the singing. What chart was that??? (Hutto said 61).

I want chart 60, bro. Hutto. (See chart 60, Page 53). Now here is this ex-

ceptions To The Rule chart. We pointed out last evening that so far as marriage is concerned there was a rule: one man, one woman. Holcomb says that there is an exception to that rule. God said there was. Gen. 2:24, God says that was the rule: one man, one woman. Holcomb said that's the rule. There is a violation to that rule, divorce and concubines. Holcomb said it was; God said it was. Mt. 19:8, from the beginning it was not so: Jesus said so. Jesus said that divorce and concubines would be a violation of that rule. There is an exception to that rule. Bro. Holcomb says, and Jesus said there is an exception to it: that Moses suffered you to put away your wives and then Jesus gave another exception: for the cause of fornication. Then we have a woman subject to man. This is the rule all the way back to Gen. 3:16. Bro. Holcomb said it was. God said it was. Bro. Holcomb says that Huldah violated that rule. I asked him to show us where God said she violated it, and he said the very fact that she was a prophetess proves that she did. Well, that's an assertion, an assumption without any proof. I believe that a woman can be a prophetess and still be subject to men, just like I believe that Priscilla taught Apollos and was subject to men. I believe that a woman could be a prophetess and still be subject to men. Bro. Holcomb says that Huldah was an exception to that rule. I asked him where God said it, and he hasn't shown us yet where God said it. He won't show us where God said it.

I want to get now to some other things where we got to awhile ago, as time permits. Bro. Holcomb asked me last night, how do you dismiss the assembly here, before you go into the Bible classes? Bro. Holcomb, we go directly to the classes here. We do not assemble first. We used to assemble first. When we did assemble first we were dismissed by someone getting up and saying we will all take our classes, or go to the classes now. He says what does dismiss the assembly? When the assembly is dismissed do the adult people leave the auditorium and go into the class rooms? Well, back when we assembled first, yes, numbers of them did, in the various class rooms, adults: numbers of adults, not just little children; but numbers of adults did, and then went to the various class rooms. He said, in the Bible class, would you allow tongue speakers to teach the class with no interpreter? No, Eph. 4:12 says teachers are to edify, and you can't edify if you are not understood. He said if you wouldn't allow them to that means I Cor. 14 applies in Bible classes. No, it means Eph. 4:12 applies in Bible classes. I Cor. 14 does not. It is talking about the assembly. Bro. Holcomb says that his wife wouldn't teach a class of her children now, or didn't, or something to that effect: it would be absurd to talk about a woman teaching her own children, in her home. He did all of that, because when he met bro. See, he said his wife could teach a class of her children in her home; a class of her married daughters; and daughters-in-law in her home, but she couldn't invite the neighbors children in. He's trying to back up on that ever since. Now he thinks its absurd. Now listen, bro. Holcomb--do you mean to say that it's absurd for a woman to teach a class of her own children? Are you saying that your wife never did, while you was gone away from home, sit down with your four children and study the Bible with them, her being in charge; reading to them; answering and asking questions? Are you saying she never did do that, and that it would be absurd for her to do that? My wife has done that, and I wouldn't be surprised if what Clella has done that. I asked him Mon. night, group B., question 2: since you contend that the man of God in 2 Tim. 3:17 refers to males only, how can the woman of God be perfect throughly furnished unto all good works; are the Scriptures profitable for doctrine, reproof, correction and instruction for women as well as for men? He answered, "yes, when the gospel is preached by these evangelists the women learn how to conduct themselves". I then said, "according to that kind of reasoning then the Scriptures are profitable for a woman only when the evangelist preaches, they wouldn't be profitable when she read!" Then he gets up here last night and he begs for sympathy and makes out like I really misrepresented him, that I said something he didn't say. He said that I said, Holcomb's position is the Scriptures cannot furnish, is not profitable for women if they read it. He said, course I never did say that. No you didn't come right out and say it, but your answer inferred it and implied it. If it doesn't, I want

to know what it implies? I asked him the question if the Scriptures can furnish a woman to all good works: he answered and said, "yes, when the gospel is preached by these evangelists". Why didn't you just say yes? If you had just said yes, then I would have let it alone and said, yes, she can read it and profit from it or she can hear it preached either and profit from it; but you said, "yes, when it is preached by evangelists". If that's not implying that she doesn't benefit by reading it, then I wonder what it does imply? Listen to bro. Holcomb.

Holcomb's Third Speech On Wed. Night

I would like to have that chart please. Bro. Wiser, bro. moderators, ladies and gentlemen. I want to call attention to this chart right here again. He said he would like for me to show where God condemned her. The point that I made was this: God made the rule in Gen. 3:16, and if God wanted to give an exception to the rule, he could and he did, when he gave her the right to prophesy. There were times that God allowed the children of Israel to be taken into captivity and even the ark of the covenant taken because of things they did, or failed to do, when they failed to please God. There were things like this took place in the Old Testament. She was to be in subjection to man, yet God gave her power to judge Israel, that is Deborah, and God judged Israel through her. Israel had to come up to her for judgment which shows that God put her in a position of authority. God made an exception to the rule. I don't have to find the passage where God forbad her, because he made the exception himself and gave her that power, that's what I'm talking about. I didn't have to find a place where it says that God forbad her. Here is what he's got to find, right here on the marriage question. This takes care of his dodge down here on as also saith the law. Bro. Ogden and I together might get him straightened out on his perversion of As also saith the law. We'll have some more on that I am sure in the discussion. But let us notice here the exceptions to the rule. I want to show you that the rule was one man and one woman, but God made exception to the rule and did not reprimand men like Abraham that went into Sarah's handmaid, and men like Jacob that had Rachel and Leah and then went into both their handmaids, and men like Solomon and David. I don't read where they were repremanded of God. They were men of God and went on doing God's work. God allowed that and did not reprimand that. He made exceptions to the rule and that's my point, and it still stands neighbors and friends. Now he asked where Deborah led Barak. I said I had it on a chart and I got it for you. You said you wanted to see it and I oblidged you. The last thing on that chart right there at the bottom. Deborah led Barak in song Jud. 5:1. I said I had it on a chart and you wanted to see it. I got it for you and you didn't turn and look at it. There it is. (See chart 19, P.100). Here is why I put led on there. That's another steel trap he walked into. Do you know why I put led on there? I hesitated and thought should I put that on there; that she led, or should I leave it off. I said I'm going to put it on. I want to hear him complain about that and then I want to show him that he's been saying all the time that Miriam led these women in a song. I want you to find led in this verse here, these verses. Now if you will find it right here, that permits me to put it here. I put it there to catch you in a steel trap, that's why I put it there. I knew it wasn't in the passage and I know that led is not up here. You said all the time that Miriam led those women in a song. Where is led in those verses? I knew he was going to say something, or I hoped he would, because I put led there, I'd get him in that steel trap. Look here; he said Miriam led these women in a song. She led these women in a song. You know what she said: she said sing ye unto the Lord. Didn't say a thing about her leading anybody. You all sing to the Lord. Where is led in that passage? You've argued that all the time that Miriam led those women in a song. It's not in there, and I put this down here, saying if he can get that in there, that's not there, I'll put it in down here and see what he says about it. O he will get on me about this. That's why I put it there. I put that there for that purpose to get you in another steel trap because what you have been arguing all the time, is not in Exo. 15:20, 21. The word led is not in there, and you

stuck both of your feet in your mouth when you did that. Your Miriam argument went clear down the drain. You have no argument on Miriam. She led nobody in a song. She told them to sing. There it is, that's the text.

CLASS: A GROUP OF STUDENTS UNDER ONE TEACHER, OR PURSUING A STUDY TOGETHER. (BRITANNICA WORLD LANGUAGE DICTIONARY)

EXO. 15:20-21 "AND MIRIAM THE PROPHETESS, THE SISTER OF AARON, TOOK A TIMBREL IN HER HAND AND ALL THE WOMEN WENT OUT AFTER HER WITH TIMBRELS AND WITH DANCES. AND MIRIAM ANSWERED THEM, SING YE UNTO THE LORD, FOR HE HATH TRIUMPHED GLORIOUSLY; THE HORSE AND THE RIDER HATH HE THROWN INTO THE SEA."

— MY OPPONENT BELIEVES THAT ACCORDING TO I COR. 14:34 "AS ALSO SAITH THE LAW" THIS GIVES AUTHORITY FOR WOMEN TO TEACH BIBLE CLASSES OF WOMEN AND CHILDREN.

— II KINGS 22:14-20 FIVE MEN WENT TO HULDAH, A PROPHETESS, AND SHE EXPLAINED THE WORD OF GOD TO THEM.

— MY OPPONENT SAYS THIS WAS NOT A CLASS OF MEN TAUGHT BY A WOMAN.

— THE LAW ALSO SAYS THAT DEBORA, A PROPHETESS, JUDGED ISRAEL. JUDGES 4:4. "AND THE CHILDREN OF ISRAEL CAME UP TO HER FOR JUDGEMENT." V.5 SHE GAVE GOD'S COMMANDMENT TO BARAK V.6 DEBORA LED BARAK IN A SONG. JUDGES 5:1 - - - -

Pulpit Commentary Book of Judges page 45

Matthew Henry page 247 Adam Clark Vol. 2 Page 124.

#19

He said the communion was taken outside the assembly. I deny that from the top of your head to the bottom of your feet. The church has come together. We are not communing outside the assembly. He said you violate I Cor. 11:20, 21 if you eat in different groups. One is taking before the other. Why can't all be taking at the same time? We don't violate that passage, if we do that. You mean to tell me we can't arrange so as to be doing it at the same time, out here and in there too? Why not? Who would be taking before the other? What are you talking about? Saying if you eat in different groups you are violating this; you are taking one before the other. Where did you get that idea? That's not a violation of that passage?

He said the loaves and fishes were together. Now let me show you the passage that I gave. (See chart 13, P. 47). In John 6:9-13 the fragments were gathered together. We're talking about the fragments in this and you put that chart up there to deny my argument on the fragments being gathered together. Where were the fragments before they were distributed and then were gathered together? They were in five loaves already, and it's the fragments we are talking about. Your argument over there doesn't stand. It's no good, it's beendestroyed because they were already together in five different loaves. Those fragments according to what it's talking a-

bout, not the five loaves and fishes. Where were the fragments before they were distributed and then gathered together? They were scattered in five different loaves. My proof from now on, that we can come together and divide into Bible classes and the church be together is Windell Wiser. That's my proof from now on in the debate. That's all I need. He has given up the ghost when he put that on that chart. He made a mistake. He didn't intend to put that together there, because they were not together. He didn't know that I was going to catch that, and I didn't at Cannonsburg. I let that slip some where. I must have been writing or something. I didn't listen to the tapes during the day. I was too busy and I let that get by. But I was listening before I came here, and I saw that. He said they were already together. That's my point. So I just fixed him up a good chart that takes care of him and he gave up the ghost.

Alright, his chart on these rediculous statements. (See chart 65, P. 96). Neighbors and friends that's Windell Wiser's idea. These statements are not rediculous. I stand here before you telling you that everything that I am teaching you is according to God's word. Whether you take it or not is up to you, but you will face it in the day of judgment. He can send my name all over the country in his bulletin, which I am sure he will do, and he'll say he's rediculous and all of his rediculous statements and some people, I will never get to teach, will never know the difference. But those that are honest that's been here will know that he's not telling the truth.

Now let me show you what I've proven in this discussion. I have shown first of all that the church is to teach the gospel. Second that men were sent out to do this teaching, the apostles first, the evangelists and then elders to oversee the flock, and gospel preachers, preaching the gospel of Christ today in assemblies, out of assemblies, rebuking with all authority. Again men are to teach the gospel everywhere 2 Tim. 2:2; I Tim. 2:11, 12. In the church teaching, there is a learning process and there is a teaching process. I've given the passage that shows in the learning process, I Tim. 2:11, that women are to be silent and learn in silence. In the teaching process, I Tim. 2:12, she is not to be a teacher, but if she would learn anything let her ask her husband at home. Women then are to be silent in both cases: in the learning process of the church, and the teaching process. We have shown that there is no specific arrangement of the church commanded to do the teaching that God has commanded of it, hence the church may use any arrangement it may choose, but that arrangement must not be such that will cause confusion or hinder edification in the church of the Lord Jesus Christ. It must be carried on decently and in order I Cor. 14:40. Men are commanded to teach in all assemblies while women are restricted I Tim. 2:11, 12; I Cor. 14:34, 35. Women must fill the roll of subjection, be keepers at home, set a godly example Tit. 2:3-5, train her children, talk to others about their souls when they have opportunity in private conversation, Acts 18:26. But never in any group nor anywhere should she conduct herself in a manner that would cause her to be considered a public teacher in the church of the Lord Jesus Christ, nor to be placed in a position of authority over any group that the church of the Lord Jesus Christ has arranged. I have proven my proposition beyond any shade or shadow of doubt in the face of every individual that is honest and sincere here. If you have come with open and receptive minds, if your mind is not already closed and full of prejudice because you were going to accept what you were doing regardless of what any one would show you, that the Bible taught, you know that my proposition stands, that I have proven my proposition. Windell Wiser saying that I have not does not make it so. I've given book chapter and verse and proven to you everything that I have said. There's three more nights of this. Tomorrow night I will be in the negative and I want you to be sure to come. This is going to continue to be interesting, I am sure. Now listen to bro. Wiser.

Wiser's Third Speech On Wed. Night

Brethren moderators, bro. Holcomb, brethren and sisters in Christ. I appre-

ciate so much your coming, for this opportunity that I have, and I hope you will come back the three remaining services of this discussion. He referred to my chart again on Exceptions To The Rule. He said God made the exception. Bro. Holcomb, you assume that he did. You are assuming that Huldah taught a class of men, and that thus God made the exception. You are assuming that Deborah ruled Israel, and thus that God made the exception; but you havn't proved it yet: that either Huldah taught a class of five men, or that Deborah ruled Israel. We will be having a lot more to say about that as time goes on. He said God did not reprimand Abraham for marrying Sarah's maid, or reprimand Solomon or David. Neither did God reprimand Abraham for lying, bro. Holcomb. That does not mean what you are inferring that it means. You did not give the passage of Scripture where God showed there was an exception in Huldah's case, or where God shows that Huldah violated Gen. 3:16. I do not believe she did. I believe she was subject to men, that all of the prophetesses were. I do not believe that God made any exception in that, and bro. Holcomb has not given the proof.

He comes up here and he talks about Deborah led Barak in a song, and he said he had it over here on the chart. Deborah led Barak in a song Jud. 5:1. He said that up here the other night, and then he comes up here tonight, and he said: "I knew it wasn't in the passage". He told us it said it, but he knew it wasn't there. Bro. Holcomb, I believe you ought to be ashamed for getting up here and telling us that a passage says something when you know it's not in there. Then he said I did it just to catch him in a steel trap, because he said that Miriam led the women in a song. Well, I may have bro. Holcomb. If I did I thought she did, and I was honest in it. I didn't say it knowing that it wasn't in there. If I did I certainly will apologize for it, and I will stop saying it, if I convince myself that's the case. Now I want to study the word "answered", in Exo. 15, "Miriam answered them"; and then said "sing unto the Lord". I want to check into that. I may not be wrong after all, but if I am wrong I will apologize. I'll tell you one thing I won't do: I won't get up here and say that it says it when I know it doesn't, like you did.

He said they are not communing outside the assembly because the classes is the assembly. Well, that's another one of your assumptions, you have not proved yet. If it is the assembly, why don't you have one speaking at a time? It's certainly not the assembly, according to you, that Paul is talking about in I Cor. 14:23; because you admitted last evening when the whole church comes together in one place means in one room. Then you went on to say that it could come together in five classes or different classes and so the communion service, bro. Holcomb, took place when it came together in one room.

He said where were the fragments? Well, there wasn't any fragments until the loaves were divided. There wasn't any, bro. Holcomb, until they were divided. Before they were divided it was five loaves and two fishes. I did say the loaves and fishes were together. They were together just like men and women are together, and then they divided and go to classes. So the loaves and fishes were together, not the fragments. The fragments did not exist until you tear the loaves and fishes apart. You don't know what fragments are.

Then he said I will write in my bulletin about all the rediculous statements he will make. Well, bro. Holcomb, we can just print this debate and just let everybody read it, and I won't have to say anything in the bulletin about absurdities and rediculous statements. But he doesn't want the book printed. He has objected and doesn't want it printed. I think I know why he doesn't. I believe you know why he doesn't want it printed. He says I want to take this everywhere. I want to discuss it everywhere. Well, bro. Holcomb, let's just print this one and then everybody can read it. But I will go with you everywhere, and we will just discuss it everywhere.

Now I want chart 63, bro. Hutto. (See chart 63, P. 85). He Fails To Prove His Proposition. He assumes and he asserts that he did, but he failed to do it. Now let me show you he did. His proposition demands Scripture to authorize church arranged Bible classes. He gave one passage that deals with church action, and the rest were individual. He did give a passage that has to do with church classes.

I Tim. 3:15, the church is commanded to teach, therefore the church may arrange into classes to teach, to be taught either by men or women, as long as women are subject. But he won't take the women. He'll take the men, but he won't take the women. I'll tell you something else his proposition demands. It demands that he show authority where that men only do this teaching. That he hasn't done. He gives only one passage that deals with church teaching, and it does not specify men only as teachers. How does he come up with the men only? I Cor. 14, "let your women keep silence in the churches". Well, if you are talking about the assembly, then men only do teach there. That's not the only place the church does it's teaching. The church may teach in classes. The church may teach on the radio. The church may teach in a bulletin. But, in the assembly, men only teach; except when you sing, and women and men both teach there; because they can be submissive and do that. This passage here that you gave doesn't specify men. It specifies the church. Both men and women are in the church. Women can teach as a part of the church, just as well as men can. The passages that will authorize the church arranging a class for men to teach will authorize the church to arrange a class for women to teach, namely I Tim. 3:15, as long as those women are subject in their teaching.

I want chart number 65, bro. Hutto. (See chart 65, P. 96). Absurdities And Rediculous Statements. So he says just because I say they are doesn't make them so. Well, that's right. You be the judge. He said Huldah taught a class of five men. He didn't prove it. He will never prove it. He said Huldah violated the rule of subjection to men as taught in Gen. 3:16. He never proved it. He said God made an exception in Huldah's case. He never proved it. He said Deborah was in a position of authority over Israel, when she judged Israel. He never proved it. He said Deborah led Barak in a song, and he said I knew she didn't all the time. He admitted that he didn't prove that. He knew she didn't all the time. He's just going to tell us she did, and then later on tell us that she didn't, because he thought he was going to catch me in a trap. Well, he may have, but I know how to apologize, bro. Holcomb, if I need to, and I will. I certainly didn't know it if I made a mistake. You did. You deliberately did. Timothy could not commit the gospel to women, lest they become evangelists. Yet he said Titus could on a chart over here. He said others could commit the gospel to women, without their becoming evangelists. Now if that is not rediculous, you tell me what is! He never did tell us whether Paul could commit it to women or not. He just said Timothy couldn't. He said Titus could, so if Titus could, I suppose Paul could, and everybody must can except Timothy. She could not teach a class of her neighbor's children without violating I Tim. 2:11, 12, but I Tim. 2:11, 12 says nothing whatsoever about being subject to little children, it says that she is subject to men. What does her being subject to men have to do with little children? Not a thing in this world, but he reads that into there. I wonder if he knew that wasn't in there, just like he knew it didn't say Deborah led Barak in a song. I wonder if he knows really that I Tim. 2:11, 12 does not forbid a woman teaching in authority over children. He knows it does not forbid her teaching a man as long as she is subject to him, because Priscilla taught Apollos. Wonder if he knows that it wouldn't forbid a woman teaching a class of children that she is in authority over. The passage does not restrict her to children, or subject her to children, only to men. He said a woman cannot be put in a position of authority over any children other than her own. I showed that she could, that the only restrictions there involves men. Paul said "where there is no law there is no transgression": so there is no law against her being in authority over children, so she doesn't transgress God's law when she is: thus she does not sin when she teaches her neighbor's children in a class in her home.

But now notice again, when a woman gets up from the assembly and goes in a class to teach she usurps authority over every qualified man there to teach that class. She does not. If she does, she would when she does anything that a man is qualified to do. I appreciate so much your coming and I appreciate the good discussion that we are having. It's good to be associated with bro. Holcomb again. We love bro. Holcomb. We are not trying to mistreat him in any way. We are pressing

these points, but we are not trying to be unkind to him. Come back tomorrow night. Now bro. McCalister.

Wiser's First Speech On Thur. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy to come before you this evening, in the first part of the discussion in which I am in the affirmative. We want to welcome you to this discussion and invite you to come for the two remaining services. We hope you thoroughly enjoy the sessions and profit and benefit very much. I want to encourage all to treat bro. Holcomb and those who are with him in a way of kindness, and show to them that they are welcome here. There is a matter or two I want to clear up before I get into my affirmative speech. Bro. Holcomb said, during this discussion, "I want you to keep in mind that my position in this debate is not in question, keep that in mind". I don't know, bro. Holcomb, where you ever got the idea that your position is not in question; because it very definitely is in question. An individual who teaches that those of us who allow women to teach Bible classes are violating the Scriptures, and that we are going to be lost for it: it seems that a position like that is certainly in question. When a man will tell us that Huldah taught a class of five men: it seems that his position is certainly in question. The other absurdities and rediculous positions that this man teaches, or takes, as has been pointed out in this discussion certainly prove that his position is in question. Last evening reference was made to my bulletin about what I said about his discussion with Howard See with regard to his "chicken chart", the big white rock hen. He says I slurred him in that all over the country and made him look real bad, etc. Last evening we took the tape off of the chart, with the exception of one place, to some things he had covered up. He said he was glad I did that. The reason why I took it off was to show that during this discussion, and the discussion up there, he has constantly rediculed me for my use of Thayer. He says that I misrepresented Thayer, and I know I have misrepresented Thayer. So I just took it off to let you know that the man misrepresented Thayer himself. I didn't say it was deliberate. I didn't say it was intentional, either here, or in the bulletin. I want you to notice what I said about that in the bulletin. This is in Vol. 4; March 26, 1975; No. 15. I quote: "the last night of the debate bro. Holcomb introduced a chart which he thought was unanswerable. He had a picture of a white rock hen, drawn on a chart, with four little chickens under her wings: two on each side. He pointed out that the greek word episunago in Mt. 23:37 was translated "gathered together". He said it was the same word in I Cor. 14:23. Actually the word in I Cor. 14:23 for "come together" is sunerchomai. Undoubtably bro. Holcomb thought it was the same word, and thus he argued that when people come together in separate class rooms they are assembled together just as chickens are under their mother's wings, and he pictured them separated by the mother's breast bone into two different classes". Now, does that sound like I made fun of him for his mistake, and that I smeared him for it. I don't believe it does.

Now, let's have chart number 1, bro. Hutto. (See chart 1, P. 43). I want to clarify the issue in the outset of our discussion tonight. We both agree the church may arrange into Bible classes. I do not believe it is compulsory and bro. Holcomb does not believe it is compulsory. We believe that churches may assemble and do the work of the Lord without having Bible classes at all; yet both of us believe that we may. We both believe in women teachers. He believes that Priscilla taught Apollos. I believe that she did. We thus both believe in women teachers. We both agree a woman may teach either publicly or privately, therefore: it is not a question of public teaching or private teaching, but a question of subjection. I say we both believe in public and private teaching. Bro. Holcomb believes that a woman may teach in the assembly, by singing: that's public teaching. I believe that she may do so: that's public teaching. I do not believe that a woman may teach a class of men, even privately. I do not believe that my wife could teach a class of men in her home in a private situation, because she would be exercising dominion over

those men, and thus violate I Tim. 2:11, 12. So it's not a question of public and private teaching: it is a question of subjection. We both agree women must not teach in the assembly. We both agree that if Bible classes constitute the assembly of the church, women cannot teach in the classes. He thinks that Bible classes do constitute the church assembled. I do not believe that the classes is the assembly of the church that Paul describes in I Cor. 14, where a woman is to be silent. We both agree I Tim. 2:12 does not say a woman cannot teach a man. We both believe she may, if she is subject to him. We both agree a woman may teach a man. We both agree Tit. 2:3-5 says nothing specifically about women teaching a Bible class. Neither does Mt. 28:19, 20 say anything specifically about a man teaching a Bible class; yet we both agree a man may teach a Bible class. He contended for that the last three evenings; and I believe that a woman may teach a Bible class, as long as she is subject to men. The word translated "teachers of good things" in Tit. 2:3 is found no where else in the New Testament (Th. P. 322). Actually it is found no where else (Thayer says) not even in literature. Thayer does not say, nowhere else so used in the New Testament. This is what bro. Holcomb says. Now bro. Holcomb tries to answer this by saying that the word kalodidaskalos is found only one time, then it can't be used in any other sense in the New Testament. Well, that doesn't answer the argument. The argument he makes is that didaskalos, the word teacher in that verse, has a different meaning there then it has anywhere else in the Bible, but didaskalos means the same thing wherever it is found: teacher. You put the prefix kalo on it, and it means teacher of good things: because kalon means good: and thus when you put the two words together it means teacher of good things. When you put the prefix nomo on didaskalos it means a teacher of the law.But now let's notice. We both agree worship takes place in Bible classes. We pay homage to God in the Bible class,so it's not a question of whether it is worship or not. The issue then is this: does Bible classes constitute an assembly of the church? Do Bible classes constitute what Paul described in I Cor. 14, where the whole church is come together in one place, and thus women are to be silent? He says they do. I say they do not. Then in the second place: does I Tim. 2:12 forbid a woman to teach a class of children or women? He says it does. I say it does not.

Alright the next chart, bro. Hutto: Also called Clarifying The Issue. (See chart 2, P. 106). Here we have the proposition that I am affirming tonight. I want to define my proposition now. The Scriptures teach that a Christian woman may teach a class of children, or a class of women which has been arranged by the elders of the church. By teach I mean instruct. By class I mean a group that has been subjected to the teacher. I mean a group where the teacher is in charge, and thus when I talk about a class of children I mean a group of children that the teacher is in charge of. When I talk about a class of women, I mean a group of women the teacher is in charge of. And this group of children, or group of women has been arranged by the elders of the church. Now bro. Holcomb will agree with me that if the class may take place, if it is Scriptural for the class to take place for a woman to teach, then certainly the elders could arrange it. So just like, in his proposition, if it is Scriptural for a man to teach a class that the church has arranged, then the elders could arrange that class. Now it's not necessary for me tonight to give a specific example for Bible classes. In other words, bro. Holcomb didn't give that for classes for men. He did not read of a Bible class, a specific Bible class taught by a man in the New Testament. It is not necessary for me to find a specific command for a Bible class. Now notice, bro. Holcomb, I did not say I did not have a command for a Bible class. I said I did not have a specific command. Now in the discussion, up at Cannonsburg, he told the people that I got up here and just admitted I didn't have any Scripture. He told us last night that's what I was going to do tonight. Well, when he does it, you will know that's not what I said. I said it isn't necessary for me to find a specific command, where the Bible said: "Men you teach in Bible classes". I have a specific command to assemble. God said assemble. I do not find a specific command to have a class: that's what I am talking about, bro. Holcomb. I am not saying I don't have any Scripture for it. I am not saying I don't have any commandment for it, because I

do. I am saying I don't have any specific commandment for it. Neither do you, for your class taught by the men. Now notice again, it is not necessary for me to find where it is necessarily inferred that they did have one, or that we must have one. I believe that we may have classes of women and children taught by a woman. I do not believe it's compulsory: that it's mandatory. I believe that we may. All I need do tonight is show how it is permitted. I must show authority. The authority that I show will not be specific authority, but general authority: the same kind of authority that he showed that the church can arrange a class for a man to teach. I must show that same kind of authority that the church may arrange a class for a woman to teach. It is not specific authority: it is general authority, and I will show it from the Scriptures, in this discussion. I must show general authority for a woman to teach a class of children, or women. Now bro. Holcomb would affirm this

CLARIFYING THE ISSUE

PROPOSITION: The scriptures teach that a christian woman may teach a class of children or a class of women which has been arranged by the elders of the church.

1. It is not necessary for me to give an example.

2. It is not necessary for me to find a command.

3. It is not necessary for me to find where it is necessarily inferred.

4. All I need do is show how it is permitted.

A. I must show authority from the scriptures for a woman to teach.

B. I must show authority for a woman to teach a class of children or women.

BRO. HOLCOMB WOULD AFFIRM THE FOLLOWING:

The scriptures teach that a christian man may teach a class of children or a class of women which has been arranged by the elders of the church.

1. He could not give an example.

2. He could not give a command.

3. He could not show where it is necessarilly inferred.

4. He would show how it is permitted.

A. He would show authority from the scriptures for a man to teach.

B. He would show authority for a man to teach a class of children or women.

(Chart 2)

proposition: the Scriptures teach that a Christian man may teach a class of children, or a class of women which has been arranged by the elders of the church. He will affirm that. If he will not, let him tell us he won't, and tell us why he

won't. But he will affirm that proposition. He could not give a specific example of a man teaching a Bible class. He could not give a specific command for a man to teach a class. He can give a command, a general command, but not a specific command. He could not show where it is necessarily inferred that any man did teach a class, or that they must teach a class. He believes they may. He cannot show a specific command for it. All he would need to do is to show how it is permitted. He would need to show general authority, from the Scriptures, for a man to teach. He did that, he gave one Scripture for the church arranging a class for a man to teach last evening, or evening before last. That Scripture is I Tim. 3: 14, 15. Now he gave a number of Scriptures that would authorize an individual Christian teaching, and thus generally arranging classes to teach; but he gave only one passage that would authorize the church arranging a class for man to teach. That very same passage, that he gave, that would authorize the church to arrange a class for men to teach; will authorize the church to arrange a class for women to teach. That's I Tim. 3 where Paul says, "the church is the pillar and the ground of the truth". The church then is to teach. How may the church do it? Well, the church may arrange a radio program to teach. The church may arrange a church bulletin, in which it teaches. The church may arrange a class in which it teaches. It may arrange a class for a man to teach, and it may arrange a class for a woman to teach; as long as she recognizes her subjection to man and is subject. So he would show authority for a man to teach a class of children or women; and he, in showing that would prove that the elders could arrange it.

Alright, let's look at this chart. (See chart 3, P. 59). "Things Necessary In Obeying The Commandment To Teach. The church is commanded to teach, I Tim. 3:14, 15. There must be: a teacher; there must be hearers; there must be a place; a time; and an arrangement. No particular arrangement is commanded. "Where there is no law there is no transgression." Sin is transgression of the law, I Jno. 3:4. and "where there is no law there is no transgression", Rom. 4:15. So there is no law violated when the church arranges into classes or groups to obey God's command to teach. The church is just doing what God said, when it arranges into classes; whether it arranges into classes for men to teach, or whether it arranges into classes for women to teach: it's just doing what God said. Now women cannot teach in the assembly, I Cor. 14:34, 35. Women cannot teach so as to disregard the principle of headship, I Tim. 2:11, 12. Yet a woman taught a man, but she was subject to him while doing so, Acts 18:26. A woman taught, in the Old Testament, a group of women with no men present, Exo. 15. They left the assembly and Miriam "answered them" and directed them in that class.

Alright, now let's notice further "Things Necessary In Obeying The Commandment To Teach. (See chart 5, P. 60). Women are commanded to teach in Tit. 2:3-5. Also they are commanded to teach in Mt. 28:19, 20. They were to go teach, baptize, and then teach those baptized, which includes women, to observe all things whatsoever he commanded. Women do some teaching as long as they are submissive to men, as I Tim. 2 teaches. 2 Tim. 2:2 "the things which thou hast heard and learned of me the same commit thou to faithful men (anthropos a human being) as Thayer says; and we have already discussed that in this discussion, and so women are commanded to teach. Not only in these passages, but other passages women are instructed to teach. There must be: a teacher; hearers; a place; time; and arrangement. No particular arrangement is commanded. Where there is no law there is no transgression. Therefore the elders, or a woman; as an individual (either one) may arrange classes or groups to obey God's command to teach. Thus a woman may arrange a class at her home to teach her children, or teach her neighbor's children. She may arrange a class in her home to teach women. The elders may arrange a class for her, in the church building, to teach her children; or to teach the neighbor's children. The elders or a woman may not arrange her teaching to take place in the assembly, because of this restriction: she is to be silent there. They may not arrange classes or groups where a woman would disregard subjection to men, I Tim. 2:11, 12. A woman may be put in a position of authority, as a teacher, over other women, or children; because in I Tim. 5:14 a woman can rule the house, guide the house, and

so she is in authority over her household. In Gen. 16:6, Sarah was in authority over her maid. Bro. Holcomb has asked, in this discussion, for me to show where a woman can be put in a position of authority over other women, other than her hand maids or children other than her own. I said, "where there is no law there is no transgression". So the same reasoning that he gives to put a man in a Bible class, will put a woman over children other than her own, and over women other than her own hand maids. She violates no law when she does it. Now if you put her over men she violates some laws. A man doesn't violate any law when the church puts him in a class. "where there is no law there is no transgression". So the same process of reasoning. God has not commanded any particular teacher, therefore the church may choose the teachers, even women, while regarding the restrictions of I Cor. 14; I Tim. 2. God has not commanded any particular hearers, therefore the church may teach any hearers who desire to be taught; even younger women and children. God has not commanded any particular place, or time, therefore the church may choose the place, or time; even in the home, or at the building on Wed. morning at 10 A. M. We have asked him constantly, in this discussion, if Priscilla would have gone to hell if she had been sent by the church to teach Apollos. He said, "I didn't say that"; but yet he won't answer the question. I asked him if she would go to heaven if she did it, and he won't tell us. I asked him if she would go to hell if she would do it, and he won't tell us. Will you tell us tonight, bro. Holcomb?

Now, here is a chart on Aids Or Additions. When we get through with this, then I want chart 66. How much time? (See chart 6, P. 108). Here is a command

AIDS OR ADDITIONS

COMMAND	AID	ADDITION
Sing Eph. 5:19; Col. 3:16	Song Leader, Song Book	Mechanical Music
Pray I Th. 5:17	Kneeling Pad	Pray To Mary
Break Bread I Cor. 11:23-28	Bread Plate, Communion Tray	Milk, Roast Beef.
Man To Teach Mt. 28:19, 20	Chart, Overhead Projector Bible Classes	Sunday School Society
Woman To Teach Tit. 2:3-5	Black Board, Bible Class of Women Or Children	Teach In The Assembly Exercise Dominion Over Man

(Chart 6)

over here to sing, Eph. 5:19. Here are some aids in carrying out that command to sing. Song leader is an aid. You can't read anywhere in the Bible about a song leader, or about a song book; but they are simply aids to do what God said, when he said sing. But mechanical music is an addition, an additional kind of music. The Bible says pray, I Th. 5:17. There is nothing in the Bible about a kneeling pad, but certainly a man might use a pad to kneel upon when he prays, as an aid; but if he prays to Mary, that's an addition; because God specified that he pray to God. The commandment to break bread, in I Cor. 11. We may use a bread plate, which you can't read about in the Scriptures, or a communion tray, which you cannot read about in the Scriptures; because when we use those things they are simply aids to do What God said do; but if we put milk, or roast beef on the Lord's Table, that is an addition to what God said: since he specified fruit of the vine and unleavened bread. Man is commanded to teach, as an individual, in Mt. 28:19, 20. The church is commanded to teach and may employ men in that teaching. If a man uses, as an

individual or as an agent of the church a chart, an overhead projector: he is just doing what God said: the class is an aid to teach, but if he forms a Sunday School Society, then that's an addition: you have an additional institution in addition to the church, when God specified the church to do the teaching. Then woman is commanded to teach, she is to "exhort earnestly", Tit. 2. If she uses a black board, she is just doing what God said: the class aids her in her teaching. If she teaches women or children, in that class, she hasn't violated any Scripture, she has not gone beyond what is written; because God has not subjected her to women and children, he has only subjected her to men. Here would be an addition, if she teaches in the assembly, she's gone beyond what God said. He said not speak there. If she exercises dominion over a man she has gone beyond that which is written.

Now I want you to notice this chart. (See chart 66, P. 109). Bro. Holcomb had

BRO. HOLCOMB GIVES UP THE GHOST ON HIS ASSEMBLY ARG.

HE SAID: If does not always denote doubt.

1. "If it be a shame for a woman to be shorn or shaven, let her be covered". (I Cor. 11:6).
2. "If a man have long hair, it is a shame to him" (I C. 11:14).

BUT HE SAID: In I Cor. 14 If does suggest it can be otherwise.

I Cor. 14:23 "If the whole church be come together into one place", means ONE ROOM, but it suggest the church can come together in different rooms.

1. If the church comes together in one room.
   A. Prophets must speak one at a time. I Cor. 14:29-31.
   B. Tongue speakers must speak by course. I Cor. 14:27.

THE CONCLUSION WOULD BE: Women are to be silent. I C. 14:34.

2. If the church comes together in different rooms.
   A. Prophets may speak all at the same time.
   B. Tongue speakers could speak all at the same time.

THE CONCLUSION would be also: Women could speak, or teach.

THUS, His Big Breasted White Rock Hen Chart Is Destroyed.

BECAUSE, According to his argument, the church has come together in two rooms, therefore,

1. Two prophets can speak at the same time.
2. Two tongue speakers can speak at the same time.
3. A woman can teach the women in one of the rooms.

(Chart 66)

a lot to say last night about bro. Wiser giving up the ghost. He may wish I had, and I wouldn't be here tonight to continue to press him on these things. No, really he doesn't wish I had, but I want to tell you that bro. Holcomb gives up the ghost on his assembly argument. He said, in this discussion, that "if" does not always denote doubt. It doesn't in I Cor. 11, "if it be a shame for a woman to be shorn or shaven, let her be covered". He said there isn't any question, it is a

shame. Then in I Cor. 11:14 "if a man have long hair, it is a shame to him". He says "if" does not denote doubt, it definitely is a shame. Well, I agree with him on that. Then he said, in I Cor. 14, "if"? does suggest it can be otherwise. I Cor. 14:23, "if the whole church be come together into one place", and he said that means <u>one room</u>. But it suggest the church may come together in different rooms. So he is saying, the church may come together in different rooms, but in I Cor. 14: 23, when it says the whole church came together into one place, it means <u>one room</u>. So the church at Corinth assembled in one room, bro. Holcomb says, and I think that is right. He says they may come together in different rooms. He said if the church comes together in one room, then the prophets may speak one at a time, and that's what Paul said in I Cor. 14:29-31. He said the tongue speakers must speak by course, And that's what Paul said in I Cor. 14:27. Well, bro. Holcomb, the conclusion would be then that if the whole church is come together in one place i.e. <u>one room</u> then women are to be silent, I Cor. 14:34. and that's what Paul says. But let us notice: if the church comes together in different rooms, bro. Holcomb says you may prophesy, or the prophets may speak all at the same time. If you have got five classes you can have five prophets speaking all at the same time, in those classes, when the church comes together in different rooms. He also says that the tongue speakers could speak, all at the same time, if they had an interpreter, there in those classes. If you had five classes you could have five tongue speakers all speaking at the same time, as long as you had an interpreter. Well the conclusion then would be, bro. Holcomb, that women could speak, or teach, in that kind of an arrangement. That's what I have got. I don't have them speaking in the assembly, when the whole church is in one room. They are just speaking down here where you said that all could speak at the same time, and the tongue speakers and the prophets could all be speaking at the same time. Thus, his big breasted white rock hen chart is destroyed. It's just gone because according to his argument, the church has come together in two rooms. He said when these chickens come together they are under two different wings. So he said that's like the church coming together in two rooms. Well, bro. Holcomb; if they are in two rooms then two prophets can speak at the same time; two tongue speakers can speak at the same time, as long as they have got an interpreter; and a woman can teach the women in one of those rooms. Forever good bye to his assembly argument, and his "chicken chart". You know I am amazed at this fellow. He's been on a farm better than 40 years, and yet he doesn't know much about chickens. Now he should know a whole lot about chickens. He's got chickens now probably, he did a few years ago, when I was at his house and may still have chickens; but he still hasn't learned much about chickens. He doesn't know how far back the breast bone goes on a chicken. You know I made fun of this big breasted chicken he's got on the chart up here. He got up here and he said, "now bro. Wiser doesn't know the difference between the breast bone and the entrals". Now bro. Holcomb, if you want to do a little checking, if you will come over to my house tomorrow, we'll kill a chicken, and we'll pull the feathers off of it and we will find out how far the breast bone goes back. If you don't want to do that and just tell this audience you was mistaken and you didn't know how far the breast bone goes back, then I might just bring that chicken the last night and show everyone how far it goes back. If you will look at it, why that breast bone goes all the way back between that chicken's legs. He has the breast bone going a little way and the entrals the rest of the way. I've been talking about, according to his chart, that breast bone separated those chickens and he says that it was the breast bone and the entrals too. He doesn't know whether the entrals are: in the front or in the back. If a man doesn't know that much about chickens, when he's been on the farm all of his life (he told us he had read the Bible all of his life and that's why he came to the conclusion he has come to now)I can understand why he came to that kind of a conclusion, not knowing any more than that about chickens, being on the farm all of this time. Also he doesn't know that when a hen clucks, and the chickens come, that she just squats down and the chickens are all under her. You can see the little heads peeping out through the feathers all around on both sides. They are not separated by any breast bone at all. How much time (Sut-

ton said 2 minutes).

Let me have chart 7. (See chart 7, Page 111). Here we have generic and specific authority. Notice I said I am not saying I have got specific authority for Bible classes, but I do have generic authority. Now don't get up here, bro. Holcomb and say the man said he didn't have any authority. I didn't say that. I said that I didn't have specific authority. I do have generic authority. Now let's notice..

GENERIC AND SPECIFIC AUTHORITY

COMMAND	SPECIFIC AUTH.	GENERIC AUTH.-Includes
Build Ark Gen. 6	Gopher wood Gen. 6:14	Saw, Hammer, Axe, Horses to drag logs, etc.
Sing Eph. 5:19	Psalms, Hymns, Spiritual Songs. Eph. 5:19	Song leaders, song books, Singing parts, etc.
Assemble Heb. 10:25	Speak by course I Cor. 14:27 One at time. I Cor. 14:31	Church building, Tent, Home, etc.
Man To Teach Mt. 28:19, 20	The gospel. Mt. 28:19; Mk. 16:15, 16	Chart, Blackboard, Overhead Projector, Bible Classes
Woman to teach Tit. 2:3-5	The Gospel. Mk. 16:15, 16 Mt. 28:19, 20	Class of Women or Children As Taught Apollos Acts 18:26
Break Bread I Cor. 11:23-28	First Day Of Week Acts 20:7	Bread Plate, Communion Tray, etc.

(Chart 7)

Here is a command to build an ark in Gen. 6. God specified gopher wood, so gopher wood is specific authority, but God did not specify these tools. Noah could have used these tools. He had generic authority to use them. The Bible doesn't say anything about a saw, but he certainly could use a saw to build the ark, couldn't he? A hammer, an axe, and horses to drag the logs over here to build it. All of that is authorized generically. That's the way the classes are authorized, bro. Holcomb. Sing, there is the specific command Psalms, hymns, spiritual songs, Eph. 5:19. But there is nothing said about song leaders, song books, singing parts, etc. in the New Testament. So this is generic authority, you see. The song leaders, the song books, and singing parts are authorized generically. The same thing is true with the classes down here. Command for women to teach. They teach the gospel, that's specified. If they teach a class of women or children, or if they teach like Priscilla taught Apollos, then that is authorized. The class is generic authority, and the same thing is true with men. Men are commanded to teach. The gospel is specified, but generically chart, blackboard, overhead projector, or Bible classes are authorized. So just the same way that you would prove a man could teach a class, that the church arranges: you can prove a woman can. The same passage, I Tim. 3:14. Now listen to bro. Holcomb.

Holcomb's First Speech On Thur. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ. The first thing I want to do at this particular time is to read to him some questions that I would like for him to answer when he comes back.

1. How many classes would have to leave the main auditorium, and what would be the

oldest age group, for the church to be dismissed so that women may speak, ask and answer questions, read and comment in the adult Bible class with both men and women Present?

2. You are on record saying that I Cor. 14:34, 35 and I Tim. 2:11, 12 does not apply to a Bible class and does not restrict women teaching in Bible classes and those who thus use these passages are misapplying them. How do you explain your use of I Tim. 2:12 to restrict women from teaching men in a Bible class? Your letter dated Nov. 7, 1973 Page 7 Paragraph 1?

3. You say a class of men is not as public as the assembly but too public to be taught by a woman because of reasons given by Paul in I Tim. 2. Tell us what Bible classes are, if they are not a church assembly nor to be compared to the teaching privately in Acts 18:26.

4. Can you prove that the prophetesses of the New Testament, you named on your chart, and we are referring to a chart he used at Cannonsburg, ever taught an assembly parallel to our Bible classes of this discussion?

5. Do you believe a woman can baptize her students she has taught in Bible class, when they reach the age of accountability and desire to be baptized?

There's a few things also that I would like to take care of, before starting to answer his affirmative arguments, that he has made, as he had some things he wanted to clear up a little bit before he got into his affirmative speech. Number 1. I want to insist that according to my chart over here last night there was a very pathetic thing that took place. (See chart 19, Page 100). When I made the statement that Deborah led Barak in a song Jud. 5:1. Bro. Wiser accused me of putting led in a passage of Scripture, knowing the word was not in the passage. The truth of the matter is, I was not quoting the passage. This is a statement made by me. I made the statement, and still make it. Deborah led Barak in a song. I knew the word led was not in the passage in Jud. 5:1,and that's what I stated. I took it from the tape today, so I'll just show you what I did say, and the reason I said it. I put that there because he put the word led in a song in Exo. 15:20, 21. Not that he put it in the passage, quoting it. I'm not going to misrepresent him and falsely accuse him. He wasn't quoting the passage when he said she led them in a song, but he said that these verses teach that. He says that she taught them and led them in a song. He was very careful over here tonight when he called attention to that on his chart. He almost said led. It almost came out, but he's backed up on that. He knows that he gave up the ghost last night on his Miriam argument and his perversion of I Cor. 14, where it says as also saith the law. He knows it was destroyed last night. There's nothing in this that says she taught these women as a parallel to our Bible class nor is there anything in this that says she led them in a song, but he's said that all the time. He said last night, if I have said that I made an honest mistake. In other words saying that I said I put it in a statement of my own saying that Deborah led Barak in a song, just like he made a statement about this. He accused me of putting that in the passage, which I did not do. This was a statement I made. I said that taught that, that's the point I am making. I took what I said off of the tape today just to be able to show what I said. But before I get in that, he said that if he said she led them in a song when this passage doesn't say that he would apologize, it was an honest mistake. But he talked like he didn't believe he said that. Now let me show you that the first night of the debate, not only did he use that argument and say that at Cannonsburg, but the first night of the debate here, he gave me a question. The first group of questions group A, question number two. He said please explain why you believe Huldah taught a class of five men when nothing is said to indicate that she led or was in charge of those men, and yet Miriam did not teach a class of women when the Bible says the women followed her and she led them in a song and answered

them. I'm going to have to apologize, he did put it in the text. He said, the Bible says that the women followed her and she led them in a song and answered them. I didn't know he had put it in the text, but lo and behold he did. So he said the Bible said that. Well, where does the Bible say it? It's sure not in that, and you misrepresented me on that in the first place, and tried to claim you never had made that argument, and here it is in your question. You've made it here and you made it at Cannonsburg. You talk about a man with his delimma's and meeting himself coming back, he's done that all the way through the discussion, and we're going to show his perversions. Furthermore, in this discussion, I want to notice with you that I copied off just what was on the tape today. Now here is the point. Wiser said: Deborah led Barak in a song. Now this is a quote word for word from the tape, and he said I knew she didn't all the time. Now I didn't say that, because I believe she did. I believe the passage teaches that she did, and I didn't say I knew she didn't all the time. That was a false statement. Maybe he didn't mean to, but he did: it's just wrong as it can be, and I'm not going to let him get away with all of these accusations, getting up here and trying to humiliate and belittle me without telling you people. Now if you still think he is alright then that's up to you, but I'm going to show you what he's doing, then you do what you want to about it. Now watch this, "he was just going to tell us that she did and later on tell us she didn't". That's just not so. Alright he said, "Deborah led Barak in a song, Jud. 5:1. He said that up here the other night and he comes up here tonight and said I knew it wasn't in the passage. He told us it said it, but he knew it wasn't there". Now,that's just not what I said. Now I'll show you what I did say as we go on. "Bro. Holcomb, I believe you ought to be ashamed for getting up here and telling us a passage says something when you know it did not, it's not there". Well, I didn't do that. But now look, here is what I said: "here is why I put led on there, that's another steel trap he walked into and you know why I put led on there, and I hesitated and thought should I put it on there, that is on the chart don't you see, that she led or should I leave it off, and I said I'm going to put it on, I want to hear him complain about that and then I want to show him that he's been saying all the time that Miriam led these women in a song. I want you to find led in this verse here or these verses here. Now if you will find it right here, that permits me to put it down here". That's what I said. Let's go on, "I put it here to catch you in a steel trap, that's why I put it there. I knew it wasn't in the passage and I knew that led is not up here either and you said all the time that Miriam led those women in a song. Where is led in those verses? I knew he was going to say something, or I hoped he would because I put led there, I'd get him in that steel trap. Look here he says Miriam led those women in a song, she led those women in a song. You know what she said? She said sing ye unto the Lord, didn't say a thing about her leading anybody. Ye all sing unto the Lord. Where is led in that passage? you have argued that all the time, that Miriam led those women in a song. It's not in there, and I put this down here. I said if he can get that in there that's not there I'll put it in down here and see what he says about it. O he'll get on me about this. That's why I put it there. I put that there for that purpose, to get you in another steel trap, because what you've been arguing all the time is not in Exo. 15:20, 21. The word led is not in there. You stuck both feet in your mouth when you did that. Your Miriam argument went clear down the drain and you have no argument on Miriam. She led nobody in a song. She told them to sing. There it is, that's the text." Now that's exact quotation from me and him both last night. He almost said led tonight but he knew better than to say it. He's backing up and taking back water on those things.

Now let us notice some other things. He made the statement that Holcomb, and he's made it different times, didn't want to publish the debate and he said I think I know why, don't you? He's implying that Holcomb's afraid for people to read what he said in this discussion, as if that he's done such a fine job. Now here is a copy of a letter I wrote to him the ninth month September 20, 1976 before he came to the discussion in Cannonsburg. Here's what I said: "I agree with your statement concerning a review of the discussion on radio, as well as in a written arti-

cle, and had no intentions of doing so. In fact I had not thought of that. I do not agree in putting the discussion in print. I have already signed for one to be printed. I'm to debate so and so, and I'll not call his name, at Beattyville, Ky. Nov. 24-27 on the cup and class question. I'm hoping to meet another man at Cannonsburg and at Somerset on I Cor. 11. This could really get to be somewhat of a job should I agree to printing all of these debates, if someone should want me to do so. Therefore I have decided to just put in tract form what I believe so I can have time to sit down and write what I think would cause the reader to understand. In discussions I usually have a lot of material to cover and many times I find time runs out for a speech when I would have liked to have said more. So I like the idea of writing a tract much better than a discussion being printed. This decision is final, no need to apply pressure to get me to change my decision. This goes for all future discussions. Now watch unless some unforseen circumstance should cause me to revert my decision, sincerely for right and fair treatment to all, J. W. Holcomb". He got that before we ever had a debate, but he's implying that I was afraid evidently, for it to be printed, that I was in such hot water. No this audience can see whose in hot water. An argument that he's made all the time has gone down the drain right there,and that's not the only one that's going down the drain in this discussion.

Alright, let us notice some things that he has said as we continue. He said Holcomb said my position is not in question. I want to emphasize that it is not. Bro. Wiser doesn't question what we do.All he has questioned is the fact that I believe it's wrong for women to teach Bible classes. Now I understand that, and I'll not misrepresent this man. If I do, it will be an honest mistake. Let me show you what our difference is. I don't believe a woman can be appointed teacher of Bible classes. He does not believe we have to have Bible classes. He believes it's alright for the men to teach all of the classes. Windell Wiser has worked with me, stayed in my home, preached all over that country. I have encouraged the people every where that I had an ounce of influence to have this man for gospel meetings, all over the country; because when he worked with me like that, he said that there was nothing wrong for men to do the teaching of the Bible classes. He didn't have any argument about it. He was at Big Stone Gap, Va. I was there in a meeting. I was staying in his home. We were out knocking doors. We went by the church building. He was in his study. I followed him in. I said, bro. Wiser, I have a problem. He said what's your problem, bro. Holcomb? I said when you come where I preach you don't have to get on the women teacher question at all, and you've not compromised a thing, because you believe that it is alright for men to do the teaching of all of the classes. I said, but when I come where you preach and you've got women teachers, I believe that if I did not get on that or didn't mention that, I would be compromising because, I believe it to be wrong. I'll never forget his words, with his little smile,he said that's your problem. In the pulpit that night I took care of my problem. In the course of my lesson I pointed out, with bro. Wiser sitting on the front seat, that I believed it is wrong for women to teach, to be appointed teachers of Bible study classes. I went on with my lesson. I had done that which caused my conscience to be cleared. I had taught what I believed was right. I had not compromised. I didn't know what bro. Wiser was going to say when the services were over. I walked to the front door and waited. Bro. Wiser got before that audience, and I was just expecting maybe any statement, but I appreciated so much and always will, what he said. He got before that audience and said: "we appreciate bro. Holcomb, a man that's willing to stand for his convictions. Come back tomorrow night and hear another gospel lesson". I'll never forget those words, and I thank him and appreciate him for it. But his attitude has changed since that time, and now I'm not permitted to speak my convictions without being smeared and belittled and just various things said about me as if I'm a nothing now. But I will always appreciate what he said then, and I thank you bro. Wiser for the attitude you one time had toward me. But let us go on. Our practice then is not in question in this debate. Bro. Wiser believes that men can teach every class that the church arranges and that we don't have to have women teaching

any group when the church comes together. He does question my position in the sense that I believe that it's wrong, and he thinks that she can teach, but our practice is not in question in this discussion: keep that in mind. I can go to heaven and practice what I'm practicing, that's the point.

He said Holcomb's use of the greek words on the chicken chart, and I thought he might be ashamed to mention that tonight, because I pointed out on the chart that though he had made a play on that in his bulletin yet at the same time, both words meant to assemble or gather together. One gather together, the other come together and there was no difference at all. I apologized last night, and made the statement that in that discussion with bro. See that I did say they were the same. What I should have said was they were synomous. They both meant the same thing. That's what ought to have been said. But we took care of that and that took care of his perversion of that.

Now let us notice his chart on clarifying the issue. (See chart number 1, P. 43). Remember I've got three nights now, the Lord willing to spare, and we're going to the very best of my ability, deal with what he has said. I'll not dodge anything that he has brought forth. In clarifying the issue we both agree the church may arrange into Bible classes. We both believe in women teachers. Of course not of those classes, but we believe that a woman in private conversation, or I do, can do some teaching and that she can in her home teach her children. But let us notice furthermore. We both agree a woman may teach either publicly or privately, and of course I imagine what he is referring to on the public would be the fact that she sings, in the assembly: that would be what he's talking about. I do believe that women can sing in the assembly without violating these restrictions and he does too. Really that's not the issue in this discussion, because without distinction of sex as far as male or female, writing to the church at Colosse, and at Ephesus, Paul said they were to sing with grace in their heart, sing and make melody in your hearts unto the Lord. So it is not a question of public teaching. I want to pause right there and show bro. Wiser an error that he has made again. He says it's not a question of public teaching. Bro. Wiser I call attention at this time to a letter that you wrote dated Sept. 5, 1973 on page three he said, and I quote, "it would seem to me that Paul is forbidding a woman to teach in public", but he said on his chart here tonight in clarifying the issue that it's not a question of public teaching. Now his issue is about as clear as mud, because he writes one thing in a letter to me, and he puts something else on his chart here. Evidently since he wrote this in seventy three he's changed his mind about this and he said it's not a question of public teaching here. But let me read this. He said, "it would seem to me that Paul is forbidding women to teach in public or in the assembly in I Tim. 2:12". Alright then, he insist that public does have something to do with it. But let me go a little further in his letter of Nov. 7, 1973 page six, he said, and I quote: "yes I believe Bible study to be more private than the assembly. I also believe the teaching of Priscilla was more private than a class." Also on page 2 he said, referring to Thayer Page 144, quote: "every single reference has reference to public teaching the same is true in I Tim. 2:11, 12 these passages cannot be used to apply to Bible classes." These passages cannot be used to apply to Bible class. There's one of the most inconsistent men that I have ever met, ladies and gentlemen. I say it kindly but he's laying it on and we're both laying it on. We're not mad and you keep that up. I just want him to pour it on me. If I'm wrong lay it on. I'm not going to accuse you of getting mad at me, no sir. Let us go on here. It is a question of public teaching, and my proof is Windell Wiser. But let us notice public teaching or private teaching. We've already got that private word in there too. It is a question of public teaching or private teaching, and that's what a woman is not to do. She can do some teaching, and I showed on that puzzle chart she's got some work to do as far as teaching, but not in any public assembly that the church may arrange. That's the difference between bro. Wiser and me. When the smoke screens have all settled and cleared away, it's a matter of whether or not that the church has any Scripture whatsoever to arrange any group whatsoever and put a woman in a position of authority, when the Bi-

ble says in I Tim. 2:11 let her learn in silence with all subjection. A man can rebuke with all authority, but a woman cannot rebuke with any authority, as a teacher in the church of our Lord Jesus Christ. Let us move on here. He said it's a matter of subjection. I want to stop there and say, yes it's a matter of subjection, but it's a matter of public and private too. When she is appointed teacher of a Bible class, and she arises from this auditorium and goes in there in a position of authority, she has usurped authority over every qualified man in this congregation. In fact over every man in that respect, because she's not to be appointed teacher. Men are to do that. Some of those men that think they are not qualified, if they tried they might find they have that talent and could do it. But let us notice, we both agree that women must not teach in the assembly. We both agree that if Bible classes constitute the assembly of the church, women cannot teach in those classes. I do not believe that Bible classes constitute the assembly of the church, to suggest the only assembly. I believe the church is permitted to have other arrangements when it comes together. That's the difference. Therefore I do not believe Bible classes constitute the only assembly, or the only arrangement, and he doesn't either. That's why he has the Bible classes in the first place, and remember our proposition says; my proposition said, in this debate when the church has come together for Bible study. His says classes arranged by the elders of the church, and I suppose where they have elders they arrange those classes and I suppose they take the oversight. They should and I know that, according to my opponent, an elder cannot sit in on a class and actually oversee what's going on in there with a woman teaching that class, because if a man enters that class room she's got to stop teaching. He talked about me saying that the church could not have sent Priscilla out to teach Apollos. I want to ask him, in answer to that, I want to ask you, bro. Wiser, would the church here send a woman out somewhere to teach a man? Would they do that? Are you trying to pin something on me that you would not do yourself??? Something that you would agree with me on? Now if the church can send her out over yonder to teach a man, why can't the church appoint her a teacher of men in a Bible class, since you say that it is not the assembly of the church, and the only place she is forbidden to teach would be in the assembly of the church? But you turn around and say that she can't even teach on radio. Just think about that. But let us notice we both agree that I Tim. 2:12 does not say a woman cannot teach a man. Alright that's my point. I Tim. 2:12 does not say that a woman cannot teach a man, yet he will not let a man go in her Bible class. He said I Tim. 2:12 cannot be applied or used on Bible classes to forbid women teaching in Bible classes. If I Tim. 2:12 cannot be used to forbid a woman teaching a Bible class, it cannot be used to keep men out of her Bible class, can it? Why no, it can't. He can use it if it suits him, but friends he won't use it in one respect and he'll use it in the other. Notice he knows it does not say she cannot teach a man. We both agree that a woman may teach a man and of course privately, but he won't let her teach the man in the Bible class. Therefore it must be something more or different from that teaching where she taught a man in Acts 18:26. I say it is. I say it's an assembly of the church, that the church has come together, they are in that arrangement. That's why she can't teach a man, that's why she can't teach it period. That's the truth about it, no Bible for it whatsoever. But we go on here and notice. We both agree Tit. 2:3-5 says nothing specifically about a woman teaching a Bible class. That's right it doesn't say a thing about her teaching a group whatsoever. That's my point. Again neither does Mt. 28:19, 20 say anything specifically about a man teaching in a Bible class. He's got the word specifically, yet at the same time you know, he knows and everybody knows that men were sent out to teach, and to gather assemblies together, and teach them. Women were never sent out to teach and gather assemblies together and teach them God's word. He knows that. But let us move on here, and notice, yet we both agree that man may teach a Bible class. The word translated teacher of good things in Tit. 2:3 is found nowhere else in the New Testament, therefore friends that must be a different type of teaching than where the word teach is used in other places. He talked about the prefix of <u>kalo didaskalos</u> he said <u>didaskalos</u> is teach and <u>kalo</u> put on there teacher of goodness or

of good things. Notice neighbors and friends, I gave him the word marine, and I said now think about the word marine. You think of a man that's in the marines, that sails on the water. But I said put the prefix sub on there and you've got submarine a big vessel going down under the water. He came back and said well it both deals with water. It both has to do with water. Yes, and both of these have to do with teach, but one is orally and the other is by behavior neighbors and friends Tit. 2:3-5. He said Thayer does not say nowhere else so used in the New Testament. He doesn't? Isn't there a little asterick after this statement here in Tit. 2:3 and doesn't that asterick mean that it is nowhere else in the New Testament? If it's no where else in the New Testament then how could it be used some other way in the New Testament? Thank you very much, listen to bro. Wiser.

Wiser's Second Speech Thur. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I want to get right into the discussion and deal with his questions first.

1. How many classes would have to leave the main auditorium, and what would be the oldest age group, for the church to be dismissed so that women may speak, ask and answer questions, read and comment in the adult Bible class with both men and women present?

In the first place I would like to suggest that no one would have to leave the auditorium in order for the church to be dismissed. The church is dismissed when lots of people stay in the auditorium, and women comment to men; read Scriptures to men. Bro. Holcomb will allow this both before and after services. But in answer to his question: the age does not enter into the picture, but as long as a number leave to the extent that you no longer have the whole church come together into one place; which he says is one room, then you do not have the whole church come together into one place (which is one room) meaning that some members of the church have left. Age doesn't matter, because if they are Christians they are adults anyway. Then a woman may ask and answer questions under that kind of a condition, because you don't have the whole church come together in one place, and that's where she is forbidden to speak.

2. You are on record saying that I Cor. 14:34-35 and I Tim. 2:11-12 does not apply to a Bible class and does not restrict women teaching in Bible classes, and those who thus use these passages are misapplying them. How do you explain your use of I Tim. 2:12 to restrict women from teaching men in a Bible class? Your letter dated Nov. 7, 1973 Page 7 Paragraph 1.

Bro. Holcomb, in both that letter and in my bulletin (the first article that I wrote on the question of women teachers) I dealt with it from the stand point of the assembly, in I Cor. 14, and stated that I believed I Tim. 2:11, 12 is also dealing with the assembly. Now there are principles involved, in both passages, that would condemn a woman usurping authority over a man. I Tim. 2:12 would forbid a woman exercising dominion over a man any where. Now what I mean when I say that it's misapplying the Scriptures to take these passages and apply them to Bible study, is what you do when you quote I Cor. 14:34, 35 and apply it to a Bible class, and say a woman can't teach because she is in church. Now she is not in church in the sense of the whole church be come together in one place, which he says means one room. She's in a Bible class, therefore, I am saying that when you take that passage and apply it to a Bible class you misapply the Scriptures. I am not saying that you can't use the passage in principle to condemn a woman for exercising dominion over a man anywhere, and that's what she does when she teaches a class of men.

3. You say a class of men is not as public as the assembly but too public to be

taught by a woman, because of reasons given by Paul in I Tim. 2. Tell us what Bible classes are, if they are not a church assembly nor to be compared to the teaching privately in Acts 18:26.

Now, isn't it strange that he would ask this question, the first part of it? Just as soon as he got through asking the last one (he stated in the last one that I didn't believe you could use I Tim. 2:12 and apply it to classes) then he comes along in the next one, and he said you say a class of men is not as public as the assembly, but too public to be taught by a woman because of reasons given by Paul in I Tim. 2. That's strange isn't it? Then he said tell us what Bible classes are. Well, they are Bible classes. They may be a class of women. They may be a class of men. They may be a class of children. Well, that's what they are, Bible classes. They are not church assemblies. If they are not a church assembly (and they are not) and they are not to be compared to the teaching privately in Acts 18:26 (and they are not) Priscilla was not teaching a Bible class, if she was she would have been in authority over Apollos.

4. Can you prove that the prophetesses of the New Testament, you named on your chart, ever taught an assembly parallel to our Bible classes of this discussion?

By assembly he means class assembly (of course he means church assembly) but its really a class assembly. He says can you prove that the prophetesses of the New Testament ever taught a class, in other words a Bible class. No, and you can't prove that Paul ever taught a Bible class either; but you believe that he could, and I believe he could too. I believe that a woman can. He's again asking for examples. He doesn't know the Bible teaches any way except by an example.

5. Do you believe a woman can baptize her students she has taught in Bible class, when they reach the age of accountability and desire to be baptized?

Bro. Holcomb, not when there are men there who can do the baptizing. Now, if there are no men there, then another question would be raised, and that would be another question. Now, I could raise some hypothetical cases too. What about a woman who is in a far country, and she doesn't know of a Christian anywhere, and she learns the truth, and she wants to be baptized: who's going to baptize her? You answer that one for us, okay?

Now let's get to the discussion. He said a very pathetic thing took place last night. He tells you that I accused him of putting led in, and he said "I wasn't quoting the passage". He said, "now understand that he wasn't saying that the word led was in Exo. 15, with reference to Miriam, in the singing". Well, bro. Holcomb, when you notice the statement you made last night you can see why I might get that idea. Let's see what he said. I am just going to quote a part of what he quoted. He said: "he put this thing in here to put me in a steel trap". He said: "because what you have been arguing all the time is not in Exo. 15:20, 21, the word led is not in there". He must then, I thought from that statement, have been accusing me of saying that the word led was in the passage. I didn't say the word led was there. I said, "she led them in a song". I still say she led them in a song, but I didn't say the word led was there; but the statement that you made last night would cause me to think that was what you was talking about. Now you come up here tonight and say,"now that's not what I was talking about at all, I was talking about something different". He said, "I believe that Deborah led Barak in a song". I don't believe it, bro. Holcomb, and I'm going to demand that you prove it; but you are not going to prove it. Bro. Hutto, I want you to get chart 67 ready. He told you that I said I would apologize. Well, what I said I was going to apologize for: I understood that he was talking about the word led and I didn't remember that anywhere I had said, on any of my charts, or in the debate anywhere, that the word led was in the text. I didn't remember saying that. I thought that was what

he was saying that I was saying. You can see why I would think that from the quotation I read from him. Now, I said, if I said that I am ready to apologize. I do believe that it teaches it. Now I want this chart to show you something. (see chart 67, P. 119). I have a quotation from the Septuagint Version. I want you to notice first of all the quotation of Jud. 5:1, in the Septuagint. Now, bro. Holcomb, the Septuagint version is the version Jesus used. He endorsed it. He quoted

DID MIRIAM LEAD THE WOMEN IN A SONG?

NOTICE THE FOLLOWING PASSAGES IN THE Septuagint

And Debbora and Barac son of Abineem sang in that day saying." (Jud. 5:1).

"And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand--then there went forth all the women after her with timbrels and dances. And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea". Exo. 15:20, 21.

ADAM CLARK SAID: "It is very likely that Miriam was inspired by the Spirit of God to instruct the Hebrew women, as Moses and Aaron were to instruct the men;..." (His Comm.).

LARK ALSO SAID: "Hence it is very likely that she was the instructress of the women, and regulated the times, places, of their devotional acts; for it appears that from the beginning to the present day the Jewish women all worshipped apart". (Clark's Commentary P. 377).

MATTHEW HENRY SAID: "Miriam presided in an assembly of the women...." "Moses led the psalm, and gave it out for the men, and then Miriam for the women." (Comm. P. 163).

WYCLIFFE BIBLE COMMENTARY: "Answered. They sang antiphonally, perhaps the verses of the song of Moses" (P. 65).

ANTIPHONALLY means, "The answer of one choir or one portion of a congregation to another when an anthem or psalm is sung alternately; alternate singing.." (Webster)

(Chart 67)

from it. He accepted it. Now you read from the Emphatic Diaglott Version, the other night. In the Emphatic Diaglott Version you have the greek, and then you have the translation. That's what we have here in the Septuagint. We've got the greek and then we have the translation, in Jud. 5:1. Here is the way it reads: "and Debbora and Barac son of Abineem sang in that day saying". Now, they sang. It doesn't say Debborah led the song. It said they sang. I pointed out last evening that we sing in the assembly, both men and women; but women do not lead the singing. Now let's have this passage, bro. Holcomb. "And Mariam the prophetess, the

sister of Aaron, having taken a timbrel in her hand--then there went forth all the women after her". Now I want to know if they went after her, was she leading them? "They went out after her with timbrels and dances. And Mariam led them." It's in that text. "Led them saying, let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea". That's Exo. 15:20, 21. Bro. Holcomb, I have found a passage, Jesus endorsed, the Septuagint Version. The Septuagint Version says that "Miriam led them". Now, I want you to tell me how that she could keep from leading in that song if she gave them the words to sing. Did she give them the words to sing?? She would be leading if she gave them the words to sing. And she went out and they followed her. She was certainly leading. Sure she is leading, and this version said she led them saying "let us sing". Now let's notice something: Adam Clarke. The reason why I brought Adam Clarke is because you quoted him when you met Howard See to try to prove your example only theory, from Tit. 2. Now what does Clarke say? "It is very likely that Miriam was inspired by the Spirit of God to instruct the Hebrew women, as Moses and Aaron were to instruct the men;..." That's in his commentary. He also said "hence it is very likely that she was the instructress of the women, and regulated the times, places, of their devotional acts: for it appears that from the beginning to the present day the Jewish women all worshipped apart". (Clarke's Commentary P. 377). That is, they worshipped apart from the men, and he says, "Miriam led them in it". Now, let us notice what Matthew Henry said. He said, "Miriam presided in an assembly of the women.." Yes, it was a "woman called assembly". He said she presided in it. "Moses led the psalm, and gave it out for the men, and then Miriam for the women." His commentary Page 163. Then Wycliffe Bible Commentary said: "This word 'answered'" (And you remember last night I said I am going to do some studying about that word "answered": I will study about that word, well his commentary said) "They sang antiphonally, perhaps the verses of the song of Moses". (Page 65, in his commentary). Then I looked up this word antiphonally. It means, "The answer of one choir or one portion of a congregation to another when an anthem or psalm is sung alternately; alternate singing..." And that's what I thought it meant, when I prepared my chart, and said that Miriam led them in a song. The word "answered", that is a kind of "chanting" type thing, where that she gives the words and then they respond and when they both sing those words (chanting sort of thing). Now, am I in all that kind of trouble you thought I was in, bro. Holcomb? You didn't know about that. I know you didn't know about that. You was honest about it. Now, here is what you believe. You believe that Deborah led Barak in a song, but you don't believe Miriam led the women in a song. Now, I would like for you to prove that Deborah led Barak in a song. That's some more of your assumptions, etc.

Now chart 61, bro. Hutto. He said, "the Bible said that, so he did put it in the text". So he got up here and said, "I am going to apologize, bro. Wiser did put the word in the text". Well, I hadn't done it until tonight. But the reason why he said that, is because I said; "the Bible said that Miriam led the women in a song". Well, if that's putting the word in the text, that's what you did, and yet you said you didn't do that. Look up here. (See chart 61, P. 97). Look how bro. Holcomb Reads!! He said, "well, did you know, that Deborah led Barak in a song (Jud. 5:1)." Isn't that saying the Bible says it? You gave a reference, if that's not what you are saying, if you are not saying the Bible said it, you went on and said, "she led a man, bro. Wiser, in a song of deliverance also, and we'll talk about that more, I've got a chart on that". Now if my saying the Bible said that Miriam led the women in a song means the word "led" is in the text; then why doesn't your statement up here mean the word led is in the text? You can see why I misunderstand you now, can't you" You can see why I thought, last night, you were saying that the word led was in the text, and that I was saying that it was, and if I could say it was, then you could say it was; but I have proven that it is in the Septuagint with reference to Miriam; but not with reference to Deborah. He said I believe that Deborah did lead Barak, now you prove it.

He talked more about publishing the debate. I insinuated the reason why he didn't want to publish it is because of the blunders he is making, etc. He read

from a letter he wrote to me telling me why he didn't want to publish it because of a lack of time, etc. It would be interesting if you would just read all of our correspondence, about that thing, bro. Holcomb; instead of picking out one letter: just read it all. I volunteered to go to all of the trouble of taking it from the tapes, his speeches and mine, and all he had to do was just look over his speeches, and he could correct them, if he wanted to; and if he didn't want to, he didn't have to, but he still won't agree to publishing it; but I just might do it.

He said my practice is not in question. He said, bro. Wiser doesn't question our practice. Well, that's right. I don't question your practice. Then he told you about what happened up at Big Stone where I said,"that's your problem", and the lesson he preached, etc. Bro. Holcomb, I respect any man who preaches his conviction, on any subject; but when he gets to the place that he compares me with institutionalism, and says that I am going to hell, like an institutional preacher; then it's a different matter. Now, if we will go back to where we one time were, and you invite me to come, I will come back and I still appreciate you, bro. Holcomb, for a lot of things; but I don't appreciate you putting me in the same class as an institutional preacher.

Then he tells about what I said about the two words. He didn't tell you tonight I smeared his name all over the country, because I read what I said about it. Did you notice that? But he did say I admitted there was two different words, but he said they meant the same thing. I know they mean the same thing. That never was the question. That's why bro. See, and why we let you get by with it up at Westwood, in that debate; but that doesn't prove anything. Do you remember what we did with his chicken chart? We showed, according to his own argument, that the women could teach. Find that chart, bro. Hutto. Then he comes to my chart about Clarifying The Issue(I believe it's the last one isn't it? The last chart, or next to the last chart, It's number 66). (See chart 66, P. 109). Bro. Holcomb Gives Up The Ghost On His Assembly Argument. He said "if" does not always denote doubt. "If it be a shame", he says it is a shame. And I agree, but he said in I Cor. 14, "if" suggest it can be otherwise. If the whole church be come together into one place, means one room, but it suggest it can be otherwise, the church can come together in different rooms. If the church comes together in one room, however, the prophets must speak one at a time. The tongue speakers must speak by course, when they have an interpreter, and so the conclusion is that women are to be silent there, when the church is together in one room; but when the church comes together in different rooms, prophets may speak all at the same time: as many as you have classes. Tongue speakers could speak all at the same time: as many as you have classes, if you have an interpreter. So the conclusion would be that women could speak or teach in that arrangement, for the same reason that you can have this. So there goes his "big breasted white rock hen", entrals and all, right down the drain; because according to his argument the church has come together in two rooms, under the wings of that chicken. So the two prophets can speak at the same time. Two tongue speakers can speak at the same time. And a woman can teach a class of women, in one of those rooms.

Now let me have my chart, number 1, on Clarifying The Issue. (See Chart 1, P. 43). He quotes a letter where I said "in public" way back in 1973, when he comes down here to the part where I say it's not a question of public teaching or private teaching, but a question of "subjection". Now, bro. Holcomb, I am not saying that there isn't anything public or private about it. I am not saying that public does not have anything to do with it. You said, "he must believe public has something to do with it". Sure, I believe public has something to do with it. I believe this is a public assembly, and I believe if some of us were meeting in my home it would be a private thing, and I believe that in the class room, where only children can be present that that's private. Sure I believe public and private enters into it, but it's not a question of public and private, it's a question of'subjection". You remember I said I believed that it would be wrong for my wife to teach a class of men, in my home, even though that is private; because it's a question of subjection. That's what I mean by that. He takes the position that if it's public, only men can

teach; and if it's private women can teach: and where a woman can teach, she can teach anybody; so in private she can teach anybody, but he wouldn't allow her to teach a class of men, in private. So it's not a question of public and private. Thank you. Now listen to bro. Holcomb.

Holcomb's Second Speech Thur. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ. First I want to read another group of five questions, according to our agreement,that I want him to answer when he comes back again.

1. Give the Scripture that authorizes a woman to teach other women, or children, in a place where it would be sin for her to teach a man.

2. Does the teaching to be done by aged women, in Tit. 2:3-5, refer to her teaching a Bible class of young women, or a class of children the church has arranged?

3. You admit that the church can use the class arrangement to do the teaching God commands, also that we have examples of men teaching in all public assemblies, but no such example of women teaching. Explain why you contend women can be appointed teacher, in authority over, any group the church may arrange, and just where did you get this idea?

4. Are there more than three ways to Scripturally prove a position: command, example, and necessary inference? Tell how the Scriptures teach your proposition, and where is the general authority for women to be placed in a position of authority over any group?

5. How old can pupils be and still be taught by a woman in Bible class, and tell how you determine when it is time to remove a boy from a class that is taught by a woman?

Now, to look at what he said about the questions that I asked before.

1. How many classes would have to leave the main auditorium and what would be the oldest age group for the church to be dismissed so that women may speak, ask and answer questions, read and comment in the adult Bible class, with both men and women present?

He said no one would have to leave to be dismissed. Well, now according to that statement you don't have to go to the classes at all for the church to be dismissed. He knows what we are talking about. We know that you can dismiss the assembly and everybody go home, but we are dealing with leaving the auditorium and going to the classes. I want to know how many would have to leave in order for this to be dismissed. Now the reason I asked him that question is bro. Wiser said one Wednesday night in Big Stone Gap, Va., in the debate up at Cannonsburg, in answer to what I stated about him having women asking and answering questions and reading and commenting in the main auditorium with both men and women present, my son-in-law visited with him and argued with him, spent the night with him, and they had quite a discussion over that, then in that debate at Cannonsburg he made this statement: he said well, I was wrong about that because that night we didn't have classes. If we had had classes those women could have gone ahead and done what they did. But since we didn't have classes that night then it was wrong for them to do that teaching. He said I have changed. I have understood. I have learned that that was wrong. Well, I said according to that then, and I know that the group was small at Big Stone Gap, they didn't have many; and I said according to that just one class of six year old children then leaving the auditorium and going out

for a woman to teach, would dismiss that audience or at least get it in a position, whatever he wants to call it, so that women could stay right there in that auditorium with men present; they could read, comment, ask and answer questions, and what have you, in that adult Bible class with both men and women present, if that class went out. He objected to that class of six year olds. He said I didn't say that. That doesn't dismiss it. I kept trying to find out how many would have to go out for it to be dismissed or be in a shape so that women could do this without violating the Scriptures, the restrictions upon her. That's what I would like to get him to tell us in this discussion here this time. He said no one would have to leave to be dismissed. He said age does not enter into the picture. Well, he said up there that six year olds didn't have anything to do with it. Now down here the age doesn't enter into the picture. So it doesn't matter down here. The age doesn't enter into the picture, but he didn't appreciate me talking about a class of six year olds leaving the auditorium with a Christian out there to teach them, that would not allow those women to talk, read, etc. He believes it would. That's the truth of it. Now how many would have to go? He said: well, when some leave if they are Christians. Well, one Christian left to teach the one class of six year olds: what about that? What if two classes left then, and none of them were Christians, just the children only, the two teachers or three classes and there would be three teachers that left. Would that make it so that these women in here could go ahead and ask and answer questions with men sitting right there? Tell us when that takes place, that causes you to allow her to do that, you wouldn't allow her to do if the classes didn't go out of the auditorium, give us some specifics on that.

2. You are on record saying that I Cor. 14:34-35 and I Tim. 2:11-12 does not apply to a Bible class and does not restrict women teaching in Bible classes, and those who thus use these passages are misapplying them. How do you explain your use of I Tim. 2:12 to restrict women from teaching men in a Bible class? Your letter dated so and so.

He said I dealt with it in that letter from the stand point of the assembly. That's just a dodge, that's all that is. Another smoke screen. He was dealing with women teachers and he was writing me in answer to a letter that I had written him, when I saw what he put in his bulletin. It was a letter of dissappointment, I told him when I wrote that letter. In answer to it, that's what he wrote, and it was justifying women teachers and he condemned me for using these two passages to say that these restrictions kept women from teaching a Bible class. He said you can't use them for that. He turns right around and uses them to keep men out of those classes. He is as inconsistent as he can be, that's the truth about it. Alright, let us notice as we go further. He wondered why I asked the next one.

3. You say a class of men is not as public as the assembly, but too public to be taught by a woman because of reasons given by Paul in I Tim. 2. Tell us what Bible classes are if they are not a church assembly nor to be compared to the private teaching of Acts 18:26.

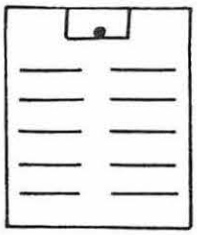
They are Bible classes he said; not church assemblies. Brethren, while I go on to the next one get me chart 20 of mine. Alright, let me go on to the next one.

4. Can you prove that the prophetesses of the New Testament, you named on your chart, ever taught an assembly parallel to our Bible classes of this discussion?

He said no. Well, I knew he couldn't, therefore whatever the Bible teaches about these prophetesses, there is no passage that even infers that she taught a group parallel to our Bible classes that we are discussing today. He said you can't prove that Paul taught a class. Now neighbors and friends, Paul an apostle of the Lord Jesus Christ, went out under that great commission to go carry the message to the world. Do you reckon he ever got a group together and taught them? He said

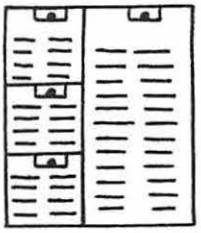
you can't prove that Paul did. Why friends everywhere he went, he went into the synagogues, and everywhere he went there were groups of people together, and he taught publicly and house to house Acts 20:20. They came unto him and he taught, reasoned and discussed with them in the school of Tyranus and yet everywhere the apostle went, no matter whether there was few or many, he could preach the gospel of Christ. But where is your passage that women can do that?

Now to my chart. In case you want to refer to it 18A. (See chart 18A, P. 124).



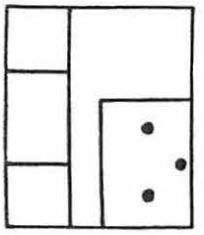
THE WHOLE CHURCH IN ONE AUDITORIUM

PUBLIC



THE CHURCH IN BIBLE CLASS ARRANGEMENT

?



PRISCILLA, AQUILA AND APOLLOS

PRIVATE

— OPPONENT'S LETTER NOV. 7, 1973, PAGE 6. "YES I BELIEVE BIBLE STUDY TO BE MORE PRIVATE THAN THE ASSEMBLY. I ALSO BELIEVE THE TEACHING OF PRISCILLA WAS MORE PRIVATE THAN A CLASS."

— ON PAGE 2, REFERRING TO THAYER PAGE 144 HE SAID "EVERY SINGLE REFERENCE HAS REFERENCE TO PUBLIC TEACHING. THE SAME IS TRUE IN 1TIM. 2:11-12; THESE PASSAGES CANNOT BE USED TO APPLY TO BIBLE CLASSES."

— PAGE 7. "A CLASS OF MEN IS NOT AS PUBLIC AS THE ASSEMBLY BUT TOO PUBLIC TO BE TAUGHT BY A WOMAN BECAUSE OF REASONS GIVEN BY PAUL IN 1 TIMOTHY 2:."

— BULLETIN - SEPT. 5:1973 P.3 "IT WOULD SEEM TO ME THAT PAUL IS FORBIDDING A WOMAN TO TEACH IN PUBLIC IN 1 TIM. 2:12. THIS DEFINITELY HARMONIZES WITH HIS INSTRUCTIONS IN 1 COR. 14:34-35."

#18A

Alright what I am talking about is this question number three. I want to know what Bible classes really are. Notice this. Here is the whole church in one auditorium, right here. Alright, here's a Bible class arrangement. Now over here is this private teaching of Acts 18:26. Now what I want to know is this. Here is a question mark. What is this right here? He has stated already that it's not this over here, and it's not the same as this over here. Now what is this right here? He says it's not church assembly, it's class assembly. Now, he admits the church can arrange into this, but neighbors and friends I want you to notice that it's not the church when they do arrange. He says the church can arrange into these groups, but it's not the church after they arrange. Listen, his letter Nov. 7, and here we have already read from this, "yes I believe Bible study to be more private than the assembly. I also believe the teaching of Priscilla was more private than a class". So this is more private than this, and this here is more private than this. But notice, public and private has nothing to do with it; but there it is, quotation

from his letter. And here on page two referring to Thayer as I have already quoted, read awhile ago, "every single reference has reference to public teaching. He said, the same is true in I Tim. 2:11, 12. These passages cannot be used to apply to Bible classes". Now how are you going to misunderstand what the man said. He gets up here and dodges around and talks like he didn't mean what he said, and he was referring to something else. I'll tell you if I don't know what he means nobody else knows what he means, neighbors and friends. You read that for yourself. In that letter, he is saying that, I Tim. 2:11, 12 cannot be used to apply to Bible classes, and he applies them to this right here, and says that this will apply and she cannot teach men in these classes right here. Now why is it neighbors and friends? I'll tell you why it is, it's because this constitutes an arrangement of the church come together doing its work to teach God's word. It is a public assembly. It is a worship service. Worship is going on, which he will have to admit that it is, and therefore the church is practicing this act of worship to teach. It is an arrangement of the church. That's why a woman can teach a man over here in this living room, but she can't teach a man in this classroom, nor can she teach anybody else in these rooms. Wherever she can teach, she can teach anybody. Notice over here, she can have something to say in this private conversation about God's word neighbors and friends, even a man right there, but he won't let her teach a man here. Why? He believes this is a public assembly, and it is a worship service, it's the church in this arrangement. That's why I say, if she can teach in either one of these, she can teach a man in them, according to this right here Acts 18:26. The fact she can't teach a man in these, she cannot teach anybody in these, for the same reason that she can't teach a man in them, she can't teach anybody else in them. That's the truth about it, the same reason. And certainly it applies alright. But let me go on now with noticing some other things.

5. Do you believe a woman can baptize her students she has taught in Bible class when they reach the age of accountability and desire to be baptized.

He dodged that and said, well what about over in a foreign country like he asked up in Cannonsburg. I'll ask you a hypothetical question. Now friends your preacher doesn't want you to know that he believes that you women can baptize these students that you teach in this Bible class. He believes that. He shook the hand of bro. Ogden, that I met up at Somerset, the very night that bro. Ogden said yes she can baptize her students that she taught in Bible class, sure she can baptize them. And that very night bro. Wiser shook his hand and said wonderful job. Bro. McCalister heard him say it, and I said you misunderstood him. He said I'll find out if I did, and he asked bro. Wiser. He said, no you didn't misunderstand me, I thought he did a fine job, the night that he said she could baptize her students. Yes, neighbors and friends, they are headed for the pulpit, and these men are lending and encouraging that trend. The first thing you know there will be women preachers right in the pulpits in the main auditorium, and they are headed that way already. I am reading in bulletins and articles in religious papers where some are saying if the men give her authority to lead prayer in the assembly, why can't she lead that prayer. He believes she can baptize. Get up here and tell them what you believe. Don't try to dodge around. Tell them you do.

Alright, on Clarifying The Issue his chart the second one his proposition was on, and I want to go right on to everyone of his charts as time will permit. (See chart 2, P. 106). His proposition that he read. He said it's not necessary for me to give an example. Well,now it's not necessary for him to give a specific example of this arrangement, but it is necessary for him to give Scriptural authority for a woman teaching in any arrangement. Now that's what I call upon him for, and I demand that of him here. I demand of him that he give the Bible example for authority to put woman in charge over any group. Tell us by precept example or necessary inference, what would permit him to appoint that woman teacher of any group the church may arrange. He has no such. Now, certainly he says we can have Bible classes, and we both agree. That's not the issue. The issue is; where is your

specific authority for that woman to be appointed teacher of any group the church may arrange.That's what I want to know. Not that the church can arrange the group. That's not what I am asking for. We agree on that, but I want that authority where the church ever sent her out to teach anybody, where the church ever appointed her a teacher over any group, where the church ever gave her authority and put her in that position over any group the church ever arranged. That's what the burden of proof is on you to do, and you'll never do it, in this discussion; because it's not in the Bible. And all the smoke screens you pull will not help you a bit in this world. It is necessary for him to give us an example, a command, or a necessary inference one or the other. Tell us where the Scriptures authorize you to do this. Just give us the book chapter and verse. He said all I need do is show how it is permitted. That's right, not that Bible classes are permitted, but that you are permitted to put a woman in a position of authority. He said I must show authority from the Scriptures for a woman to teach. No that's not it at all. You must show authority from the Scriptures for a woman to teach any group the church arranges when it comes together, and arranges, to teach God's word, to carry out that which God's commanded of it. Sure you can show where a woman did some teaching Acts 18: 26, yes. That was in a private conversation. In this discussion that's not what we are talking about, neighbors and friends. He must show authority from the Scriptures for a woman to teach, or permitted to teach, any public group arranged by the church of the Lord Jesus Christ. I challenge you to do it. You'll never do it. It's not in God's word. That's why I couldn't yoke up with you fellows on this. My conscience wouldn't allow it. I can go along with you when you are on the truth, but I'll tell you if it takes separation for me to stand for God's word I'll be standing on God's word. You have no authority for what you are doing. It's not in the Bible and those of you that practice it, don't holler at the institutional fellows and say give me authority. There's no need for you to holler. They will turn you up side down, around and through the middle, because you don't have any authority for what you are doing. You holler at them: give me authority. Now, I will take care of them if you will send them over to me, because I have authority for what I am doing. He said I must show authority for a woman to teach a class of women or children. Alright show that authority, that's what I want you to show. Give me that authority. Bro. Holcomb will affirm the following: the Scriptures teach that a Christian man may teach a class. That's not the issue. We know the church can arrange into classes. We know men were to do the teaching. He said he cannot give you an example. I can give you examples of the men going out and doing all of the teaching of the church, in a public capacity, every bit of it, whatever the arrangement might be. I can show you that. He said I could not give the command. Yes, I can. Could not give example of a Bible class. No I'm not talking about that, but he admits the church can have any arrangement and every command, every example and every necessary inference of the public teaching, done by the church, men were to do it, I can show you that. He said he can not show where and etc. He would show how it is permitted. He would show authority from the Scriptures for a man to teach. I'll show authority for a man to teach any group the church may arrange, any public assembly, any arrangement of the church. He would show authority for man to teach a class. He would show authority for a man to teach a class of children or women. I will show in any arrangement whether it's a woman's class, or children's class, or any arrangement the church may have, I'll show you that men are to do that teaching.

Next chart please. He talked about arranging a radio program or a bulletin. The church may arrange a radio program. You know, I know, he knows, there is no comparison to the church purchasing time and having a radio program, and a public assembly, or the class rooms when we come together here. That's not what we are discussing. Talk about the church arranging into a radio program. No we are talking about arranging into classes to teach, and there is no comparison there whatsoever. (See chart 5, P. 60). Alright, Things Necessary In Obeying The Command To Teach. The church is commanded to teach. Yes. There must be a teacher, and etc., and a place. Yes. No particular arrangement is commanded. That's my point. Where

there is no law there is no transgression. Right, and he said therefore the church may arrange into classes, groups to teach God's word. Right. Women cannot teach in the assembly. They cannot teach in any public assembly, or any arrangement of the church. Women cannot teach so as to disregard principle of headship.That's right, and when they go into those classes they usurp authority over every man sitting here. Women cannot teach in the assembly. Women cannot teach so as to disregard the principle of headship. Woman taught a man. That was a private conversation, Acts 18:26. A woman taught a class of women with no men present, Exo. 15:20, 21. I'll have to get to that one in my next speech.

I want to show you quotes from this other translation, but let me say this, he says that Miriam led because of the fact she was a prophetess, that this translation that he read from said that Miriam did the teaching. She was a prophetess and therefore this translation said she taught. Now, Deborah was a prophetess and I want to know who gave the song they sung by inspiration then? And I want to know who led the song, when actually her and Barak sung? Who led that song, since she was the prophetess don't you see? So I want you to think about it from that stand point.

Wiser's Third Speech Thur. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. No, bro. Holcomb, I didn't say (you misunderstood me) that the reason why Miriam led, was because she was a prophetess. I asked you how the women could have followed her if she wasn't leading? You misunderstood. Now let's get to his questions.

1. Give the Scripture that authorizes a woman to teach other women or children in a place where it would be sin for her to teach a man.

I Tim. 2:11, 12. In any place where she would exercise authority over men.

2. Does the teaching to be done by aged women in Tit. 2:3-5 refer to her teaching a class of young women, or a class of children, the church has arranged?

Not specifically, bro. Holcomb; but generically it would authorize a class for old women to teach young women, and in principle even children: like you get in principle, in Acts 18:26, a woman can teach a woman. I suppose it would work both ways, wouldn't it? Of course there are other passages. I Tim. 3:14, 15 would authorize a woman teaching a class of children, that the church arranges.

3. You admit that the church can use the class arrangement to do the teaching God commands. Also that we have examples of men teaching in all public assemblies, but no such example of women teaching. Explain why you contend women can be appointed teacher (in authority over) any group the church may arrange, and just where did you get this idea?

To the first part of this question: no, in fact we have a command against it in the assemblies, where here the whole church is together in one place, she is to be silent there, I Cor. 14:34. To the second part of this question: the same way you get the idea that a man may be appointed teacher of a class. There must be a teacher, a place, an arrangement, etc. "Where there is no law there is no transgression", and so for a woman to teach there must be an arrangement, etc. and there is no law that she transgresses when she is over children, bro. Holcomb. So that's where I get it.

4. Are there more than three ways to Scripturally prove a proposition: command, example, and necessary inference? Tell how the Scriptures teach your proposition, and where is the general authority for women to be placed in a position of authority over any group?

To the first question: no; command, example, and necessary inference, are the only ways. To the second question: The Scriptures teach my proposition by command, generically, general command: and the authority for women to be placed over any group is in the same passage, where men can be appointed in authority over a class of men, I Tim. 3:14, 15. The only difference is women are subjected to man's authority, and in any place where she does not exercise dominion over a man, she may teach. "Where there is no law there is no transgression". Now, bro. Holcomb, if that will work for you, why won't it work for me? There is no law against a class taught by a man, so he says that he can do it. "Where there is no law there is no transgression". There is no law against a woman being put over other women, and over children. So "where there is no law there is no transgression". It will work the same way.

5. How old can pupils be and still be taught by a woman in Bible class, and tell how you determine when it is time to remove a boy from a class that is taught by a woman?

The same way I determine when he ought to be baptized, bro. Holcomb. Whenever he becomes of an age that he obeys the gospel of Jesus Christ, then I know he does not belong in there. Alright, now he implies I don't answer his questions, but I did answer his questions. To number one, I said whenever the situation develops, a number of people leave so that you don't have the whole church together in one place, I Cor. 14:23 (which you said means one room). I did answer it; but he said I got up here and I didn't answer it: I beat around the bush. He said how many would have to leave? Bro. Holcomb, how many would have to leave, when the assembly is dismissed, before a woman can ask a question, sitting there in her seat? You said she could, both before and after services. Can she do it? How many has to be there when she stops reading and asking questions, before the church is called to order? How many has to leave before she can start, when the assembly is dismissed? It would be interesting for you to tell us. He talks about this Big Stone situation and the apology I made, and I did make an apology. I believe I was wrong in allowing women to answer questions when the whole church was together in one place, and that's what we had on Wed. evening: all in one room. I learned better. I have apologized for it, but up there in that discussion he said according to that when two or three six year olds get up and go out then she can ask and answer questions, and take over: so he said up there. No, bro. Holcomb I don't believe that just two or three six year olds leaving an assembly makes it a situation where you still don't have the whole church together, in one place, any more so than I do if a woman goes to the nursery, that you don't have the whole church come together in one place. He said, I said that age didn't enter into the picture. Well, what I am talking about is from the standpoint of Christians, their age. I went on to explain that then in the second question. He said I dodged and made a smoke screen and I was inconsistent, and I said that I was on record as saying I Cor. 14:34, 35 and I Tim. 2:11, 12 does not apply to Bible classes. You read the letter, and you read the bulletin and take it in it's context, bro. Holcomb, you'll see that, what I am saying is that you misapply I Cor. 14 when you apply it to Bible classes: that's what I said. You can't apply it to Bible classes, and you can't apply I Tim. 2 to Bible classes to forbid them, or to forbid a woman teaching in all of them: that's what I said. The last question, he said do you believe a woman can baptize her students she has taught in Bible class, when they reach the age of accountability and desire to be baptized. He said I dodged that. I did not dodge that. I said, no I do not believe it as long as there are men there that can baptize them. I said if there are no men then that's another question. Do you call that dodging? Why I answered the question. He said, now he believes she can. I had just got through saying I didn't believe she could, as long as there were men there to do it. Then he gets up here and says he believes she can. He is good at telling you what I believe. He said it is not the church after they arrange into classes. No, I didn't say it wasn't the church. I don't say it's not the church when they go home.

I believe it is the church when they go home, bro. Holcomb. I think it's the church over here, but I don't believe it's the whole church come together in one place, where a woman is to be silent: that's the difference. No, this isn't the church assembly here: It's the church alright, divided up into Bible class assemblies; but it's not this over here where Paul said a woman is to be silent. it's a different situation, and it's not this arrangement over here and true this is more private then this is right here, and this is more private then this is right here. He goes down here and reads my letter and he misapplies what I said over here on the chart, when I said public and private is not the issue; but a question of subjection. He said I am saying that public and private doesn't have anything to do with it. No, I am not saying that public and private has nothing to do with it, but that is not the issue between us. You believe that she may teach both publicly and privately, and I do too, under certain circumstances. You believe it would be wrong under some circumstances for her to teach privately, and I do too: namely a class of men in my home. Then he said, on page 2, referring to Thayer, every single reference is public. Sure, that's right, but that doesn't mean that this issue is to be settled whether it is public or private, and that if it is public only men can teach and if private women can teach. No that's not the point. He said a class of men is not aspublic. That's right. Then in the bulletin, Sept. 5, "it would seem to me that Paul is forbidding a woman to teach in public in I Tim. 2:12, this definitely harmonizes with his instructions in I Cor. 14". That's what I said, and that's what I still believe. I do not believe they had Bible classes back then. I do not believe Paul was describing Bible classes, and I believe that it is wrong for bro. Holcomb to take these passages and apply them to Bible classes, in the way he does; but there are principles there, like subjection that would apply not only in classes but in other situations, or other arrangements.

Now, let's get back to where we got to awhile ago, on my first chart over here, on Clarifying The Issue. He said, if she teaches a class she usurps authority over every man qualified to teach. Well, bro. Holcomb, I pointed out last evening according to that logic if she prepares the communion she usurps authority over everybody that is qualified to prepare it. He said, well she does that before the church assembles so that's different. Well, if she comes down here before the church assembles and teaches in the room, then she wouldn't be usurping authority over the men. Then, would she usurp authority only when the church is here? She wouldn't do it if they wasn't here. Come back tomorrow night. I appreciate your attention and your presence very much. Now listen to bro. Holcomb for the next ten minutes.

Holcomb's Third Speech On Thur. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ. I am happy to come back for the last ten minute speech of this discussion tonight. First of all I would like to show, and I don't know that he wilfully did that, or why he did it, but he didn't read this underlined red line there. I don't want to mis-represent him, but I don't believe he read that one there, the same is true in I Tim. 2:11, 12. These passages cannot be used to apply to Bible classes, a quotation from Windell Wiser, yet he applies them to this right here to keep men out of them. Now maybe he didn't wilfully do that. I know a lot of times you can easilly overlook something that's on a chart. We can both do that, but I want him, in this debate to come right back here, and I'm going to call this to your attention and to his attention time and time again, that he will use that on Bible classes right here I Tim. 2:12 to keep men out, but he will not let me use that to keep a woman out of teaching them period. I can't use that to keep those women from teaching, but he can use that same passage to keep her from teaching a man. Now neighbors and friends if that's consistency, then I don't know what consistency is, and you don't either. Now that's the truth about it. Right there it is. Let's get right down and get the smoke screens away and let you see what's going on right here. Look good at I Tim. 2:11, 12 where the Bible says that the woman is to learn in all subjection,

but I suffer not a woman to teach nor to usurp authority over man, but to be in silence. He goes on and tells why, "for Adam was first formed then Eve and the man was not deceived but the women being deceived was in the transgression". Now my opponent, neighbors and friends, will let that woman teach and have authority in teaching with her and her husband over here in the living room, at home, or taking them unto themselves. That's fine, but I object to her coming out here to a public assembly of the church, that the church has arranged and being a teacher. Thayer said, in I Tim. 2:12, on page 144 that she is not to deliver didactic discourses to instruct others. That's what she's doing in every one of the classes she is in. She's in there in a position of authority, and she's not supposed to be there. She's usurping authority over the men that's right out here in this auditorium. She's put in a position of authority in there. I have asked him for Bible authority for the church to put a woman in a position of authority over any children other than her own. He had, on one of his charts, that she could rule her house, that she could rule her maid servants and she could rule everyone in the house except the man, her husband. Alright grant that, but where is the passage that states she can be put in a position of authority over other people's children? Where does the Bible teach that? We are not talking about secular work. He used a school: said she can teach a class of school children that the board of education hired her to teach? That's not the point, and the only thing we can get to on that is if she is in a position there where she ought not to be, maybe she just ought not to be doing that secular work. Maybe she ought to be back over there, keepers at home, like these passages say. Now are you against her teaching school? That's the point. Are you against her doing secular work? If so then maybe you've got a point there on that, but you don't have a point when I am asking for Bible authority for her being put in a position, in a public assembly of the church, of authority over other women and children. But be that as it may, she's in a position of authority over these men. Did you miss this, bro. Wiser? Did you just fail to see that right there when you said the same is true; that all this was public teaching, all that Thayer said applied to public teaching. He said the same is true of I Tim. 2:11, 12 public teaching, and he won't let her teach men in a Bible class. Therefore he has applied that to Bible classes, therefore that's a public assembly of the church, that's just in that arrangement. You can see that neighbor if you want to see it.

I asked him this question: how old can pupils be and still be taught by a woman in Bible class, and tell how you determine when it is time to remove a boy from a class that is taught by a woman? He said the same way I determine when he ought to be baptized. Well, are you meaning that he can stay there until she has taught him and baptized him, and then he's got to come out? Alright, let us notice again. What if he is not baptized but he reaches the age of twenty years old or older? Now the thing that determines when you ought to get him out is when he is ready to be baptized. Well, if he's not ready yet, and he's twenty years old he can stay in there, according to bro. Wiser. He doesn't believe that, but that's what he said. That's the consequences of what he said.

Again, he said she cannot baptize him if there are men there to do it. He's backing up. He's craw fishing on joining hands with bro. Ogden in saying that a woman could baptize. In his discussion at Cannonsburg, he said: "what if a woman was over seas and she didn't know of any Christians any where and a man she taught over there wanted to be baptized, could she baptize him, bro. Holcomb"? Isn't that implying that she could do that baptizing? If not, what is it, what's he talking about? Why did he ask it if that's not what he is saying? Sure that's what he believes. You know what I told him? I said what if God just caused some Christian man to see a vision and a man over in Macedonia saying come over here and help us, and you know, I just wonder why that Phebe did not see that vision and go over there and take care of that work, because Paul's first convert over there was a woman, and you know Phebe could have done that, and baptized her, according to my opponent. Why on earth didn't she get the vision instead of the apostle Paul? Because the apostles and men are to go do that work, that's why.

But I want to notice some other things that he said concerning the question. Give the Scripture that authorizes a woman to teach over women or children in a place where it would be sin for her to teach a man. Do you know what he gave? I Tim. 2:11, 12. Therefore he says she can't teach a man in here, he gave that Scripture right there, to say that she could not do that. That was the place she could not. She can't teach a man there, but he said she can teach women and children there. But he says that cannot be used to apply to Bible classes, and he just got through applying it again just now. You saw that.

Again, does the teaching to be done by aged women in Tit. 2:3-5 refer to her teaching a class of young women or a class of children the church has arranged? He said not specifically no, but he said generically it does. It doesn't teach it generically either, that she can be appointed teacher of a public class the church has arranged, and we will have more tomorrow night to show that he does not have general command for woman to be thus appointed to teach.

Let me look at some other things here. We've got just about three minutes. Another thing that he said, that I have written down here. Did I get one of the charts on Things Necessary In Obeying The Command To Teach, there were two of them. Alright, Things Necessary In Obeying The Command To Teach. (See chart 5, P. 60)... Women are commanded to teach, Tit. 2:3-5. This is done by behaviour, and I want you to notice Mt. 28:19, 20. Friends take this home with you and think about it. This man puts Mt. 28:19, 20 where the apostles were commissioned to go into all the world, "go ye therefore and teach all nations baptizing them in the name of the Father, Son, and Holy Ghost: teaching them to observe all things whatsoever I have commanded you, lo I am with you alway even unto the end of the world". Do you know what he's got right over here? Women are commanded to teach, Tit. 2:3-5; Mt. 28: 19, 20. Now neighbors and friends, if that's not a dandy. The apostles were commanded to go teach and baptize those that believed and then teach them to observe all things and that's one of the proof texts of his women teaching Bible classes when the church comes together. That's as good as they can do. Tomorrow night Lord willing, we are going to show the passages they listed on a chart and we're going to read every one of them and show you what he gave for authority, and not a one of them teaches what his proposition says, not one. Get that. Take that home with you and think about it. This teaching here, aged women teaching young women, I've said it before, and I say it again if you had oral teaching in that it would have to be done in a parallel to Acts 18:26, private teaching, and could not be done in a public Bible class arranged by the church, if that was in there. Here is the apostles' teaching, and here's his other proof text, look at it good, 2 Tim. 2: 2. "the things thou hast learned of me among many witnesses the same commit thou to faithful men who shall be able to teach others also", and that anthropos, he said, "O that's without distinction of sex, that's a human being whether male or female". The very next column, Thayer says, that word anthropos must be understood contextually, and you know what the Bible says in John 7:22 when Jesus was talking about circumcising a man, the word anthropos is used, therefore you know it could not have been a woman. This could not have been a woman included here in man or else she could have been an evangelist and done every thing that Timothy could have done as an evangelist. You know that. You can see that neighbors and friends. Look at his proof text, women are commanded to teach. Not a Bible study class in there. Women not included in this one. Women not in this one, and doing this one by her deportment and the older woman setting a godly example before the younger women. That's right, there is not a Bible class in it. Thank you, come back tomorrow night for more of the same.

Wiser's First Speech On Fri. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy that you came tonight, even though weather is not the best, to participate with us in a discussion of the Scriptures. We hope that you will all come back tomorrow night for the final session of this discussion, in this series. I would like to

say, that from what bro. Holcomb has said, hopefully there shall be some other discussions in the future; because he says he wants to take it everywhere. And I have said I am willing to go with him, and I am sure other brethren are willing to go with him; as long as he will provide a place, we'll be happy to go. If his brethren will provide a place, those who believe as he does; then we will provide a place, those who believe as we do. We'll just continue to discuss this subject.

I want to get right into my affirmative tonight by looking at chart 68, bro. Hutto. (See chart 68, P. 132). Bro. Holcomb has had a lot to say about bro. Wiser giving up the ghost, so that's the reason why I entitled this chart: Bro. Holcomb Gives Up The Ghost On If In I Cor. 14:23. Paul said, "if the whole church be come

HOLCOMB GIVES UP THE GHOST ON IF

If Whole Church In One Place (One Room J.W.H.)

1. Prophets speak one at a time.
2. Tongue speakers by course with an interpreter.
3. Women to be silent.

IF SHOWS OTHER ARRANGEMENTS ARE POSSIBLE J.W.H.

THEREFORE:

If whole church is in DIFFERENT ROOMS

1. Several prophets may speak at same time in different rooms.
2. Several tongue speakers speak at same time in dif. rooms.
3. Women need not be silent in the different rooms.

BRO. HOLCOMB, IF NOT, PLEASE TELL US WHY NOT!!!

CAUGHT IN HIS OWN STEEL TRAP!!

(Chart 68)

together into one place": So if the whole church in one place means one room, as bro. Holcomb suggested: and in that one room prophets speak one at a time, the tongue speakers speak by course with an interpreter: then that's the place where women are to be silent, according to I Cor. 14. Now if it shows other arrangements are possible, as bro. Holcomb says it does, therefore if the whole church is in different rooms then several prophets may speak at the same time, in different rooms; and several tongue speakers may speak at the same time, in different rooms; and women need not be silent, in different rooms. Bro. Holcomb, if not, please tell us why not! It looks like he got caught in his own trap.

Next chart 69, and then I want 70, bro. Hutto. (See chart 69, P. 133). Now, "Where There Is No Law There Is No Transgression". There is no law as to the time of day, on the first day of the week, when we commune. The Bible doesn't say. We are restricted to the Lord's day, Acts 20; but as to the time of day there is no law: and so if we meet at 11:00 on Lord's day morning we have not transgressed God's law, because "where there is no law there is no transgression". In the second place there is no law as to the number of containers that we use in the communion service. We are restricted to the fruit of the vine, but there is no law as to the number of containers: therefore, if we choose to use seven containers we have not violated the law; because, "where there is no law there is no transgression". There is no law as to the church teaching arrangement. We are restricted if we are together in one place, but there is no law as to the arrangement the church uses. If the church decides to use a radio program as an arrangement to teach the

word of God, they have not sinned because;"where there is no law there is no transgression. There is no law as to women in authority over other women and children other than her own. She is restricted so far as man is concerned, but there is no law that restricts her so far as other women and children are concerned: therefore, if she is in a class over women, or in a class over children she has not violated any law; because there is no law against it; and"where there is no law there is no transgression". Now, in this discussion, bro. Holcomb has been asking passage please; put the passage in here that specifically says that a woman can be in authority over other women, or that a woman can be in authority over children. Well,

WHERE THERE IS NO LAW THERE IS NO TRANSGRESSION Rom. 4:15

NO LAW	NO TRANSGRESSION
1. As to time of day.	11:00_____
Restricted to Lord's day A 20	Passage please
2. As to number of containers	7 _____
Restricted to fruit of vine	Passage please
3. As to church teaching Arrang.	Radio_____
Restricted if together in one P.	Passage please
4. As to women in Authority over	Women_____
women or children other than own.	Children_____
Restricted as to men	Passage please

(Chart 69)

bro. Holcomb, I will just as soon as you put the passage in here that specifically says we can meet at 11:00; and the passage in here that specifically says we can use seven containers; and the passage here that specifically says the church can arrange to preach on the radio station. Now he believes that the church may, and the church violates no law when it does; and I believe that the church may appoint women to teach other women, and be in charge of those women, and teach children and be in charge of those children; for the very same reason that he believes the church may have a radio program, seven communion cups, and meet at 11:00 on Lord's day morning.

Now, here we have on this chart the proof. (See chart 70, P. 134). Over here on this side I have the passages of Scripture that bro. Holcomb gives to justify classes with men teaching. Over here on this side of the chart I have the passages of Scripture that I have given to justify classes with women teachers. None of these passages specify a Bible class. Not a one of those passages bro. Holcomb gave specify Bible class. Not a single passage that I gave specify a Bible class. So none of these passages specify a Bible class, or any specific arrangement. How is this proof then? In other words, how do these Scriptures prove our proposition? Well, it shows that the church is authorized to teach, but no arrangement is specified. "Where there is no law there is no transgression". So Bible classes is an arrangement that transgresses no law. So according to that logic, bro. Holcomb has a right for men to teach classes, because the church is authorized to teach: no arrangement is specified, so "where there is no law there is no transgression". Bible classes is an arrangement that transgresses no law. Now that is what J. W. Holcomb says. He lists Scriptures that show men are to teach, but none say teach a Bible class. He concludes, however, that classes are authorized; men teachers in the classes are authorized. Well, I list some Scriptures showing that women are to teach, but none say teach a Bible class. I conclude, however, exactly as he does, that classes are authorized; and I conclude, exactly as he does, that women teachers in the classes are authorized; as long as they submit to the instruction to be

subject to men in I Tim. 2:11, 12, and do not speak in the assembly I Cor. 14,34, 35.

PROOF

CLASSES WITH MEN TEACHERS		CLASSES WITH WOMEN T.
Mt. 28:18-20	2 Tim. 4:5	Mt. 28:20
2 Tim. 2:2	I Cor. 14:34, 35	2 Tim. 2:2
Acts 10:14		Tit. 2:3-5
Acts 9:10-15		I Tim. 5:14
Mk. 16:15-16		Eph. 3:10
I Tim. 3:15		I Tim. 3:14, 15
2 Tim. 3:16-17		Acts 21:8-9
Acts 20:20		Rom. 16:1, 2
Eph. 4:11		Acts 8:4
Acts 21:8		Phil. 4:3

1. None of these specify a Bible class or any specific arrange.
2. How is this PROOF then? IT SHOWS:
   a. The church is authorized to teach, but no arrange. spec.
   b. Where there is no law, there is no transgression.
   c. So Bible Classes is arrangement that trans. no law.
3. J. W. H. lists scriptures that show men are to teach.
   But, none say teach a Bible class. He concludes however.
   a. Classes are authorized.
   b. Men teachers in the classes are authorized.
4. W. W. lists scriptures showing women are to teach.
   But, none say teach a Bible class. I conclude however.
   a. Exactly as he does, classes are authorized.
   b. Exactly as he does, women teachers in classes, authorized.

(Chart 70)

You know, bro. Holcomb, you are really being unfair in this discussion. He said, "now if I am wrong, I want bro. Wiser to lay it on me". Well, I'm fixing to. He asked a question last night, do you believe a woman can baptize her students she has taught in a Bible class. I answered no, if Christian men are present. If they are not that might be a different matter. Now, when you get through with it, bro. Holcomb; and when your followers get through with what I said, it will be told that I said that a woman can preach and baptize. He tells us he's planting steel traps for me, to catch me. He hopes I'll get caught in his traps. Well, the Pharisees planted some traps for Jesus, hoping that they could catch Him. They failed of course. I am certainly not as intelligent as Jesus Christ, but by the help of Christ, bro. Holcomb, you haven't caught me in your traps yet. Now you may, before it's over, because I am not as intelligent as Jesus is;but you haven't done it yet.

The truth of the matter is, bro. Holcomb has prepared some gallows for me to hang me, just like Haman did for Mordecai. He did this with his question about women baptizing. He and his followers will do the same thing with me they did with bro. Ogden, i.e. tell that we believe that women can be evangelists and go and preach and baptize. I ran into that up in Kentucky, after his debate with bro. Ogden. That's what they did with what bro. Ogden said, and so that's what they are going to do with what I said about this matter. He's already done that in this discussion, last night, in his comment on the answer to his question, and also on Mt. 28:19, 20. He said, "why have you got Mt. 28:19, 20 up here? Don't you know that those were apostles, all men, that Jesus said go teach all nations?" So when he gets through with it he's going to say, "bro. Wiser believes that women can go and do what those apostles did". Bro. Holcomb, here is the way the women are in that passage. That passage said you apostles go; you teach all nations; you baptize them. Those that they baptized are both men and women; then those men and women, that you baptize; you teach them to observe all things whatsoever I have commanded you to teach them to observe, and he commanded them to teach the women to teach, and to teach the men to teach; but he commanded them to teach the women to be subject to men I Tim. 2: 11, 12, and not to speak in the assembly.

I want chart 55, bro. Hutto. In his last speech, he inferred I may have deliberately overlooked, now he didn't say I did, he just inferred that I may have deliberately overlooked reading one statement on his chart, i.e. "I Tim. 2:11, 12 does not apply to Bible classes". I had already dealt with that several times, and answered it. I pointed out that what I was saying (both in my article in the bulletin, and in my letter to him) was that you cannot take these passages to forbid a woman teaching a class; because I Cor. 14:34, 35 is dealing with assembly teaching where the whole church is come together in one place, which means according to you bro. Holcomb, one room. Also I Tim. 2:11, 12 does not forbid a woman teaching a class of children, or women. It has nothing to do with that, but it condemns the same situation I Cor. 14 condemns, i.e. where women are in a position of authority over men. I was not saying the passages did not contain <u>principles</u> in them that would apply to classes. We went through that over and over again in the last discussion we had, and I ask you: Why Does Bro. Holcomb Stoop To This? (See chart 55, P. 136). He quotes from my bulletin, Vol. 2, Sept. 5, 1973, implying I contradict myself. He did that in the debate up at Cannonsburg with reference to this assembly only thing: what I said in the bulletin. He comes here tonight and he quotes from my letter about I Tim. 2:11, 12, and does the same thing. I confess, bro. Holcomb, the wording in the bulletin is not the best; but I know <u>that he knows</u> I was not saying what he now contends that I was saying. And maybe the wording, in the letter that I wrote to you, was not the best: it could have been worded better; but I know <u>that he knows</u> that the conclusion he has drawn from it is not correct. How do I know it? You ask me why I know it? Look at the following quotation of a letter he wrote me, dated Jan. 29, 1974. It was after this statement in the bulletin. This is what he said: "Paul also told Timothy, 'I suffer not a woman to teach' I Tim. 2:11, 12. It seems that you add to what Paul said by saying in the assembly where both men and women are present. <u>I think we agree</u> that these restrictions concerning women would apply outside the assembly". Bro. Holcomb, why? Why are you doing what you are doing? He knows that I think (and he knew I thought it when he had the bulletin before this debate even began) that it <u>would apply outside the assembly</u>", and then he comes up here in this discussion last night and makes all kind of fun of the statement that I wrote to him in the letter, as though I have no right to apply I Tim. 2:11, 12 to a Bible class (in any sense) because of what I said in a letter, and what I said in the bulletin: yet he knows he said, "I think we agree that these restrictions concerning women <u>would apply outside the assembly</u>" "I have your statement", and he already had the statement then, saying it would be wrong for women to <u>preach on radio</u>. Bro. Holcomb you know and I know radio preaching is not the assembly, and you already had that statement. Now what's he trying to do? "I don't think you would say that women could preach on the courthouse square". That's right, I wouldn't. Again I ask, why does bro. Holcomb stoop to

this? Could it be he's like a drowning man grabbing for a straw? I believe that's it.

WHY DOES BRO. HOLCOMB STOOP TO THIS?

1. He quotes from my bulletin (Vol. 2, Sept. 5, 1973) implying I contradict myself.
2. In the debate at Cannonsburg He did the same thing!
3. I confess the wording, in the bulletin, is not the best; but I know that he KNOWS I was not saying what he NOW CONTENDS that I was saying!

YOU ASK WHY? Look at the following quotation of a letter he wrote me dated Jan. 29, 1974:

"Paul also told Timothy 'I suffer not a woman to teach.' I Tim. 2:11-12. It seems that you add to what Paul said, by saying, in the assembly where both men and women are present. I think we agree that these restrictions concerning women would apply outside the assembly. I have your statement saying it would be wrong for women to preach on radio. I don't think you would say women could preach in the Court House Square."

AGAIN, I ASK, WHY DOES BRO. HOLCOMB STOOP TO THIS? Could it be he is like a drowning man grabbing for a straw?

(Chart 55)

He talked about Deborah leading Barak in a song, and my statement that Miriam led the women in a song. He said he was not accusing me of saying the word "led" was in the text of Exo. 15:20, 21, when the night before he said, "I put that there for that purpose to get you in another steel trap, because what you've been arguing all the time is not in Exo. 15:20, 21 the word "led" is not in there and you stuck both of your feet in your mouth when you did that". Now that's his words. He then turned around last night and said he was not accusing me of saying the word led was in the text of Exo. 15:20, 21, and then before he got through he said, "I'm going to have to apologize, he did put it in the text: he said that the Bible said the women followed her and she led them in a song and answered them. I didn't know he had put it in the text, but lo and behold he did". His conclusion was that since I said the Bible said that the women followed her and she led them in a song and "answered them", that after all I did put led in the text. But then he said I misrepresented him on chart 61. (See chart 61, P. 97). Here is chart 61. I said, "look how bro. Holcomb reads". He said, "well did you know that Deborah led Barak in a song, Jud. 5:1? Did you know she did? She led a man, bro. Wiser, in a song of deliverance also and we'll talk about that more, I've got a chart on that". Then he said, "she led him in a song, the Bible said that Deborah and Barak sang unto the Lord, but that proves "as also saith the law", she can lead a man in a song, and teach a man in a Bible class". He said, "what proves too much proves nothing". Well, I didn't misrepresent him. If my saying that the Bible said Miriam led a song, means the word led was in there, then what kind of logic can you come up with when he says that she did it and the word led didn't have to be in there? The truth is I never said the word led was in the text of Exo. 15 any more than he said it was in Jud. 5:1, until last night when in chart 67 I showed the word led is in the text of the Septuagint Version; and this is the version that Jesus Christ used, quoted from, and endorsed: and it's in that version. I proved she led from the King James text and bro. Holcomb has neither proved Deborah led or that the word

led is in the text. Now, I ask you to produce the text where it's found with regard to Deborah. (See chart 67, P. 119). Now notice the following passages in the Septuagint. In Jud. 5:1 here is what the Septuagint says, "Debbora and Barac son of Abineem sang in that day, saying". It just says the two sang. Now here is what it says about Miriam. "And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand--then there went forth all the women after her with timbrels and dances. And Mariam led them, saying, let us sing to the Lord, for he has been very greatly glorified the horse and rider has he cast into the sea", Exo. 15:20, 21. Then I quoted what Clarke said, and what Matthew Henry said, and what Wycliff said. Of course what any of these men said doesn't prove a thing either way or the other about the matter, so far as that is concerned. But I quoted from Clarke because this is an authority bro. Holcomb frequently uses: and he uses it to try to prove that the teaching of the older women is by example only, but I do not believe Clarke teaches that. However, he uses him for that purpose. But really what Clarke says, or what Matthew Henry says, or what Wycliff says is no better than what Wiser would say; or what Holcomb would say. But here is what the text says in the version that Jesus Christ used, and endorsed; and that text says that Miriam led; and so the word led is in the text.

He asked me, at Cannonsburg, can the elders of the church attend a class taught by a woman. I answered they may not sit in her class as a student. He then says, when he gets down here, "according to my opponent elders can't sit in and oversee that class." This is just as unfair as it can be. If I had answered they may sit in to oversee her class, he would have published all over the country that I believe women may teach the elders in her class. He believes the principal in a school can monitor the class, taught by a woman, in public school; without being under the authority of the woman. But he is preparing gallows to hang me, and he asked me how old her students can be, and went on to talk about a twenty year old. I want to ask you, bro. Holcomb: how old can they be in the public school and her teach them? In all this he ends up having me saying a woman can teach a class with a twenty hear old man in it, and that will be told all over the country, if some of his followers get a hold of it. When I get up in Kentucky, in a gospel meeting, someone is going to come up and say, "bro. Wiser, you mean to say a woman can teach a class with a twenty year old man in it?" You wait and see if it doesn't happen. It will happen just that way. Bro. Holcomb, can she teach a class in public school with a twenty year old man in it? I don't believe she can, what do you believe about it? I don't believe she is to exercise authority over men in public school, or anywhere else. I don't believe she can teach a twenty year old man in her Bible class at church. I don't believe she can do it at school. I don't believe she can do it in her home, or anywhere else; because she would be in charge of him, and thus out of place. He asked me if the church here can send out a woman to teach a man like Priscilla taught Apollos. When I answer and say, bro. Holcomb how about this: bro. Jones is unfaithful to the Lord, the elders have visited him and tried to reach him; those elders have failed: bro. and sis. Smith are real good friends of bro. Jones, so the elders ask bro. and sis. Smith to go and teach bro. Jones: can they do this? Now, when he gets through with what I said about this Jones situation, they will be telling up in Kentucky that I said a woman can preach the gospel; be sent out by the church to preach the gospel, and baptize people. That's the way it will be when I get up there in a gospel meeting. Now I am judging in view of the way they dealt with bro. Ogden in these matters, and the way they dealt with the challenge for this discussion. By the time it got to Virginia it was told that four or five of us preachers jumped on bro. Holcomb, and that I challenged him for a debate, and that we mistreated him up there in Westwood, when nothing could be further from the truth.

Now I want chart 8, bro. Hutto, and chart 9, 10, and 11. I just know I'm going to have enough time. (See chart 8, P. 138). Why Must Women Be Subject In Her Teaching? Here is the reason Paul gave in I Tim. 2. Woman is to learn in silence with all subjection (to men of course) I Tim. 2:11. Woman is not to teach so as to disregard this subjection to man, in verse 12. There are two reasons given for

this subjection: Adam was first formed and then Eve, I Tim. 2:12. And Adam was not deceived, but Eve was, I Tim. 2:14. So woman is subjected to man in her teaching, because of those two reasons. Paul taught essentially the same thing in I

WHY MUST WOMAN BE SUBJECT IN HER TEACHING?

AS PAUL TAUGHT IN I TIM. 2

1. Woman to learn in silence with all subjection. I Tim. 2:11
2. Woman not to teach so as to disregard subjection. 2:12
3. Two reasons given for subjection:
   A. "For Adam was first formed, then eve". I Tim. 2:13
   B. Adam was not deceived, but Eve. I Tim. 2:14.

AS PAUL TAUGHT IN I COR. 14.

1. Women to be silent in the churches, or assemblies. V. 34
   A. Not permitted unto them to speak. I Cor. 14:34.
   B. Commanded to be under obedience, as also saith the law. I Cor. 14:34.
   C. Shame for women to speak in the church. I Cor. 14:35.

WHAT LAW?

I. Must be the law of woman's subjection to man. Gen. 3:16

II. God's law of subjection has never changed.
   A. Anna did not violate the law of subjection.
      1. She was a prophetess. Lk. 2:36.
      2. She departed not from the temple but, served God with fastings and prayers night and day. Lk. 2:37
      3. She gave thanks. Lk. 2:38.
      4. She spake of Christ to all that looked for redemption.
   B. Miriam did not violate the law of subjection.
      1. She was a prophetess. Exo. 15:20
      2. All the women went out after Miriam and she spake to them and led them in a song. Exo. 15:20, 21.

(Chart 8)

Cor. 14. He said women are to be silent in the churches, or assemblies. The reason is because it is not permitted for them to speak, verse 34. They are commanded to be under obedience as also saith the law, I Cor. 14:34. He says, "it is a shame for women to speak in the church", in verse 35. Now I raise the question: what law is it that he is talking about? It must be the law of woman's subjection to man found back in Gen. 3:16, the very law that Huldah lived under, and that Miriam lived under, and that Deborah lived under. Now in our discussion, up at Cannonsburg, bro. Holcomb said that Huldah taught a class of five men; but she did it in a manner of subjection. In this discussion he has said that Huldah taught a class of men, but that she violated the law of subjection, and that God made an exception in her case. So he's changed on that. Now let us notice. Anna did not violate this

law of subjection. She was a prophetess, Lk. 2:36. She departed not from the temple, but served God with fastings and prayers night and day, Lk. 2:37. She gave thanks, Lk. 2:38. She spake of Christ to all that looked for redemption. Now in our discussion, up at Cannonsburg, he said that Huldah taught in an assembly of five men. He said it was not only a class, but an assembly where women are suppose to be silent. So I suppose, according to that kind of reasoning, Anna taught in an assembly over there in the temple. I wonder if Anna preached one night, and Simeon the next! Miriam did not violate this rule of subjection, or law of subjection. She was a prophetess. In Exo. 15:20 all the women went out after Miriam, and she spake to them: yes, and led them in a song, Septuagint Version, Exo. 15:20, 21.

WHY MUST WOMAN BE SUBJECT IN HER TEACHING?

C. Huldah did not violate the law of subjection.
   1. She was a prophetess. 2 Kings 22:14.
   2. She dwelt in Jerusalem in the college. 2 Kings 22:14.
   3. Five men came to her, communed with her, to enquire of the Lord. 2 Kings 22:12-14.
   4. She told them what the Lord said. 2 Kings 22:15-20.

D. Deborah did not violate the law of subjection.
   1. She was a prophetess. Judges 4:5.
   2. Children of Israel came to her for judgment. Jud. 4:5.
   3. She taught Barak to be in charge of the war instead of being in charge herself. Judges 4:6-9.

BROTHER HOLCOMB WILL MAKE A BIG TO DO ABOUT MIRIAM'S ANCING AND INSTRUMENTAL MUSIC: BUT HE WILL NOT ANSWER THE ARGUMENT.

BROTHER HOLCOMB WILL MAKE A BIG TO DO ABOUT HULDAH TEACHING FIVE MEN, BUT HE WILL NEVER ANSWER THE ARGUMENT.

BROTHER HOLCOMB WILL MAKE A BIG TO DO ABOUT DEBORAH RULING MEN, BUT HE WILL NEVER PROVE SHE RULED MEN.

(Chart 9)

(See chart 9, P. 139). Huldah did not violate the law of subjection. She was a prophetess, 2 Kings 22:14. She dwelt in Jerusalem in a college, 2 Kings 22:14. Five men came to her, communed with her, to enquire of the Lord, 2 Kings 22:12-14. She told them what the Lord said, 2 Kings 22:15-20. Deborah did not violate the law of subjection. She was a prophetess, Jud. 4:5. The children of Israel came to her for judgment, verse 5. She taught Barak to be in charge of the war, instead of being in charge herself, Jud. 4:6-9. Now, bro. Holcomb will make a big to do about Miriam dancing, and instrumental music; but he will never answer the argument. He'll make a big to do about Deborah ruling Israel, but he will never prove she did. And he will make a big to do about Huldah teaching five men, and he even says that she taught a class; but he will never prove it. He will go down through this discussion and never prove his assertions, and his assumptions.

Actually God ruled Israel. (See chart 10, P. 37). He ruled until they got their king. "They have not rejected thee", he said to Samuel, "they have rejected me that I shouldn't reign over them". Then the men of Israel said to Gideon, "you rule over us", but Gideon said I won't rule over you, the Lord shall rule over you, Jud. 8:23. Abimelech did make himself king and he ruled over Shechem, but not with God's permission and God put him down, Jud. 9. Deborah did not rule, just as Gideon did not rule. Deborah was a prophetess and the judgment she gave was actually God's judgment, not her own judgment. Now you can have a judge without the judge having authority. Bro. Holcomb assumes that since she was a judge she had to have authority over men. But you can have a judge without them having authority. All of these illustrations here show it. We are going to judge angels. How much authority over angels are we going to have? We are lower than they are. We are going to judge the world. We judge in the church, even women. What authority do women have over men, when they judge in the church? We are kings, that's women too. We have power over the nations, Rev. 2:26, and this includes women. We can overcome and sit with Christ in His throne. So we can judge, but that doesn't mean we have authority.

Deborah As A Judge vrs. Men Judges. (See chart 11, P. 140). Deborah did not

DEBORAH A JUDGE VRS. MEN JUDGES

1. Deborah did not lead in war, only went with Barak. Jud. 4:8.	1. Went out to war and others followed. Jud. 3:10.
2. People came to her. Jud. 4:5	2. People followed them. Jud. 3:28.
3. She did not offer animal sacrifices.	3. Offered animal sacrifices. Jud. 6:25; I Sam. 7:9.
4. She was not head over Israel.	4. Were head over Israel. Jud. 11:8-11
5. She did not speak to the assembly.	5. Spake to the assembly of Israel. I Sam. 7:3-66.

(Chart II)

lead in the war, but the men judges did. They went out to war and others followed. She didn't lead, she only went with Barak. The people came to her, and the people followed the men judges, Jud. 3:28. She did not offer animal sacrifices, but men judges did, Jud. 6:25; I Sam. 7:9. We have Samuel offering, and here we have Gideon offering a sacrifice. She was not head over Israel, but they were head over Israel, Jud. 11:8. She did not speak in the assembly or to the assembly, but they did speak to the assembly, according to I Sam. 7.

Paul Would Not Allow A Woman To Teach. (See chart 12, P.141). Does that mean that he would not allow her to teach at all? Or what does it mean? Let's study I Tim. 2:12: "I suffer not a woman to teach". The word is <u>didasko</u>. It means, "To hold discourse with others in order to instruct them, deliver didactic discourses". It means, "to be a teacher". "To discharge the office of teacher, conduct one's self as a teacher". (Thayer P. 144). Here are some Scripture references where the word <u>didasko</u> is found. It's found in I Tim. 2:12, the text we are studying. It's also found in Col. 3:16 where women are authorized to sing. So he said, I don't allow a woman to teach and yet they can sing: so he must not mean I don't allow them to teach at all. It must be conditioned upon something. Now the question is what is it conditioned upon? In Rev. 2:20, we read of the woman Jezebel teaching, and seducing God's servants to commit fornication and eat things sacrificed to idols. She is not condemned for teaching, but what she is teaching; and

for her seduction, in that passage. In Mt. 28:20, the word is found and women are included as we have already shown. In 2 Tim. 2:2 the word is found, and women are included in that passage, as we have already proven in this discussion. Now, listen to bro. Holcomb.

PAUL WOULD NOT ALLOW A WOMAN TO TEACH

"I suffer not a woman to teach" I Tim. 2:12.

διδάσκω a. "To hold discourse with others in order to instruct them, deliver didactic discourses".

b. "To be a teacher."

c. "To discharge the office of teacher, conduct one's self as a teacher". (Th. P. 144).

SOME SCRIPTURE REFERENCES WHERE THE WORD IS FOUND:

I. I Tim. 2:12 2. Col. 3:16 3. Rev. 2:20 4. Mt. 28:20 5. 2 Tim. 2:2.

SOME OBSERVATIONS:

I. Paul allowed a woman to teach, by allowing her to sing, even in the assembly. Col. 3:16.

2. Jezebel was not condemned for teaching, but only the doctrine she taught. Rev. 2:20.

3. Women are included in Mt. 28:20.

4. Women are included in 2 Tim. 2:2.

THEREFORE:

I. Paul allows a woman to teach as long as she is subject to man.

A. She can teach by singing in the assembly and still be subject to man, but she could not lead the singing.

B. She could teach by reading a passage, asking or answering a question, in a mixed class, but could not teach the class.

C. She could teach a class of children or women without disregarding the principle of headship.

(Chart 12)

Holcomb's First Speech Fri. Night

Bro. Wiser, brethren moderators, brethren and sisters in Christ. I shall begin my negative speech tonight by asking bro. Wiser some questions, according to our agreement.

1. Do you believe that we are keeping Christian women from obeying Tit. 2:3-5 when we do not arrange a Bible class for them to teach?

2. How did the aged women in the early church obey Tit. 2:3-5, since you say they did not have Bible classes then?

3. Tell us what Phebe did. Is there any hint in Rom. 16:1-2 that she taught any

group? Give the Scripture to prove your reasoning, that you consider what she did to be a parallel to women teaching classes of women or children as per your proposition.

4. Is it not true that the statement, "If therefore the whole church be come together into one place" shows that there can be other arrangements of the church, that it would still be the church assembled although not in one room?

5. Do the restrictions of I Cor. 14, namely speaking in tongues with no interpreter, one speak at a time, women keep silence, let all things be done decently and in order, etc., apply in any assembly other than when the whole church is assembled in one room.

I want to call attention at this time to his chart 68, and be ready with those charts as quickly as you can, and I will get to them just as quick as possible. (See chart 68, Page 132). Holcomb Gives Up The Ghost. J. W. Holcomb says if the whole church be together in one room, the prophets speak one at a time, the tongue speakers by course with an interpreter, women keep silence. If shows other arrangements are possible. Therefore if the whole church is in different rooms, several prophets may speak at the same time in different rooms. No. I have ask him if these restrictions don't apply to the Bible class assemblies as well. I believe that when we have the Bible class assembly that one will have to speak at a time in those rooms, because otherwise, there would be confusion. Now let me show you what Thayer said about that and maybe this will help us to see what I am talking about along this line. On Page 196 of Thayers Greek English Lexicon, in column 1, under the word ekklesia it says: "an assembly of Christians gathered for worship", and then he says, "in religious meeting, I Cor. 14:19-25; I Cor. 11:18, a company of Christians or of those who hoping for eternal salvation through Jesus Christ observe their own religious rites, hold their own religious meetings" plural, and "manage their own affairs according to the regulations prescribed for the body for orders sake". That's what I'm saying we are permitted to do, as long as we have order, and we do this in an orderly manner. Then we can arrange the assembly and the assemblies of the church. I believe that the Bible allows each local congregation to determine their arrangement when they come together to teach God's word or to worship God in general for that matter. When they assemble at this one location. If they are all in this one auditorium certainly it would be wrong to have Bible classes in here and have several teaching and voices conflicting. But if they can arrange into classes and those people are teaching so there would not be that conflicting of voices, then they are not out of order and as the chapter concludes, "let all things be done decently and in order". Therefore this "if" still stands. "If the whole church be come together into one place". My friends this if shows the possibility of the church having other arrangements. That word if, is twelve times in that chapter and shows each time that it could be some other way. It may be this way but it may be some other way. If I come to you speaking in tongues, for instance. I may not but if I do, in other words, here are the restrictions. So I maintain your tongue speaking without an interpreter is still binding in each class when the church is come together. Your one speaking at the time is binding in each class. Furthermore I maintain that decency and in order in those arrangements is binding in the class arrangement just as much as when we are all in one room. That's what I am talking about.

Let me have the next chart 69. (See chart 69, P. 133). Where There Is No Law There Is No Transgression. No law, no transgression as to the time of day, restricted to the Lord's day; as to the number of containers, restricted to the fruit of the vine. As to church teaching arrangement, restricted if together in one place. There is the point that I saw on the chart that we are talking about. Those restrictions, if together in one place i.e. in one auditorium. Certainly you couldn't have several speaking at the time in one auditorium. But now watch this. If you do, if they come in that are unbelievers or unlearned won't they think you

are mad. Now in order for that to restrict what we are doing in Bible study, our Bible classes would have to be so conducted that when people came in they would think we were mad. They are not conducted like that. Therefore I am saying we are within the bounds of the teaching and the restrictions of I Cor. 14 in our Bible class arrangements. If not, we have no right to have them in the first place, if we are not within the bounds of I Cor. 14, concerning the Bible class, or the coming together. As to women in authority over the class of women or children, other than her own and restricted as to men, I have asked for the passage, as he stated, I want to know where the passage is. Now his illustration is, if I understand the point, that if I call on him to give this passage here for women being in authority over women or children other than their own, that he has the same right to call upon me for these passages here, that's the argument. Alright notice. As to the time of day we all know that certainly that's not a parallel to this down here. We can set the time of day, but we cannot violate this law of God that tells that men are to do the teaching in the church of the Lord, and the women are to be silent. That's not a parallel. But let us look again. As to number of containers, that's not a parallel either, because the Bible hasn't commanded the number of containers. Those who say it has, though they may be sincere, are sincerely mistaken. Again as to the church teaching arrangement; we both believe that God has not commanded one specific arrangement of the church, when the church has come together to teach God's word. God has made a law as to the teacher. It is specified, when the church comes together in any arrangement, who is to be the teacher, and it's always the men who are to do it, never the women, in any arrangement of the church.

The next chart please, number 70. (See chart 70, P. 134). Classes with men teachers and classes with women. Now he says that the same passages of Scripture that will allow men teaching Bible classes, will also allow women to teach them, I believe that's his reasoning. Now neighbors and friends that cannot possibly be. And the reason it cannot is these were apostles that were sent out, and these things were to be committed to faithful men. Here Peter was being sent over to preach to Cornelius. Here was Ananias, being sent over there to tell Saul of Tarsus what he must do. The apostles sent out. The church could make God's manifold wisdom known to the world and it was the anthropos, the man of God, that was to do it. He won't have what Thayer said about that. We've already shown that it was the anthropos of God. Paul taught publicly and house to house. Men can teach anywhere don't you see. "He gave some evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ." All of those were men, everyone of them, for the edifying of the body of Christ. This was all men teaching. Here was Philip an evangelist Acts 21:8, and here was Timothy: "do the work of an evangelist, make full proof of your ministry". and "let your women keep silence in the church". The fact that women were to keep silence in the church shows that men were to do the teaching. Somebody had to do it, and friends that's in every assembly of the church, in every arrangement of the church. There's no Scripture anywhere, and these right here certainly do not put a woman in any group the church may arrange. Her teaching is certainly to be in a private capacity, or by her behaviour. She is to be a keeper at home. Women are not included in the great commission, in the teaching part of that great commission, but in the learning part, absolutely. This is for men, and women are to do this by their behaviour, etc. Not a passage he's got on here shows that a woman can be a teacher of any group the church may arrange. Incidently, I want to call attention at this time, in connection with his chart to the chart right here. (See chart 9, P. 144). Where Is The Passage? On this I have his proposition written, in this circle. In the debate, up at Cannonsburg, bro. Sutton got up while bro. Wiser was calling them off, and wrote in this circle all of these passages of Scripture--right here. What I was asking for, and what I am asking for in this discussion is give me the passage where the Scriptures teach his proposition. He says the Scriptures teach that a Christian woman may teach a class of children or a class of women which has been arranged by the elders of the church. I ask, where does the Scripture teach this? I want to show you the passages they put in. I want to read

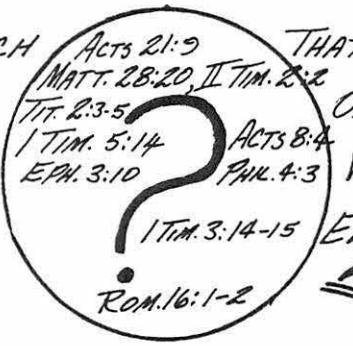
every one of them to you and show you that not a one of them teaches that a woman can be appointed teacher of any group that the church of the Lord Jesus Christ may arrange. Let us notice first, they have on the chart Acts 21:9. "And the same man had four daughters virgins which did prophesy". I have asked him: did this mean they taught Bible classes, and he has answered no, that he doesn't know that's what they did. In Mt. 28:20, "teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even to the end of the world". What were they to be taught? Notice they were to go teach them and baptize them and then they were to teach them to observe all things. Among those things they were to be taught to observe was, women not to be teachers, and for those women to keep silence in the churches, and it's in all of the assemblies of the church of the Lord Jesus Christ. Now that's the best they can do; i.e. give the great commission where the apostles were sent out to preach the gospel to every creature and say, "well now women's in that too". But there in 2 Tim. 2:2, they put that in there also. "The things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also". Again, in Tit. 2:3-5,

— WHERE IS THE PASSAGE? —

THAT TEACHES OR PERMITS THE CHURCHES OF CHRIST TO APPOINT WOMEN TO TEACH SOME BIBLE CLASSES AND PERMIT WOMEN TO ASK AND ANSWER QUESTIONS IN OTHER CLASSES.

OPPONENT'S PROPOSITION.

"THE SCRIPTURES TEACH THAT A CHRISTIAN WOMAN MAY TEACH A CLASS OF CHILDREN OR A CLASS OF WOMEN WHICH HAS BEEN ARRANGED BY THE ELDERS OF THE CHURCH."



WHERE?

WHERE?

GIVE SCRIPTURE TO PROVE THAT WOMEN MAY BE APPOINTED TEACHERS OF, AND ASK AND ANSWER QUESTIONS IN, ANY PUBLIC ASSEMBLY THE CHURCH MAY ARRANGE.

#9

"The aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine: teachers of good things that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed". Bro. Hill, hand me Adam Clarke. I want to call atten-

tion to something right here. Notice that my opponent has used Adam Clarke and he says that Adam Clarke justifies what he has said concerning Miriam leading these women in a song. Let me notice with you this same scholar and what he says about Tit. 2:3-5. Now if he will put him on his chart over here, as he has, even tonight to justify what he says Miriam did in that of leading these women in a song and teaching them a lesson surely he will accept him on Tit. 2:3-5 concerning how these aged women taught the younger women. Now here's his scholar that he has already quoted from, and I quote. On page 651 notice what he says, verse 3. "the aged women likewise; I believe elderly women are meant, that they be in behaviour that they be in their dress, gait and general deportment such as their holy calling requires, that they be not like the world but like the church decent without and adorned with holiness within". (Now verse 4). "That they may teach the young women" (Notice now). "To be sober, that it was natural for the young to imitate the old will be readily allowed. It was therefore necessary that the old should be an example of godly living to the young. St. Jeroame taking it for granted that drunkenness and impurity are closely connected ask this serious question: 'how can an elderly woman teach young women chastity when if the young woman should follow the drunkenness of the maitron it would be impossible for her to be chaste'". Then you notice right on down: "that the word of God be not blasphemed". Here's what he says, and I quote. "The enemies of the gospel are quick eyed to spy out the imperfections in it's professors, and if they find women professing Christianity living an irregular life they will not fail to decry the Christian doctrine on this account: behold your boasted religion it professers to reform all things and it's very professors are no better than others. Our heathenism is as good as your Christianity. These are cutting reproaches and much they will have to answer for who give cause for these blasphemies". His scholar that he uses, neighbors and friends, says that teaching was done by behaviour, in both verse three and in verse four. That he was talking about them following the example that was set by the godly older women in the church of the Lord Jesus Christ. I go on and notice. They don't have a thing in this world. No Scriptural proof whatsoever for what they are doing. We're just taking it one by one, everything that they have, away from them like taking candy from a baby. We can see that bro. Wiser is labouring hard. I've known him a long time, loved him through the years, worked together as close as blood brothers. In fact I have been closer to him in the work of the Lord than I have my blood brother. Yet, at the same time, I know the man. I know when he is labouring. I know when he is hurting. Neighbors and friends he don't have any Scripture for this, and I'm begging him to change his ways, repent so we can work together for the cause of Christ, as we one time did. But let me go on here and notice. In I Tim. 5:14, that's another passage they put in, and I quote: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." Wouldn't it be wonderful if the Christian women would do what they put in there, and attend to their business, be keepers at home and stay out of these public assemblies teaching as these brethren have them doing? I'll tell you sisters if we can't get these brethren to see, why don't you just tell them that you are not going to do that. They are not going to force you to disobey the commands of God Almighty. That you are just not going to do that. You know the safe course is for you to sit out here and learn in silence with all subjection. You will never violate God's law doing that. Don't you know its questionable, at least, when you do go in there? You must be bothered about it, after you have seen the weakness of the arguments of your preacher here, you must be concerned about it. I hope you get so concerned that you will do something about it, before it's too late with you. But let us notice. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." That s one of the passages that teaches that women can be appointed, in charge over, a group of children or other women when the church assembles to teach God's word. That's as good as they can do ladies and gentlemen. But I move on. Eph. 3:10, "to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God".

Now the fact that God's manifold wisdom is to be made known by the church, he assumes, that women can be appointed teachers of Bible classes in a public capacity, as a Bible class is a public assembly and the public invited to attend. He has stated that it is public, and then says, of course, public and private has nothing to do with it. He meets himself coming back, as we have already shown you tonight, in his letter, his bulletin, and then in his speeches. We see where he contradicts himself right and left. Neighbors and friends, any doctrine that you have or any position that requires you to contradict yourself like bro. Wiser has to do, it won't do to live by, and certainly won't do to die by. Let us go on. The church is to make God's manifold wisdom known, but keep in mind the restrictions of the church in making that known. There are restrictions as far as male and female are concerned in making this manifold wisdom known. In I Tim. 3:14, 15 "these things write I unto thee, hoping to come unto thee shortly: but if I tarry long thou mightest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and ground of the truth". Who is he talking to? Timothy. He is in the church, and the church is the pillar and ground of the truth. The church is to make the truth known, but there are restrictions that apply to making it known. He also wrote to that same man and said: "I suffer not a woman to teach". Now you go and teach, Timothy, be an evangelist, do the work of an evangelist, but "I suffer not a woman to teach, nor to usurp authority over the man". He wrote this to that same evangelist in I Tim. 2:12. He gives Romans 16:1, 2, "I commend unto you Phebe, our sister: which is a servant of the church which is at Cenchrea, that ye receive her in the Lord as becometh saints and that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many and of myself also". You mean of you too Paul? Yes. You mean she taught you in a Bible class Paul? According to our opponent, she did. He uses her to justify that. O, he didn't say that. That's the consequences of your doctrine, and you used that to justify appointing women teachers of a Bible class. If it justifies that, it justifies her teaching men in those classes; because whatever she did to others she did it to Paul. You can see that the passage says so. Whatever she did to others she did it to Paul also. If that justifies her teaching a Bible class, she can teach men in it, why not? In Acts 8:4, "therefore they that were scattered abroad", (this is a good one). They have that right in here, see it right there. Bro. Sutton's writing right there. Alright, what about it, he says, "they therefore that were scattered abroad went everywhere preaching the word". Now they are going to go back up yonder, he said, and tell that we've got them in the pulpit. I didn't put the passage there. You called it out and Carrol Sutton wrote it there. If that doesn't put them in the pulpit and having them preaching the word you tell me what it does. I'll tell you one thing, bro. Wiser, and I say this kindly, I don't know what people have said about you. I know one thing, I have never gone around and told those things that you mentioned here tonight about you. I'll tell you one thing, if they say everything about you that you said they would, they won't do any more than what you have said about me in your gossip sheet, in your bulletin, I'll tell you that. I don't care what they say about you, it won't be any more worse than what you've said about me and smeared my name all over the country in your bulletin. I would just like to kindly ask something of you before this audience. Keep my name out of your gossip sheet from now on. Would you do that, bro. Wiser? I kindly ask you to do that. Just keep my name out. I have a right to state where my name is going to be smeared, and sent all over the country. So just keep it out, just keep it out. Alright, in Phil. 4:3, "I entreat thee also true yokefellow help those women which laboured with me in the gospel with Clement also and other my fellowlabourers whose names are in the book of Life". I reckon the women preached one night and Paul the next, in labouring with him in the gospel. Listen friends, not a one of those teach my opponent's proposition, and you all know it. Not a one says a thing about her being teacher of any group the church may arrange, nor a public teacher in the church of Christ. No not a one of them says that, and that's all the Scriptures they could use and they say, "O I've got many more". You will put more of the same, that doesn't teach your proposition, if

you do. That's what you would put, because not a one of them teaches what your proposition says.

But let us notice: Holcomb hopes that I will get into his trap. I hope you will get in it so deep that you will repent that your soul might be saved eternally. He says now they will say he believes women can baptize men. They will tell that. Well now, Ogden said that, and you shook his hand that same night and told him he did a marvelous job. Furthermore, in the debate at Cannonsburg, you wouldn't come out and say yes she could baptize, but you just asked what if a woman was over seas and taught a man and there was nobody there to baptize him couldn't she do it? Now he says, "well if there were men around to do it she couldn't do it". By what Bible authority could she do it period? Give me some Bible authority that shows she can do it. I said in the outset my opponent really doesn't believe he must have Bible authority for everything that he teaches.

Give me number 55, bro. Hutto. (See chart 55, P. 136). Alright why does Holcomb stoop to This? He quotes from my bulletin volume two, Sept., so and so, implying I contradict myself. In the debate at Cannonsburg he did the same thing. I confess the wording in the bulletin is not the best. It sure isn't. Anybody that read it, would believe just what I said about it, and what I put on my chart. They would believe just what I said about it, and furthermore he says it sure was not the best, and it sure wasn't. I know that and he knows that, I was not saying what he now contends. No. I didn't know that. He said that I already had a letter from him. Now let's go on and see. Look at the following quotation from a letter written to me. "Yes Paul also told Timothy "I suffer not a woman to teach' in I Tim. 2:11, 12, it seems that you add to what Paul said by saying, in the assembly, where both women and men are present. I think we agree": I thought we did at one time, on these things but the way he was writing in this letter and in his bulletin I decided that I didn't know what he believed. I said, "I think that we agree that these restrictions concerning women would apply outside the assembly". I think that, but in this discussion he has said it would apply over there at a radio station. He said that she couldn't preach in a court house square, and she couldn't on the radio. But he used them to both apply to the one assembly. Now he applies them outside the assembly. I thought that was what he stood for, and then he writes in his bulletin and in this letter and contradicts, what I thought he believed, and what he still says now that he does believe. He applies these Scriptures outside the assembly, but won't let me apply them in the Bible study classes, which is the church come together in that arrangement, to keep women out of there as far as teaching. I can't apply them there, but he can apply them on a radio station, and the court house square where there is no church come together at all. He says they restrict women teaching over there but then I can't use them on a Bible class and keep her silent there. You see that? Thank you very much, listen to bro. Wiser.

Wiser's Second Speech Fri. Night

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I want to deal with his questions, first.

1. Do you believe that we are keeping Christian women from obeying Tit. 2:3-5 when we do not arrange a Bible class for them to teach?

No, not any more so then you would believe that you would violate Mt. 28:19 if you didn't arrange a class for men to teach; and yet you believe that Mt. 28:19 permits a class for men to teach, and I believe that Tit. 2:3-5 permits a class for older women to teach younger women.

2. How did the aged women in the early church obey Tit. 2:3-5, since you say they did not have Bible classes then?

Well, I don't believe I said they did not have Bible classes then. I don't

think they did. I do not believe they did, since the Bible does not state that they did. I believe that the Scriptures would authorize them to have them, just as I believe the Scriptures authorize them today. They may have, I don't know; but there are other ways, of course, other arrangements that a woman might use to teach. The arrangement that Priscilla used in teaching Apollos is an arrangement, and they may have done it that way. They may have used other methods.

3. Tell us what Phebe did. Is there any hint in Rom. 16:1-2 that she taught any group? Give the Scripture to prove your reasoning, that you consider what she did to be a parallel to women teaching classes of women or children as per your proposition.

Here is the chart I used on Phebe up at Cannonsburg. (See chart 45, P. 34)... Rom. 16:1 says Phebe is a servant of the church. That means she served the church in Cenchrea. Here are commandments that Paul gave to the church at Rome, concerning Phebe. The church at Rome is instructed to receive her in the Lord, Rom. 16:2. And the church is charged to assist her, Rom. 16:2. The word assist, <u>paristami</u>, means "to stand by to help, to succour, Rom. 16:2; 2 Tim. 4:17" (Th. P. 489). "Assist her in whatsoever business she hath need of you", Rom. 16:2. Whatever business it is that she has need of, the church may assist her in it: thus any business that she can Scripturally do the church can assist her in it. She can Scripturally teach, that's a business the church may assist her in. Now he reasoned that if the church could assist her in teaching that she could do whatever Paul did, since she was a succourer of Paul. Well, that doesn't necessarilly follow, bro. Holcomb. She, in doing a business, might take care of an aged widow. In taking care of her, she might bathe her; but that doesn't mean she could bathe Paul; because she could bathe the widow. Since she could succour Paul, as well as others; doesn't mean she could bathe Paul, as well as others. Since the church could assist her in whatever business she has need of, and one business is teaching, that doesn't mean she can teach like Paul taught: publicly in the pulpit, because she has been subjected to man: she's to be silent in the church.

4. Is it not true that the statement "if therefore the whole church be come together into one place"shows that there can be other arrangements of the church, that it would still be the church assembled although not in one room?

No, not in the sense you are talking about.

5. Do the restrictions of I Cor. 14, namely, speaking in tongues with no interpreter, one speak at a time, women keep silence, let all things be done decently and in order, etc. apply in any assembly other than when the whole church is assembled in one room?

No, you cannot use a passage that's talking about the whole church be together in one place and apply it to other arrangements. You will have to use some other passage of Scripture, bro. Holcomb, to regulate that kind of a situation. He came up in his last speech, and I want the chart he had up here, 55, bro. Hutto: that's fresh in people's minds, I want to deal with it first. (See chart 55, P. 136). I again ask the question, bro. Holcomb why do you stoop to this? He quotes from my bulletin, saying I contradict myself. He's doing the same thing in this debate he did at Cannonsburg. I do confess that the wording is not the best. My wording is not always the best in articles I write. I am not inspired, and I confess that it isn't the best; but I asked you, why that you would continue to do this? Now look at the following quotation of a letter you wrote, and I want you to notice down here. He said, "I think". But now he said, "I don't know about you". He said "I think we agree". Then you failed to notice this: you said, "I have your statement saying it would be wrong to preach on the radio". You had the statement: So how come you just thought it, when you had the statement. Bro. Holcomb if you had

the statement, and you told me you had the statement: that she couldn't preach on the radio; then you know that I was saying: that it wasn't assembly, only, in the sense that you are talking about. Talk about contradictions, Wiser contradicting himself. What about a fellow who would say, up at Cannonsburg, that "Huldah taught a class in a manner of subjection", and when he gets down here he said, "she violated the rule of subjection, and God made an exception in her case"? What about that kind of contradiction? I maintain I did not contradict myself: that he lifts my statements from their context, and misapplies them. Now in regard to I Tim. 2: 11, 12: that's exactly what some folks do with this passage: bro. Holcomb does. "I suffer not a woman to teach". What does he do? He takes it from its context, and so she can't teach a class in the church building, or she can't teach in worship, or she can't teach in a class, or she can't teach, and he adds a whole lot that's not there, and lifts that out of it's context. If he would just leave it in the context it would say, she can't teach in a way that she would exercise dominion over men.

Now I want chart 68, bro. Hutto. (See chart 68, P. 132). He got down here (pointing to the chart) and he said under this, "I say no, you have to speak one at a time to avoid confusion, and he says that's in one class. Well that's not what the chart's illustrating, bro. Holcomb. You missed the point. Let's notice, he says "if the whole church is in one place" means one room. He said that's what it means. That there the prophets would speak one at a time; the tongue speakers would have to speak by course, with an interpreter; and the women would be silent: and that's what I Cor. 14 teaches. But he said, "if" shows other arrangements are possible: therefore, if the whole church is in different rooms, several prophets may speak at the same time, in different rooms (and I didn't say in the same room, bro. Holcomb) I said in different rooms. You see how slick he is? This is an intelligent audience, bro. Holcomb. You are not pulling the wool over these people's eyes. They can see what you are doing just like I saw what you were doing. Here is the correct comparison. If this is a different arrangement, it means the church is all in one room; is that what it means, the church is all in one room, so they have to speak one at a time, to avoid confusion? Is that what it means? No, you are saying the church is together in different rooms, not in the same room. If they are in the same room, two could speak one at a time, by course; but now they are in different rooms, you've got several prophets speaking at the same time, in different rooms: one in this room, another in that room. The same thing is true with your tongue speakers: one in this room, another in that room; so a woman does not have to be silent in that kind of a situation.

What he's doing is substituting another way to avoid confusion. (See chart 53, P. 54). To avoid confusion, bro. Paul said that one is to speak at a time, I Cor. 14:27-31. Bro. Holcomb has got another way to avoid confusion, in the separate rooms: you can get in there, and you can have as many speaking as you have rooms, or classes: so he's got another way to avoid confusion. Now I wonder, where is his Scripture to prove this? The Lord specified, so far as music in the church is concerned: He specified singing. The Christian church comes along and plays... Well, where is the Scripture that will authorize another kind of music, another way to fulfill God's requirement for music, when He specified sing? Well, where is the Scripture, bro. Holcomb, that will authorize you to provide another way to avoid confusion. If they add, you add.

Chart 66, bro. Hutto. He used Thayer P. 196 column 1 under ekklesia, the word for assembly, the word translated church, for some definitions. "In religious meetings, in a company of Christians". You know what he is saying by that? He is saying that in a class you have a religious meeting. Okay, bro. Holcomb, according to your reasoning when you use Thayer, you are saying that a woman couldn't speak there. I've been in your home, in religious meetings, sitting around talking with you and your wife; and she would speak up, she would answer questions; and she would ask questions, and that's a religious meeting. Are you going to silence her there? Is that the kind of religious meeting Thayer is talking about? He also said, "a company of Christians." Well, I thought that was what we had in your home,

a company of Christians, and yet your wife would speak there. But that's not what Thayer is talking about, in those definitions. What he's talking about is for the church to come together in one place. You say that means one room. Bro. Holcomb Gives Up The Ghost On His Assembly Argument. (See chart 66, P. 109). We have the same thing here we had on the other chart with a little bit more. He said, "If does not always denote doubt". "If it be a shame for woman to be shorn or shaven". He says that doesn't denote doubt: it is a shame, and it is a shame for a man to have long hair. But he said in I Cor. 14, "if" does suggest it can be otherwise. If the whole church be come together into one place, means one room: he says, but it can be otherwise; it can be different rooms: so if the church comes together in one room, prophets must speak one at a time; tongue speakers must speak by course, so the conclusion would be women are to be silent. If the church comes together in different rooms, then the prophets may speak all at the same time, in the different rooms;the tongue speakers could speak all at the same time, in the different rooms: so the conclusion would be women could speak or teach: thus, his Big Breasted White Rock Hen is destroyed. He still doesn't know the difference between the breast and the entrals, and he didn't come to my house this morning to help me kill that chicken, so looks like I'll have to do it myself, and bring it here tomorrow night and show you how far back that breast bone goes, bro. Holcomb. It goes back as far as you can see on that chart, so it's still the breast bone that separated them according to your illustration. According to his argument his chicken chart is gone, because it says two prophets can speak at the same time. According to that he's got two groups, the church assembled under two wings and so if that's the case two prophets can speak at the same time, and two tongue speakers can speak at the same time, and a woman can teach in one of those rooms, and a man in the other one, if you get the women in one room and the men in the other.

Now I want chart 69, and then have chart 58 ready. (See chart 69, P. 133). He said on this chart: this right down here is not a parallel to these other things. Why isn't it a parallel?? The same argument will apply in each case. Did you miss the argument? The argument is: "where there is no law there is no transgression". Is there a law as to the time to meet? No, he knows there isn't, so we can meet at 11:00. But bro. Holcomb, where is the passage that says we can meet at 11:00? There is no law as to the number of containers, but we are restricted to the fruit of the vine. Can we have seven containers? Where is the passage that says we can have seven containers? I want the passage, bro. Holcomb. "Where there is no law there is no transgression". There is no law as to the church teaching arrangement. That's why we use a radio program. Where is the passage, bro. Holcomb, that says we can have a radio program? As to women in authority over women or children, other than her own. Is there a law that says she has to be subject to women, or children? No, "where there is no law there is no transgression". But he said, "where is the passage that says a woman can take authority over children other than her own?" Well, where is the passage that says you can meet at 11:00? You didn't miss that chart! You just twisted around, perverted and evaded.

Let's have chart 58, bro. Hutto, and then I want chart 70. (See chart 58, P. 21). Bro. Holcomb, we asked you in the first part of this discussion: where is the passage that specifies males only are to be appointed and used by the church to do the teaching of the church? You never did give it. Now you listed some passages, and many of those that you listed did not have to do with church teaching: only one that you listed: namely I Tim. 3:14, 15. This passage says the church teaches and there are both men and women in the church. If that passage authorizes men to teach, it also authorizes women to teach. (See chart 70, P. 134). Now he got here to this chart and he had one over here with the circle on it. These Scriptures here are the ones that were in the circle that he read, and he got up here and he read and he said where does that passage say anything about a class taught by a woman? Well, bro. Holcomb, when you get up here this time read these passages, and tell us where it says anything about a class taught by a man. Now in neither passage does it say anything about a class. Now if you will notice, this time, this part down here: it might help you. Let's notice this part down

here, this time, bro. Holcomb. None of these specify a Bible class. He got up here and read all of these passages and said, "they don't say anything about a class." Well, I said they didn't specify one; but these over here do not specify one, or those over there don't either. None of them specify a Bible class, or any specific arrangement to teach. So the question is, how do you prove your proposition by your Scriptures? The same way I prove mine by my Scriptures. It shows the church is authorized to teach. What does? I Tim. 3:14, 15. Both men and women are in the church. It shows the church is authorized to teach and there is no arrangement specified. "Where there is no law there is no transgression". Is there a law against a class? No. So we don't transgress when we have a class. There is no law against a class taught by a man, and there is no law against a class taught by a woman. So Bible classes is an arrangement that transgresses no law. Bro. Holcomb lists Scriptures that show men are to teach, but none say teach a Bible class. You can read those over there too. They won't say teach a Bible class. But he concludes that classes are authorized, because it says men are to teach. So he concludes men are to teach in classes, and that's authorized. Well, I conclude the same thing. These Scriptures, over here, show women are to teach. But none say teach a Bible class. But I conclude that since women are to teach, exactly as you conclude, that they can teach classes. Why didn't you notice that part down there?

He said women are not included in the teaching part of Mt. 28:20: only in the learning process. No, they are in both processes, and here is why. "Go teach all nations": this is the learning process: they are learning. You baptize them (both men and women); teaching them (both men and women) what to observe: all things whatsoever I have commanded you to teach them to do. He taught those women to teach. He also taught them to be subject to men. He had his chart over here and he said I didn't have Mt. 28:19. Bro. Holcomb it was Mt. 28:20. You said verse 19 said nothing about women. Verse 20 is the verse I gave.

Now, I want chart 3, 4, and 5. (See chart 3, P. 59). Things Necessary In Obeying The Command To Teach. The church is commanded to teach. There must be a teacher, hearers, a place, etc. No particular arrangement is commanded. So there must be an arrangement, but no particular arrangement is commanded. So, "where there is no law there is no transgression". Therefore the church may arrange into classes or groups to obey God's command to teach. Skip Wade's chart. I need to use Wade's chart, because Ronnie Wade is going to tear him all to pieces, when he meets him, on this class question. (See chart 5, P. 60). Things Necessary To Obey The Command To Teach. Women are commanded to teach, just like men are commanded. No specific arrangement given. "Where there is no law there is no transgression". Therefore the elders or a woman may arrange classes or groups to obey God's command to teach. The elders or a woman may not arrange her to teach in the assembly, or for her to teach where she will disregard subjection to men; but a woman may be put in a position of authority as a teacher over other women, or children. He said, "Where is the passage"? Well, where is the passage for the seven cups, bro. Holcomb? Thank you.

Holcomb's Second Speech On Fri. Night

Bro. Wiser, bro. moderators, brethren and sisters in Christ. I continue with my second negative speech by asking bro. Wiser five other questions.

1. Give Scriptural authority for women having a position of authority over children, other than her own; and give authority for the church to appoint women to a position of authority over a class of children.

   Now, remember Scriptural authority, that's what we are discussing.

2. If a congregation of the church in a community was composed only of women, would I Cor. 14:34-35 apply: also I Tim. 2:12, or would those women be without restrictions, although the whole church had come together into one place?

3. Name the lexicon that says that when anthropos is used it must include women, and tell why you will not accept Thayer's rendering of I Tim. 6:11 and 2 Tim. 3:16-17 "anthropos of God, God's minister, of the evangelists the associates of the apostles"?

4. If a husband and wife should teach a class when the church has come together for Bible study, and the teaching was done as was the case in Acts 18:26: could men attend that class? If not, explain why not.

5. If the elders should sit in a class for the purpose of overseeing the class, thus maintaining authority: could men attend that class as students, although it is taught by a woman?

I will look now at my questions that I asked him before that he answered.

1. Do you believe that we are keeping Christian women from obeying Tit. 2:3-5 when we do not arrange a Bible class for them to teach?

He said no. That's what I have said in the discussion different times. Our practice is not in question in this debate. We have our Bible classes, which he says we can have. We have men appointed to teach all of those classes, which he says is Scriptural, and right. He says women do not have to teach Bible classes when the church comes together to teach God's word. It really feels wonderful to know that you are within the bounds of the truth with no question whatsoever but what our practice is right. So remember now, our practice is not in question in this discussion: and he said so when he answered that with a no.

2. How did the aged women in the early church obey Tit. 2:3-5 since you say they did not have Bible classes then?

He answered like this: I do not believe they did. Alright then, they didn't teach Bible classes then, and women don't have to teach Bible classes now to obey everything that is commanded of her there without teaching a Bible class. That's my position, and I've said this, that even if oral teaching is in the passage, which I do not believe that it is, but if oral teaching was in the passage, she would have to do it in a parallel to Acts 18:26: and he made that confession while he was up here awhile ago. Let me notice, not only in answer to question number 2 did he say: I do not believe they did, in other words I don't believe that in the early church, in obeying Tit. 2:3-5 the aged women taught in Bible classes. Then he said there are other arrangements by which she could have done this teaching. Why she could have done it like Priscilla taught Apollos in Acts 18:26. Amen: that's my point. Amen. If you find oral teaching in there she did it like Acts 18:26 says. She didn't teach it in a public Bible class: the church didn't have any then, and she obeyed what was commanded of her there. That's my point. He gave up the ghost. His proposition is gone. Not a leg to stand on, and if you are honest you know it. It's only someone with their mind already made up that's not going to have what the Bible says that will go away from this discussion and still believe that it is Scriptural for women to teach Bible classes. You know he's been ruined in this debate. Let us go on.

3. Tell us what Phebe did. Is there any hint in Rom. 16:1, 2 that she taught any group? Give the Scripture to prove your reasoning that you consider what she did to be a parallel to women teaching classes of women or children as per your proposition.

Well, he said: I'll tell you this, the church was told to assist her in whatever business and so he slides teaching a Bible class in there in business. He gets that in this business. Now I want to show you what some Bible scholars who

have written about this. As he said: what men say don't mean anything. I wish we could have a debate and leave every man's comment out. I am with you a hundred per cent. If you will do it, we'll just take the Bible and book chapter and verse, and we'll see who has the truth on this. We'll leave men out. I use them because when I am debating with these men, they are going to use them. I've got to stay with them, and I'm going to stay with them, thank the Lord, by the help of the Lord. Now watch this. Look at what other scholars have said. Number 1. In Johnson's New Testament with notes we read this: "That you assist her in whatever business that she has need of you". Now watch what he said. "The term used in the greek is a legal one, hence it is supposed that some kind of legal business called her; that is Phebe, to Rome". So she had some kind of legal business, she was going over to Rome for. She had been a wonderful sister in the church here at Cenchrea. So Paul wrote a letter to the church at Rome and said: "assist her in whatever business she hath need of you." She's a wonderful person over here and you assist her. Let us go to Adam Clarke. He used him. Let's see what Adam Clarke says about this business. He said, "Phebe is here termed a servant", and he gives the greek word diakonos a deaconess of the church at Cenchrea. "There were deaconess in the primitive church whose business it was to attend the female converts at baptism: to visit the sick, and those who were in prison, and in short perform those religious offices for the female part of the church which could not with propriety be performed by men". Now was this teaching a class of women? No. It was instructing the women that was already taught the truth concerning their baptism and helping them to show them how to get ready for the baptismal service, and what have you. That's what he says about it. Now he used Adam Clarke tonight. I'm just giving scholar against scholar and showing you that there's no Bible class teaching by Phebe in Rom. 16:1, 2. That's an assumption. He scoots that in there when it's not in there at all. Now let us notice verse two. "a succourer of many", and this is still Adam Clarke. "One who probably entertained the apostles and preachers who came to minister at Cenchrea, and who was remarkable for entertaining strangers". Thayer, on the same greek word for deaconess, Page 138: "a deaconess, a woman to whom the care of either poor or sick women were intrusted Rom. 16:1". Teaching a Bible class? That's as good as you can do and you know. I said in the outset that this man will just twist and squirm and he will read a portion of what a scholar said here and there and else where in order to try to prove a point. I'm showing you this: if scholars teaches what he says: he's going to use them. If they don't teach what he says: he observes the passover, on that scholar, and he doesn't use him. He won't use him on that. Now there goes his Phebe chart that he had over here. She didn't teach any Bible class. He said, well did she bathe Paul? No, I believe she was a modest Christian woman, that he reccomended her highly, and she assisted Christian women in things that a Christian man could not have assisted them in, and visited the sick and helped those that were in need, but there is not a hint that she ever taught any group whatsoever that the church had arranged. It's just not there. It's not in the Bible, it's not in the scholars writings either. That takes care of his chart on Phebe.

4. Is it not true that the statement, "if therefore the whole church be come together into one place", shows that there can be other arrangements of the church: that it would still be the church assembled although not in one room.

He said, "not in the sense that you are talking about". Well, in what sense does it mean then? If it's not the sense in which I am talking about, what other sense?

5. Now this is a good one. Do the restrictions of I Cor. 14, namely speaking in tongues with no interpreter, one speak at a time, women keep silence, let all things be done decently and in order, etc. apply in any assembly other than when the whole church is assembled in one room?

He said no. I want to see if this is the one that I am thinking about. I

might have the wrong number in mind. Well I will just get a hold of that one anyway and this chart right here takes care of that one. (See chart 70, P. 134). Raise that up and let's get this down here that he said I didn't get. We've already dealt with that one up there. None of these specify a Bible class or any specific arrangement. None of these are specific arrangements. He said we are allowed to have that arrangement. I'll show this right over here. What does this prove then? It shows that the church is authorized to teach, but no arrangement specified. That's true. "Where there is no law there is no transgression". That's true. So Bible classes is an arrangement that transgresses no law. Well that's correct. Bro. Holcomb lists Scriptures that show men are to teach. I list Scriptures that show men are to teach, but none say teach a Bible class. He concludes however classes are authorized: men teachers in the classes are authorized. Windell Wiser lists Scriptures showing that women are to teach but none say teach a Bible class. Alright, he has admitted he has no Scripture that says anything about a woman teaching any Bible class. But he says: I can prove, however, exactly as he does that classes are authorized: that women teachers in those classes are authorized. Let's see if that will hold true. Let's see if that will hold water. (See chart A1, P.154).

- THE GENERAL COMMAND TO TEACH -

THE CHURCH: EPH. 3:10-11 ; 1 TIM. 3:15

MAN'S ROLE: MATT. 28:19-20 GREAT COMMISSION
II TIM. 4:2-5 EVANGELIST
II TIM. 2:2 FAITHFUL MEN
1 TIM. 2:8-9 MEN PRAY EVERYWHERE
TIT. 2:15 REBUKE WITH ALL AUTHORITY.
} IN ANY OR ALL ARRANGEMENTS OF THE CHURCH TO DO THE TEACHING OF GOD'S WORD.

WOMAN'S ROLE: 1 TIM. 2:11 LEARN IN SILENCE WITH ALL SUBJECTION
1 COR. 14:31-35 PROPHETS SPEAK, WOMEN SILENT.
BE AN EXAMPLE TO YOUNG WOMEN TIT. 2: 3-5
KEEPERS AT HOME TIT. 2:5
GUIDE THE HOUSE 1 TIM. 5:14
TEACH THEIR CHILDREN II TIM. 1:5 ; 3:15
TEACH IN PRIVATE CONVERSATION ACTS 18:26
} NEVER A TEACHER IN ANY GROUP ARRANGED BY THE CHURCH OR OTHERWISE.

NO GENERAL AUTHORITY FOR WOMEN TO TEACH BIBLE CLASSES.

#A1

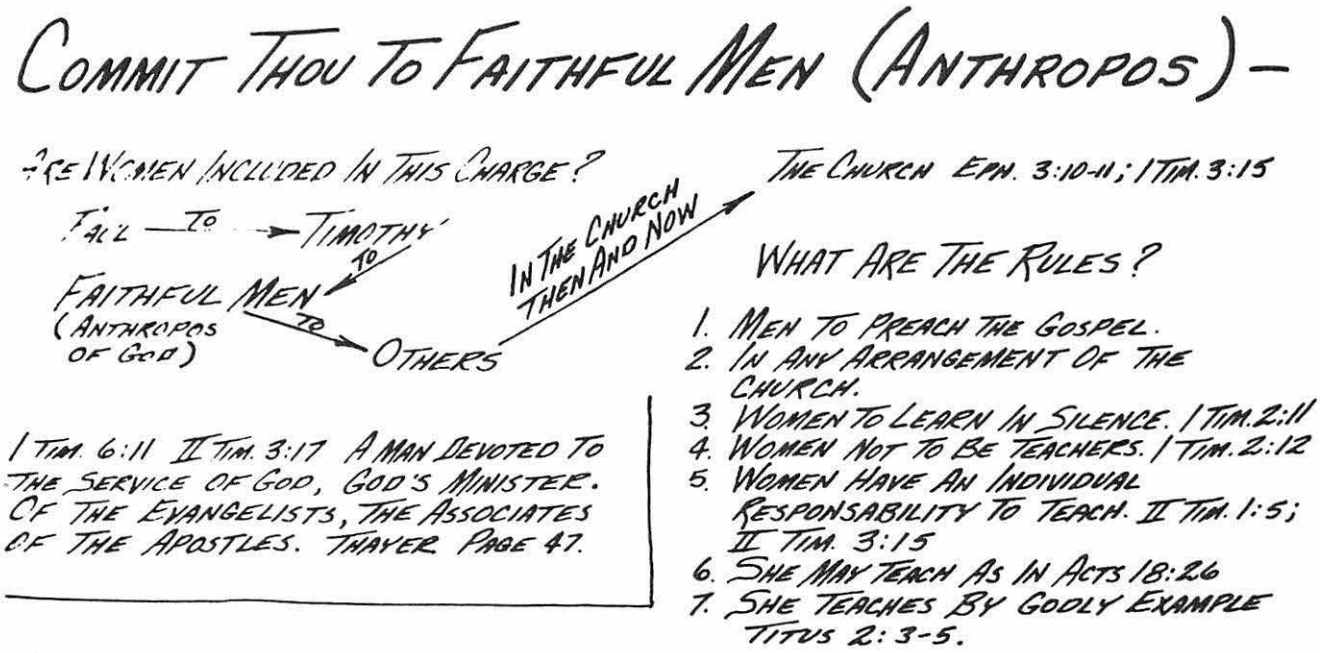
What about the general command to teach? The church is commanded to teach: make God's manifold wisdom known to the world, the pillar and the ground of the truth Eph. 3:10, 11; I Tim. 3:15. What is man's role in this Mt. 28:19, 20? Incidently I did say Mt. 28:20, because that's what I had down and right here it is Mt. 28:20.

That's the Scripture that I read when I was up here awhile ago instead of verse 19, as you said. But let us go on. In Mt. 28:19, 20 the great commission was of course to the apostles. In 2 Tim. 4:2, 5 there were evangelists and Timothy was to do the work of an evangelist: make full proof of his ministry. He was to commit these things unto faithful men, 2 Tim. 2:2. They were the anthropos of God and Thayer says, as we have already shown, and called attention to that my opponent will not accept, has not as yet accepted his definition, that these were the evangelist the associates of the apostles in I Tim. 6:11 and also in 2 Tim. 3:16, 17: hence women are not included in this. This was man's role. In I Tim. 2:8, 9 men were to pray everywhere, but we know women certainly are limited in that. In Tit. 2:15 "rebuke with all authority". I want to put in that chart, that he had over here, that rectangle that he wanted me to put in man's teaching: put in there again 2 Tim. 2: 2 and also I Tim. 2:11, 12: the fact that women are excluded and that women are not to be teachers, shows that men are to be those teachers. Therefore that shows in that rectangle that men are to be the teachers of any group that the church may arrange. Tit. 2:15, he said "rebuke with all authority". We have no passage of a woman rebuking with any authority over any group that the church has arranged. But here is a passage, Tit. 2:15, that shows that an evangelist can rebuke with all authority, and thus women cannot rebuke with any authority. Now look: In any or all of the arrangements of the church to do the teaching of God's word, men in all of them. That's man's role: outside the church, in the church, in the assembly, outside the assembly, and anywhere. Men are not restricted in teaching God's word. The restrictions are just decently and in order in any assembly. We are not to be out of order in any assembly, but worshipping decently and in order. Now look here: what about woman's role in this matter? Well, in I Tim. 2:11 she is to learn in silence with all subjection. Do you see the difference in mans' role and womans' role? The church is doing it's teaching. But I want you to see what a womans' role is in that teaching, and what mans' role is. Notice she learns in silence with all subjection, I Cor. 14:31-35. The prophets could speak one by one that all may learn and all may be comforted: the spirits of the prophets subject to the prophets; but "let your women keep silence in the churches, it's not permitted unto them to speak, they are commanded to be under obedience, as also saith the law and if they will learn anything let them ask their husbands at home for it's a shame for women to speak in the church". Again be an example unto the young women, Tit. 2:3-5. Be keepers at home Tit. 2:5; guide the house I Tim. 5:14; teach their children, 2 Tim. 1:5; 2 Tim. 3:15; and teach in private conversation, Acts 18:26. Incidently, I want to get to this right quick; but before I forget it, let me finish this. No general authority for women to teach Bible classes, whatsoever. Men can teach in all of the arrangements of the church, but women are not to teach in any Bible class, or in any arrangement of the church; and never a teacher in any group arranged by the church, or otherwise, nowhere, no passage whatsoever for that. Let us notice furthermore as he is to commit to faithful men.

Just before I get to that one, there is something I want to point out here. In this statement that he made about this brother, just might be an unfaithful brother and I didn't get to that awhile ago. I sure want to get that in now. I asked a question, and get this before you, and this is certainly one that proves my point and destroys his, I ask where is the passage that says, or would you or the church here, bro. Wiser, send a woman out over yonder somewhere to teach a man? And I said if you would do that, then why won't you let her teach a man in a Bible class here since you say it's not the assembly, and I asked him what Bible classes are? We introduced the chart last night. He said, well I'll tell you, it just might be that bro. Jones would be unfaithful and the church might say to bro. and sister Smith: I would like for you to go over there and talk to bro. Jones and see if you can't get him straightened out: teach him. If they did, it would be Acts 18:26. It would not be a public Bible class. A man and his wife over there talking to another man, a deadly parallel to Acts 18:26 where Priscilla and Aquilla expounded the way of God more perfectly. Do you see what a dodge that was to that question? Sure the church could say: how about you and your wife stopping by and

visiting bro. Jones. O that's bro. Holcomb's position of woman's role in teaching. Brother, that's my position, praise the Lord. Yes sir: that's my position not your's.

But let us notice as we go further. (See chart B1, P. 156). Commit these things to faithful men, anthropos, something he won't have. Right here it is:



WOMAN MUST NEVER BE PLACED, NOR PLACE HERSELF IN A POSITION, IN THE CHURCH, THAT GOD HAS DELIGATED TO MAN. I TIM. 2:13-14.

#B1

look here: are women included in this chapter? Paul to Timothy, Timothy to faithful men, faithful men to teach others, in the church, out of the church: how to live, how to conduct themselves as children of God. But who were those people? Commit these things over to other faithful men: that I am handing over to you, that they will be able to hand them on to other faithful men and teach others also. Watch this, anthropos of God, I Tim. 6:11; 2 Tim. 3:17. Here's what Thayer says: "a man devoted to the service of God, God's minister; of the evangelists the associates of the apostles, Thayer Page 47." Who were those people? Evangelists.. That's why I say that if in this word anthropos in this passage, 2 Tim. 2:2 includes women she can preach the gospel just like Timothy did, if not tell me why not? You can see that if you want to. See it neighbors and friends? The church is to make God's manifold wisdom known. Men to preach the gospel in any arrangement of the church, women to learn in silence. Women are not to be teachers. There's your passage. Women have an individual responsibility to teach. She may teach as in Acts 18:26, that's bro. Holcomb's position. That's old bro. and sis. Smith teaching bro. Jones, and we are going to talk about bro. and sis. Smith and bro. Jones the rest of the way. Alright look here: she teaches by godly example, but women must

never be placed, nor place herself in a position in the church that God has delegated to a man, and here is why: "Adam was first formed then Eve, and the man was not deceived, but the woman being deceived was in the transgression". It's this way because God fixed it this way. Thank you, listen to bro. Wiser.

Wiser's Last Speech On Fri. Night

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy for my last speech tonight. Thankful for the opportunity. I will get right into it. This Jones, Smith teaching situation. Bro. Holcomb, you forgot to notice that the elders sent her over there. But you said the elders didn't have any authority to send a woman out to teach. Now you are admitting that they can, and that's my position after all. I didn't say that she taught a class over there. I am just saying the elders sent her over there. You are admitting now that the elders can appoint a woman to teach. Well, that's what I believed all the while. He had his chart up here. What he's proving by this is evangelist only, not men only. You've got to be an evangelist in order for these things to be committed to you, not just men. Now, let me get to his questions. I won't have time to cover everything tonight. We'll try tomorrow night.

1. Give Scriptural authority for women having a position of authority over children other than her own, and give authority for the church to appoint women to a position of authority over a class of children.

We did that the first speech tonight, with the chart over here when we said: "where there is no law there is no transgression". The same authority for your 11:00 service: for your seven cups; that's it bro. Holcomb.

2. If a congregation of the church in a community was composed only of women, would I Cor. 14:34-35 apply; also I Tim. 2:12 or would those women be without restrictions, although the whole church had come together into one place?

It might be that just as you get Priscilla teaching a woman in Acts 18:26, in principle; that a congregation of women only would be included, in principle, in I Cor. 14:34, 35, where the women are to be silent. If so then she would be silent there. I don't know that she could speak. I have no proof that she could. I Tim. 2:12, though, applies to any situation where women would be in authority over men, anywhere.

3. Name the lexicon that says that when <u>anthropos</u> is used it must include women, and tell why you will not accept Thayer's rendering of I Tim. 6:11 and 2 Tim. 3:16-17, "<u>anthropos</u> of God", "God's minister, of the evangelists the associates of the apostles".

I never said that any lexicon ever said <u>anthropos</u> is used where it must include women. I have said it's to be understood contextually, as to whether women are included or whether it's talking about a man alone. I also told you that circumcise a man, that passage you gave, that it would be a man alone. Bro. Holcomb I am not so sure that I do not accept Thayer on his talking about the "man of God" in I Tim. 6:11. Thayer does not say the evangelists the associates of the apostles <u>only</u>. The word only is not in there. When you talk about 2 Tim. 2:2, you say <u>males only</u>. You add the word only. Thayer did not add the word only, and I do not believe that Thayer would exclude women to the extent that the Scriptures are not profitable for women, and you do not either. If Thayer is saying that the Scriptures do not furnish the woman of God and make her perfect, then you don't agree with Thayer either; because you have already admitted in this discussion that they do profit a woman, when she reads them.

4. If a husband and wife should teach a class when the church has come together

for Bible study, and the teaching was done as was the case in Acts 18:26, could men attend that class? If not explain why not.

In the first place, Acts 18:26 is not a class. If a husband and wife is teaching a class,then it's not teaching like Acts 18:26. If it is a class, then certainly men could not attend it.

5. If the elders should sit in a class for the purpose of overseeing the class, thus maintaining authority, could men attend that class as students, although it is taught by a woman?

No. Chart 70, bro. Hutto. He says, on his chart over here on General Commands to Teach. I would like to have it bro. Hill: his chart, General Command To Teach. Now, I want you to notice this chart. (See chart 70, P. 134). He read along down here, and he agreed with what I said. Bro. Holcomb list these Scriptures up here that showed men are to teach, but none say teach a Bible class; yet he concludes that it authorizes classes, that men can teach classes, and they are authorized. Then when I came down here and used the same reasoning with reference to these passages over here, he says: "he admits he's got no Scripture". Bro. Holcomb, if I admit I've got no Scripture; you are admitting that you have no Scripture. He says the very fact that I said a woman could fulfill the requirements of Tit. 2:3-5 to teach without teaching a class means that his practice is not in question. Ronnie Wade will tell you the same thing, bro. Holcomb: that his practice is not in question when he doesn't have classes at all.

(See chart A1, P. 154). Now over here on this side of the chart he talks about woman's role to teach and man's role to teach, and there's only two passages on the chart that has anything to do with church teaching. What we are talking about, bro. Holcomb, is classes the church arranges, not individuals teaching. Now every passage you have listed here has to do with individuals. Both these passages that have to do with women, with the exception of the place here where she is restricted has to do, with individuals and not church action.

Now here is what I asked. (See chart 58, P. 21). Your proposition demands and <u>specifies</u> <u>males</u> <u>only</u> to be appointed and used by the church to do the teaching of the church. The Scriptures he gave have nothing whatsoever to do with church teaching, except this one right here: I Tim. 3:14, 15, and that includes women just as much as it does men. If that passage authorizes men to teach, since men are in the church; then that passage authorizes women to teach, since women are in the church. If men may arrange in classes to teach, as agents of the church: women may, and we've got you now admitting that the elders can appoint a woman to go out and teach Apollos like Priscilla did.

Now let's get back to his questions. He talks about my admitting that the older women may have taught the younger women in the same way Priscilla taught Apollos, in that kind of a private way. Well I did, but I said there are other ways possible: even Bible classes. I did not say it was limited to the kind of teaching that Priscilla did. He said tell us what Phebe did! Then he quotes from Johnson and Clarke. Johnson said she was over there on secular business, so here we have the church assisting her in her secular business. I suppose she was over there to buy her a grocery store. So the church can assist her in buying that grocery store, according to you and Johnson. Then he said that Clarke said she attended the females at their being baptized. So here we have the church assisting, and succouring her as she attends the females to be baptized. Could she teach them while she is attending them? If she can, then we have the church assisting her in teaching under that arrangement of teaching those ladies while they are preparing to be baptized. He said is it not true that the statement, "if therefore the whole church be come together in one place shows that there can be other arrangements? I said no, not in the sense that you are talking about. Then he said, "In what sense can it be?" I don't know unless your argument would hold water over there, where you said they could come together in the different classes. If they came together

in one room: one speak at a time; but if they came together in different rooms: they could all speak at the same time, that is one per room. And the tongue speakers could, and the women could teach: they could speak for the same reason, because the place where they speak, one at the time, is the place where the women are to be silent, bro. Holcomb.

Now I would like to have my chart again, bro. Hutto, the first one: Clarifying The Issue. (See chart 1, P. 43). I want to clarify the issue a little more. We both agree that the church may arrange into classes, not that they must; but they may. He says for men to teach. I say for women, as well as men to teach. All the passages that he has, that have to do with church action, includes both women and men. So if these passages authorizes the church to arrange in classes for men to teach, since men are in the church; then they authorize the church to arrange for women to teach, since women are in the church. If not, why not? We both believe in women teachers. We even both believe that the elders may send a woman out to teach now. We both agree that she can. We both believe that the church may arrange circumstances where she can teach. She can teach like Priscilla taught Apollos. The church can arrange that, because she can be in subjection there, so the church can arrange her to teach a class of her neighbors' children. She would be in subjection to men there. The church could arrange her to teach a class over here in this room. She would still be in subjection to man, and so the church can arrange teaching for a woman to do, he's admitted it tonight. Come back tomorrow night, and listen to bro. Holcomb the last ten minutes.

Holcomb's Last Speech On Fri. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ. It's good to come back again in this the last speech of the night. We want, right away, to look at his answer to number five, in that group three that he talked about, that I didn't get to a few moments ago. Do the restrictions of I Cor. 14, namely speaking in tongues with no interpreter, one speak at a time, women keep silence, let all things be done decently and in order etc. apply in any assembly other than when the whole church is assembled in one room. He said no. Then in our Bible study classes you could speak in tongues with no interpreter and you don't violate I Cor. 14. Now that's his position, that's the position he is in right now. Alright, concerning group 4 that he gave the answers to; give Scriptural authority for women having a position of authority over children other than her own, and give authority for the church to appoint women to a position of authority over a class of children. He said well my chart over here, where he had 7 communion cups and etc. on that awhile ago. If you have it handy there, you can flash that back up, bro. Hutto. (See chart 69, P. 133). He said that takes care of the answering of that one. Give Scriptural authority for a woman having a position of authority over children other than her own, and give authority for the church to appoint women to a position of authority over a class of children. Now I asked for Scriptural authority remember for this. Well right here he says is my answer. Well, I want to look close and see. Yes, up here is a passage of Scripture almost off of the chart. Let's see what that is, Rom. 4:15. "Where there is no law there is no transgression". Alright, now since there is no law there is no transgression, and there is no law against a woman, he is saying, being appointed teacher of a Bible class when the church came together. Well you know he talked about instruments of music, on one of his charts awhile ago. Did you know the argument that the instrumental music people make: that it does not say thou shalt not play on an instrument. They say where does the Bible say not to do it? But he knows that I know, and I hope you know that when the Bible specifically states who is to be the public teacher in the church that that excludes every one else. When the Bible teaches that the church is to make God's manifold wisdom known to the world and gives mans' role as being the teacher in any or all arrangements of the church to do the teaching of God's word, and all of these passages concerning woman's role is a role of submission, and certainly never a teacher of any group that the church may arrange or that

would be otherwise arranged even by herself, setting herself up as a teacher of the church of the Lord: she violates plain passages. The fact that there are passages that includes men and excludes women in this teaching role, shows that women are not to do it. This is not a parallel, and I say and insist that it is not: what he's got up here to show a woman teaching over children other than her own. We've got a passage that shows she can teach her own. Where is the one that says she can teach anybody elses? I thought we needed Scriptural authority for what we did instead of saying: well it doesn't say not to do it, and so that's my authority. That's the instrumental music people's argument, that he's got there and that doesn't answer that question.

Now, number 2. If a congregation of the church in a community was composed only of women would I Cor. 14:34, 35 apply, also I Tim. 2:12; or would those women be without restrictions although the whole church had come together into one place. Now at Cannonsburg, and I don't want to mis-represent him, if he wants to go listen to the tape, fine. I believe with all my heart that he said he didn't know of a case like that. That was hypothetical. Well, in this discussion I was going to tell him of a place that I ran into in an evangelistic meeting, and found five sisters there that was not assembling and no men were going there. Somebody had baptized them in an evangelistic meeting and went off and left them. They were not assembling. I got a brother to come in from another congregation and started them assembling there. He came in to take care of the services so they could assemble. Now I want to know: could they have done that by themselves? Now the reason I tell you this: he keeps saying a woman can teach as long as she doesn't teach over a man. He's already admitted that a woman can usurp authority over a man without man being in her presence. He's admitted that, yet at the same time, he turns right back around and says that a man cannot go into that class being taught by a woman; because she would be usurping authority over him, if she did. But he says I don't believe that I Tim. 2:12 is saying that she can't teach over a man. He said these brethren are using that wrong, I don't agree with them, I can't accept that. So he has agreed, on his chart, that we both say the Bible does not teach that a woman cannot teach a man. Now this being true then is it just because a man is in her class that she can't teach. Now is it because that class is an assembly of the church? Would that be what the trouble is? Would that be the reason that she cannot teach in that class?

I want to show you this right here, brethren. Notice what I have asked bro. Wiser. (See chart 18A, P. 124). I asked him last night, what are Bible classes? Here is a Bible class arrangement. Here is the whole church in one auditorium. Over here is a woman and her husband teaching this man. Incidently, before my time runs out, I want to talk about bro. Jones and bro. and sister Smith. You know what he said when he got back up here? Did you know that he left bro. Smith out? He got back up here and said no. You said elders sent her over there. He said bro. Holcomb has admitted now the elders can send a woman over there, you said the elders sent her over there. Now I didn't say that. That's not what he said in the first place. The first time he said bro. and sis. Smith. This time he said sis. Smith. You see, he slid bro. Smith out on me. He got bro. Smith out of there on me, and just scooted her in, and had the church sending her. I didn't say that. I don't believe that. I don't believe the church can send a woman out to teach any body. But I believe that when the husband is going over there she can go along and in that private conversation, when they are sitting there, if she thinks of a point and in a submissive way without interrupting her husband and taking over, she could have something to say in that private conversation. That's the difference. But he, the man, is in charge there, and it's both of them over there, and it's a deadly parallel to Acts 18:26, and you see that. Alright, but let us notice here is this man and his wife over here in a private conversation talking. Don't you slide bro, Smith out on me no more. I want him in there, he's in authority over there, and that woman is not being sent by the church, she just went along with her husband over there, and you keep that thing in mind. I asked him what are Bible study classes, and right here is what he said. He says that I Tim. 2:11, 12 does not apply,

and he got up here tonight and tried to twist all around and squirm on those charts as if bro. Holcomb was not understanding and misapplying what he had said in his letters and bulletins, and then that statement on there, when I said I think that we understand this alike, about the court house square and radio preaching and etc. and he wonders what does he mean, he already had my letter, you are on record, he already had me saying this. Do you know what I am talking about tonight. I had a record of him saying one thing and then I saw other things printed in bulletins opposite to that. I didn't know what he taught. I was saying I think that we agree on this. I didn't know where he stood, because he contradicted himself. Look here opponents letter, Nov. 7, 1973 Page 6 quote: "Yes I believe Bible study to be more private than the assembly". Alright this is more private than this over here. "I also believe the teaching of Priscilla was more private than a class". That's this over here. So this is more private then this, this is more private than this, but this is not private enough for a woman to teach men in it. No it's not, it must be something different from this over here, and he tries to put it seperate and apart from any connection with this, but I maintain that this right here is just an arrangement of this right here, another arrangement of the church at work doing it's teaching. Watch this now: on page 2 of his letter here is what he said, referring to Thayer on page 144, he said: "every single reference has reference to public teaching". Now here is why I underscored this, "the same thing is true in I Tim. 2:11, 12 these passages cannot be used to apply to Bible classes" end quote, from Windell Wiser. They cannot be used to apply to Bible classes but he uses them right here, to keep men out of these women taught classes. He uses them at a place where he says they cannot be used. Now do you see why I said to the man, I don't know what to think about him or what he believes? Thank you very much. Come back tomorrow night, and now bro. Sutton.

Wiser's First Speech On Sat. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy this evening that you have come, and for this opportunity that we have to study together. I appreciate the interest that you have manifested, and I trust that your time will be well spent tonight; as we examine these things. At the outset, I want to make an apology to bro. Holcomb for misunderstanding something he said last evening. I misunderstood him. I did not think that he mentioned Mt. 28:20. I thought he mentioned Mt. 28:19. I listened to the tape today and I was mistaken. He did mention 20. However, in his comments on it in the last part of his speech last evening, he again made reference to this passage, and emphasized the fact that it was the apostles that went forth preaching, and of course this is in verse 19. I am sorry that I misunderstood, and misrepresented him on that. Back some time in this discussion, he accused me of misrepresenting him. I listened to the tape and found out that I didn't. I asked him to examine the tape again, and he hasn't said anything else about it, to clear up the matter: that he was the one mistaken that time instead of me. Also, when we talked about his chart (the chicken chart) we made light of the big breasted hen and the breast bone that separated the chickens: some under one wing, and some under the other wing. He said I didn't know the difference between the breast bone and the entrals: that the entrals separated the chickens, not just the breast bone. Bro. Holcomb, we have asked you to correct that. You were mistaken about that. We would like for you tonight to correct that, and just admit that the breast bone does go back just as far as you can see on that chicken, you had on that chart.

I want chart 71, bro. Hutto. (See chart 71, P. 162). On this chart, I want to say that I am not going to treat bro. Holcomb the way he treats me. In this discussion last night he said: "Friends that's in every assembly of the church, in every arrangement of the church, and it's all evangelists doing <u>all</u> of it, in <u>any</u> arrangement of the church". Now, is bro. Holcomb saying that only evangelists can teach in Bible classes? Is that what he said by this statement: "in every arrangement of the church, and it's all evangelist doing all of it". Is he saying that

when the church arranges for Bible classes that evangelists do all of it, and that the rest of the men do not do it: is that what he's saying? No, bro. Holcomb is not saying that. He doesn't mean that. He doesn't believe that, even though I can take this statement, and make a big issue out of it, if I want to treat him like he treats me. That's the way he does with the statement he reads from my bulletin on I Tim. 2. But I am not going to treat you like that bro. Holcomb, because I know that you didn't mean what this statement here indicates that you mean. Well how do I know you don't? The context. The context in which this statement was made shows that he was talking about church arranged teaching. The context shows he was talking about men doing the teaching rather than women. The context, in my letter, shows that what I was saying in I Tim. 2:11, 12 cannot be applied to Bible classes the way bro. Holcomb applies it.

I WILL NOT TREAT BRO. HOLCOMB THE WAY HE TREATS ME!!!
Last Night He Said: "Friends that's in every assembly of the church, in every arrangement of the church, and it's all evangelist doing all of it, in any arrangement of the church".
IS BRO. Holcomb saying that only Evangelist can teach in Bible classes? NO HE IS NOT SAYING THIS, even though I can take this statement and MAKE A BIG ISSUE OUT OF IT IF I WANT TO TREAT HIM LIKE HE TREATS ME.

THE CONTEXT in which this statement was made shows that he was talking about CHURCH ARRANGED TEACHING. The context shows he was talking about men doing the teaching rather than women.

THE CONTEXT, in my letter, shows that what I was saying is I Tim. 2:11, 12 cannot be applied to Bible classes the way Bro. Holcomb applies it.

(Chart 71)

(See chart 72, P. 187).

Alright, now let's notice: He asked a question in this discussion. It was a question in group 1, the first night I was in the affirmative: the very second question. He said you are on record saying that I Cor. 14:34, 35 and I Tim. 2:11, 12 does not apply to a Bible class and does not restrict women teaching in Bible classes and those who thus use these passages are misapplying them. How do you explain your use of I Tim. 2:12 to restrict women from teaching men in a Bible class? Your letter dated Nov. 7, etc. I showed him in this discussion that he failed to observe the context. Now I observed the context last evening when he said, "It was done only by evangelists". I observed the context, but now he failed to observe the context. The context shows I was saying I Cor. 14:34, 35 and I Tim. 2:11, 12 could not apply to Bible classes the way he applied it. Paul was dealing with the assembly, when the whole church is come together in one place, and bro. Holcomb says that means one room. This does not describe Bible classes: they are

in different rooms, and that's why I said you can't use it to apply to Bible classes. In Paul's assembly (one room, bro. Holcomb says) prophets speak one at a time, and tongue speakers by course. This does not describe Bible classes with as many speakers as there are classes. Therefore, it does not apply to Bible classes. That's what I am talking about. In Paul's assembly (one room bro. Holcomb says) prophets speak one by one, and women are silent. This does not describe Bible classes where women can speak and so it does not apply to Bible classes where women can speak. The context, bro. Holcomb. I was not saying the principle of subjection in these passages applies only to the assembly, so women can preach on radio. I do not believe she can, and I stated she couldn't in my letter you quoted from. Now let's move it over this way just a little. Paul's statements misused. (See chart 73, P. 177). Now bro. Holcomb, you can do the same thing with Paul you are doing with me. Bro. Holcomb could ask Paul a similar question. He could say, now bro. Paul, you are on record saying you do not allow a woman to teach or usurp authority over a man (I Tim. 2:11, 12). How do you explain that you allow a woman to teach by singing (Col. 3:16); teach a man (Acts 18:26); and teach women (Tit. 2:3-5)? He could array Paul against Paul, and say one time Paul says one thing, and the next time he says something else. Paul says a woman can't teach, and then he turns around and says she can. Wiser says that these can't apply to Bible classes, and he turns right around and says they do. You can do Paul that way, bro. Holcomb; and in some respects you do do him that way. Paul would come back, and he would say: you failed to observe the context, bro. Holcomb. The context shows I was saying women cannot teach in such a way as to exercise authority over men. When a woman sings she does not exercise authority over men, unless she leads the singing. Priscilla did not exercise authority over Apollos, unless she taught a class, and Apollos was in it, and she was in charge of him. Aged women are not subjected to young women, only to men. Don't you remember I said, "where there is no law there is no transgression" (Rom. 4:15). And Paul might add, bro. Holcomb, I was not making the Christian church argument on instrumental music either.

Now let's have the next chart. (See chart 74, P. 164). Last evening he said I was making the Christian church argument on instrumental music, when I said "where there is no law there was no transgression". Bro. Holcomb, that was your argument. You was the one who first introduced it, the very first night of this debate. You used it to show a man could teach a Bible class that the church arranged: it was your argument, it's not a Christian church preachers argument. Why Does Bro. Holcomb Think He's Something Special? Now, I want you to notice. He can use Rom. 4:15 to justify classes, because in his first speech he showed: "where there is no law there is no transgression". There must be a time, there must be an arrangement and etc. "Where there is no law there is no transgression", so since there is no law against Bible classes the church may arrange Bible classes for men to teach. Yet he will not allow me to use Rom. 4:15 to justify women having authority over women, and children; though there is no law anywhere in God's word against it. Now what makes you think you are something special, bro. Holcomb? You can use it and I can't. He uses the fact that men are to teach to authorize men teaching a class, but he won't allow me to use the fact that women are to teach to authorize women teaching a class of women and children. What makes you so special, bro. Holcomb? You can do it and I can't. He can use Acts 18:26 to justify a woman teaching a man, though her husband is not present; but he will not allow the elders to send her to teach a man, unless her husband is present. He said that in his last speech last evening. He said, "bro. Wiser you left bro. Smith out. You just talked about sister Smith". Well, bro. Holcomb, I was including bro. Smith in with it too. Now here is what this man is doing. He has argued, in this discussion, that he understands in Acts 18:26 there is a principle that will allow Priscilla to teach a man without her husband being present: when in that passage her husband was present; but he won't allow me to use it to justify the elders sending her out to teach a man unless her husband is present. What makes you so special? You can operate that way and I can't. He can use I Tim. 3:14, 15 to justify a man teaching

a class. But he won't allow me to use I Tim. 3:14, 15 to justify a woman teaching a class; yet the passage says nothing about classes specifically, or men teaching them specifically, or women teaching them specifically. The passage says the church teaches, or it's the pillar and ground of the truth. The church is composed of both men and women. If that makes it possible for men to teach classes, bro. Holcomb, what makes you so special that you can use it and I can't. He can use a

WHY DOES BRO. HOLCOMB THINK HE IS SOMETHING SPECIAL!

1. He can use Rom. 4:15 to justify classes (First speech) since there is no law against them.
2. But I cannot use Rom. 4:15 to justify women having authority over women and children though no law against it.
3. He uses the fact that men are to teach to authorize men teaching a class.
4. But I cannot use the fact that women are to teach to authorize women teaching a class of women or children.
5. He can use Acts 18:26 to justify a woman teaching a man though her husband is not present.
6. But he will not allow the elders to send her to teach a man unless her husband is present.
7. He can use I Tim. 3:14, 15 to justify a man teaching a class.
8. But I cannot use I Tim. 3:14, 15 to justify a woman teaching a class, yet the passages says nothing about classes, men or women specifically.
9. He can use a passage on individual action (Acts 18:26) to allow elders to appoint her husband and her to teach a man.
10. But I cannot use a passage on church action (I Tim. 3:14, 15) to allow elders to appoint her to teach a class of children.
11. J. W. H. can add another way to keep order.
12. The Christian church cannot add another way to make music.
13. J. W. H. can subtract a qualification for a woman to teach.
14. But will not subtract a qualification to be an elder.

(Chart 74)

passage on individual action (Acts 18:26) to allow elders to appoint her husband and her to teach a man. But I can't use a passage on church action (I Tim. 3:14, 15) to allow the elders to appoint her to teach a class of children. What makes you so special, bro. Holcomb that you can reason this way and I can't? How come it proves it for you, and it doesn't prove it for me? Now that's real interesting, isn't it brethren? Bro. Holcomb can add another way to keep order i.e. have the church assemble in different rooms, all speaking at the same time; but the Christian church can't add another way to make music. Well, I don't believe either one

have the authority to add, those other ways: either to get the music, or to keep the order either. Bro. Holcomb can subtract a qualification for a woman to teach, but he will not subtract a qualification for the elders. I don't believe he has the right to subtract in either case.

Last evening he read from Adam Clarke, concerning Tit. 2:3-5. He read and he insinuated that Clarke said that the older women teach by behaviour only. Clarke did say they taught by behaviour, but bro. Holcomb, he did not say behaviour only. In fact, if you will notice when you read, he never even commented upon, or explained the word teacher of good things, or the word teach in either verse. Now he commented upon both verses with reference to her behaviour: true, and he pointed out that if she didn't behave herself that certainly the doctrine of God would be blasphemed. That's true. I agree that that's true. I agree that a woman must practice what she teaches, and yet the same time the word behaviour only isn't in Tit. 2. and its not in Clarke's commentary either. Now bro. Holcomb perverts this passage. (See chart 28, P. 27). He says, that the aged women likewise be in behaviour as becometh holiness, that they may teach the young women; and he implies by that that in being in behaviour as becometh holiness they are teaching. Now here is the way it reads: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the young women..." So there are certain things necessary in order that they may teach the young women. Teach here is sophronizo. And we will notice on the next chart that it means, to admonish and exhort: that's vocal teaching. Now here are the qualifications. They must be in behaviour as becometh holiness; they must not be false accusers; they must not be given to much wine; they must be teachers of good things, in order to qualify them to do this teaching.

(See chart 29, P. 28). Down here at the bottom is what I want to notice. There are two words in this passage, for teach: one is kalodidaskalos that's translated, "teachers of good things" in the third verse. The word kalo, a prefix that comes from the word kalon. And didaskalos is teacher. Now in this discussion he said marine, and he said when you talk about marine what do you think about? Then he said you add the word sub to it, as though that changes the meaning of the word marine. Marine means that which pertains to water: whether you are talking about a marine, in the sense of a man who is in the marines; or marine life. Marine pertains to water. That's where a marine's line of duty is. When you talk about marine life, you are talking about life that has to do with the ocean. When you use the prefix sub, it means under the surface of the water. That's where the marine operates, bro. Holcomb, in his submarine that operates beneath the water. Sub does not change the meaning of marine and good does not change the meaning of teacher, or kalo does not change the meaning of teacher. But that's all beside the point, actually; because Paul said that she's to be a teacher of good things in order that she may teach the young women. The word teach the young women, in the fourth verse, is sophronizo and it means, "to make one sophron, (that is to be sober), restore one to his senses; to moderate, control, curb, discipline: to hold one to his duty: to admonish, to exhort earnestly". Can you exhort somebody earnestly without doing it vocally? The American Standard Version has the word train. Can you train (and some translations say school)? Can you school children without doing it vocally?

Now let's notice. Here are the qualifications of aged women and elders. (See chart 64, P. 82). Tit. 2 says that the aged women are to do a work. That work is to teach the young women, which means to admonish them earnestly: that's vocal teaching. In order for them to do this work there are certain qualifications: Holy behaviour, not false accusers, not given to much wine, teachers of good things. Bro. Holcomb says, she can do this work right here if she is an incompetent teacher, in answer to a question I asked him during this discussion. In Tit. 1, we have the qualifications for elders, and the work that they are to do. The elders are to take care of the church, and they are to "exhort and convince the gainsayers". So the work of the aged women is to teach, i.e. to exhort and admonish, and the work of elders is to "exhort and to convince the gainsayers". There are certain qualifications the aged women must have, to do this work; and there are

qualifications the elders must have, to do this work. One of them is "apt to teach". Now bro. Holcomb says that an old woman can do her work of teaching, admonishing, exhorting; even though she is an incompetent teacher. Yet the elders cannot do their work of exhorting, and convincing the gainsayers, unless they are apt to teach.

Now I want to get to some things that he said last evening, and then we will call attention to chart 18. Last evening he talked about the word business, and gave a comment from Adam Clarke that it was the business of those aged women, like Phebe, to instruct. He read from Clarke about assisting the candadates for baptism, and in that assisting, bro. Holcomb, Clarke said to instruct those candidates. You remember the church was going to assist her in whatever business she was doing. So here we have the church assisting, supporting and succouring Phebe while she is in there instructing those candidates. So there she is acting as an agent of the church to teach, and that's what I believe she can do. Your authority proved it for me.

He insisted that I repent so we can work together again. He insinuates I have changed, at least he states it in such a way as to leave the impression that I have changed. No, bro. Holcomb, my position on women teachers is like it's always been. However, you have changed your position, as you have admitted in this discussion.

He said if the people up in Kentucky say everything about me that I said they were going to say, it wouldn't be any worse than what I said about him in my gossip sheet, in my bulletin. He said, "I don't care what they say about you, it won't be no more worse then what you said about me, and slurred my name all over the country in your bulletin". Now bro. Holcomb, if they tell that I say that a woman can go preach and baptize, it won't be so. Now, I want you to point out, in my bulletin, what I said about you that's not so.

He said my putting Acts 8:4 on the chart to authorize women to teach really puts them in the pulpit, because it says they went everywhere preaching the word. No, not any more so than my putting I Tim. 3:14, 15 up there where the church teaches, women being part of the church. In both instances, the women obey the restrictions of being subject to men.

(See chart 18, P. 167). He made reference to this chart last evening, or this passage: women laboured with Paul in the gospel, and he said that means they preached. They preached one night, and Paul preached the next night. No, it doesn't mean that at all. sunathleo, "To contend along with a person (sun, with, and athleo, to contend), is said in Phil. 4:3 of two women who 'laboured with' the apostle in the gospel". Vine, in his book. It cannot mean women laboured with Paul, or contended along with him by doing their teaching in the assembly. Why? Because they are to be silent there. So they did labour and contend along with him, but they didn't do it in the assembly. It cannot mean women laboured with Paul, or contended along with him by example only, because they were admonished to be of the same mind so they could contend as in Jude 3. It cannot mean women laboured with Paul, or contended along with him by doing things for him as cooking, washing his clothes, etc., because the same word is used in Phil. 1:27 with reference to the whole church. sunathleo "1 Aor. sunathlasa; to strive at the same time with another: for something, Phil. 1:27. Here it is. It means to strive together with one in something. What is it? In teaching God's word. What does it mean then? It means they contended for the gospel as Paul did while at the same time they obeyed his instructions in I Cor. 14 to be silent in the church and not to exercise dominion over men. (I Tim. 2:11, 12).

(See chart 12, P. 141). Paul Would Not Allow A Woman To Teach. He said I don't suffer her to teach. Here are the definitions. We gave them last night. Here are some Scripture references where the word is found. It's found in I Tim. 2:12. I don't allow her to teach. It's found in Col. 3:16 where he does allow her to teach; but here it's in singing, and she does not exercise dominion over men there: so it follows what he is saying is, I don't allow her to teach in such a way as to exercise dominion over men. It's found in Rev. 2:20 where Jezebel is condemned for

what she taught, and how she seduced God's servants. It's found in Mt. 28:20, and this does include women, as we have shown; and it's found in 2 Tim. 2:2, and it includes women there, as we have shown, and proven in this debate. Now here are some observations. Paul allowed a woman to teach, by allowing her to sing, even in the assembly. Jezebel was not condemned for teaching. Women are included in these passages. Therefore: Paul allows a woman to teach as long as she is subject to man. She can teach by singing, in the assembly, and still be subject to man, but she can't lead the singing. She could teach by reading a passage, asking or answering a question, in a mixed class; but she couldn't teach the class: she would be in authority over men. She could teach a class of children, or women, without disregarding the principle of subjection to men.

WOMEN LABOURED WITH PAUL IN THE GOSPEL

1. συναθλέω "To contend along with a person (συν, with, ἀθλέω, to contend), is said in Phil. 4:3 of two women who 'laboured with' the apostle in the gospel". (W. E. Vine New Testament Word Studies, Vol. 2 P. 304).
   A. Cannot mean women laboured with Paul, or contended along with him by doing their teaching in the assembly (I Cor. 14:34, 35).
   B. Cannot mean women laboured with Paul, or contended along with him by example only. Because they were admonished to be of the same mind so they could contend as in Jude 3.
   C. Cannot mean women laboured with Paul, or contended along with him by doing things for him as cooking, washing his clothes, etc., because the same word is used in Phil. 1:27 with reference to the whole church.
2. συναθλέω "I Aor. συνηθλήσα; to strive at the same time with another: for something, Phil. 1:27 τίνα ἐν τίνι, together with one in something, Phil. 4:3 (Th. P. 600).

It Must Mean They Contended For The Gospel As Paul Did, While At The Same Time They Obeyed His Instructions In I Cor. 14:34, 35; And I Tim. 2:12.

(Chart 18)

(See chart 34, P. 168). Now here is bro. Holcomb's Use Of Thayer, on this same passage. He gives these same definitions, and what does he say it means? Here is what he says it means down here. I suffer not a woman to be a teacher. Yet she is a teacher when she sings. I suffer not a woman to deliver didactic discourses; to teach in the church; to teach in any church arranged class; to teach in public; to

teach in worship. I would like for him to produce the text that translates teach, there, the way he's got it here. I want you to produce the Scripture that reads like you have it here. This is your commentary. Webster defines didactic as "fitted or intended to teach; perceptive; instructive. Intended to instruct".

HOLCOMB'S USE OF THAYER ON I TIM. 2:12 (I)

Thayer said: διδάσκω a. "To hold discourse with others in order to instruct them, deliver didactic discourses".

b. "To be a teacher."

c. "To discharge the office of teacher, conduct one's self as a teacher". (Th. P. 144).

YET THAYER LIST THE FOLLOWING SCRIPTURE REFERENCES UNDER HIS DEFINITIONS:

1. Col. 3:16 "Teaching and admonishing one another in psalms and hymns and spiritual songs....."
2. Rev. 2:20 "Thou sufferest that woman Jezebel, to teach...."
3. Mt. 28:20 "Go ye therefore and teach all nations, baptizing them...teaching them....."
4. 2 Tim. 2:2 "And the things...the same commit..faithful men...teach others also".

HOLCOMB SAYS IT MEANS:

1. I suffer not a woman "to be a teacher."
2. I suffer not a woman "to deliver didactic discourses".
3. I suffer not a woman "to teach in the church".
4. I suffer not a woman "to teach in any church arranged class".
5. I suffer not a woman "to teach in public".
6. I suffer not a woman "to teach in worship".

WEBSTER DEFINES DIDACTIC: "Fitted or intended to teach; preceptive; instructive" "Intended to instruct".

(Chart 34)

(See chart 35, P. 169). This is what he will allow. He will allow a woman to be a teacher when she sings, and when she teaches her children, and teaches a man. He will allow her to deliver didactic discourses, i.e. intend to instruct, when she sings, teaches her children, or teaches a man. He will allow a woman to teach in the church by singing. He will allow a woman to teach in any church arranged class by singing. He will allow a woman to teach in public, by singing; or teaching a man just before and after the worship. And he will allow a woman to teach in worship by singing. Yet here are all of his definitions. I don't allow her to be a teacher, and yet he allows her to be. I don't allow her to deliver didactic discourses, and yet he does. He doesn't allow her to teach, and yet he allows her to teach. He doesn't allow her to teach in public, and yet he does allow her to teach in public. Now here is the truth of the matter. The passage, and the definition

of words used in the passage, must be understood in view of the context. The context has to do with women being subject to men. Therefore a woman can teach by singing, because she is subject to men; but she couldn't lead the singing, and be subject to them. A woman can teach by reading a passage, asking or answering questions in a mixed class; but she couldn't teach the class. A woman can teach a man, anywhere: as long as she is not in authority over him; but she could not teach a class of men, without being in authority over them. A woman can teach a class of children or women without disregarding the principle of subjection to men.

HOLCOMB'S USE OF THAYER ON I TIM. 2:12 (2)

YET HOLCOMB WILL ALLOW:

1. A woman to be a teacher when she sings, teaches her children and teaches a man.
2. A woman to deliver didactic discourses i. e. intend to instruct when she sings, teaches her children or a man.
3. A woman to teach in the church by singing.
4. A woman to teach in any church arranged class by singing.
5. A woman to teach in public by singing or teaching a man just before and after the worship.
6. A woman to teach in worship by singing.

THE TRUTH IS:

1. The passage and the definition of words used in the passage must be understood in view of the context.
2. The context has to do with woman being subject to man.

THEREFORE:

1. A woman can teach by singing, in the assembly, and still be subject to man, but she could not lead the singing.
2. A woman can teach by reading a passage, asking or answering questions in a mixed class, but could not teach the class.
3. A woman can teach a man, anywhere; as long as she is not in authority over him, but she could not teach a class of men without being in authority over them.
4. A woman can teach a class of children or women without disregarding the principle of headship.

(Chart 35)

(See chart 40, P. 170). Who Is Teaching The Truth About This Passage? Is bro. Holcomb, or I? The passage says: "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". I believe it teaches, a woman may teach a man, Acts 18:26. She may not teach a class of men, because she would exercise authority over men. She may teach by singing, in the assembly, Col. 3:16. She may teach a class of chil-

dren at home, or at the church building; because woman has only been subjected to man. Now bro. Holcomb believes it teaches a woman may teach a man like Priscilla did Apollos. She may not teach a class of men, just as I do. She may teach by singing, just as I say she can. She may teach a class of her own children at home, even though he is trying to back up on it: he admitted it in his discussion with See, but not at the church building. She may not invite the neighbor's children to her home to teach them in a class with her own children. She may teach a class of her own daughters, or daughter's-in-law at home, but no other women. She could not teach a class of women at the church building at any time. Now, let him please tell us why? The reason why I won't let her do these things is because she is to be subject to men. Bro. Holcomb, you please tell us why you won't allow her to teach her neighbors' children, but she can teach her own in a class. Tell us why.

WHO IS TEACHING THE TRUTH ABOUT I TIM. 2:11, 12?

THE PASSAGE SAYS:

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".

I BELIEVE IT TEACHES:

1. A woman may teach a man. Acts 18:26.
2. She may not teach a class of men.
3. She may teach by singing, in the assembly. Col. 3:16.
4. She may teach a class of children at home or in church B.
5. She may teach a class of women at home or at the church building.

BECAUSE WOMAN HAS ONLY BEEN SUBJECTED TO MAN!!

BRO. Holcomb BELIEVES IT TEACHES:

1. A woman may teach a man. Acts 18:26.
2. She may not teach a class of men.
3. She may teach by singing, in the assembly. Col. 3:16.
4. She may teach a class of her own children at home, but not at the church building. She may not invite the neighbor's children to her home to teach them in a class with her own children.
5. She may teach a class of her own daughters, or daughter's-in-law at home, but no other women. She could not teach a class of women at the church building at any time.

LET HIM PLEASE TELL US WHY????

(Chart 40)

Chart 15, bro. Hutto. (See chart 15, P. 171). Here is an explanation again of I Tim. 2:11-14. Paul said, "Let the women 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. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression". Do women learn in silence at all times, everywhere, and under all circumstances? No, according to Acts 18:26. Priscilla wasn't silent. Are women to be subject to children and other women? No, they can have authority over children and other women: "where there is no law, there is no transgression", and so they can have authority over other women. Is a

AN EXPLANATION OF I TIM. 2:11-14

"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. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression".

1. Do women learn in silence at all times, everywhere, and under all circumstances? No according to Acts 18:26.
2. Are women to be subject to children and other women? (No. I Tim. 5:14). (Gen. 16:6).
3. Is a woman not to teach at all? (No Acts 18:26; Tit. 2:3-5; Col. 3:16.
4. Is a woman not to exercise authority over anyone? (No I Tim. 5:14; Exo. 15:20, 21; Gen. 16:6).
5. Is a woman to be silent every where, at all times? (No Acts 18:26; Tit. 2:3-5.

THE TRUTH IS:

1. Women learn in silence at all times, everywhere, and under all circumstances in which she would violate the principle of subjection to man.
2. Women are to be subject to men. Gen. 3:16; I Cor. 11:3.
3. Women are to teach as long as they do not violate the principle of subjection to men.
4. Women may take authority over anyone other than men.

(Chart 15)

woman not to teach at all? No, Acts 18:26; Tit. 2:3-5; Col. 3:16 says she can. Is a woman not to exercise authority over anyone? No, she can exercise authority over her children, and over women. Is a woman to be silent, everywhere, at all times? Why, no. Priscilla wasn't. Now the truth is: Women learn in silence at all times, everywhere, and under all circumstances in which she would violate the principle of subjection to men. Women are to be subject to men. Gen. 3:16; I Cor. 11:3. Women are to teach as long as they do not violate the principle of subjection to men. Women have not been subjected to women: "where there is no law, there is no trans-

gression", therefore she may teach a class of women or children. Women may take authority over anyone other than men. Please listen to bro. Holcomb.

Holcomb's First Speech On Sat. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ. The first thing I want to do is to ask some questions, of bro. Wiser. I will ask him to answer when he comes back again.

1. Does an assembly of the church using the class arrangement to teach, constitute a teaching and learning process of the church assembled, not to be compared to the church doing a work through some individual.

2. Does the restrictions of I Cor. 14:34, 35 and I Tim. 2:11, 12 both apply only to the assembly when the whole church is in one room,or does one or both apply, under some circumstances, in other places? If so tell the one.

3. Explain the difference, if any, in the teaching of Priscilla in Acts 18:26 and the teaching done by women in Bible classes, if her husband was with her helping to teach the class could she teach men in the class?

4. If a woman should call in on a radio program, where calls are invited, and read a passage and explain it over radio, because she believes the preacher is misrepresenting the passage and needs to be taught the way of God more perfectly, would she sin in doing so, what Scripture would forbid her doing this if any?

5. Are you willing to accept Thayer's explanation of the business Paul asked the church at Rome to assist Phebe in.

He will answer those when he returns. Now first of all, there are some things that I want to mention with respect to the things that were stated last evening; and I believe that by our getting into these that it will help us in some things that bro. Wiser has already been talking about on the chart over here, then we will get right on to discussing those things that he has said. First I call attention to my chart number 19 and on this chart I have the definition of class at the top of the chart. (See chart 19, P. 100). A group of students under one teacher are pursuing a study together. Britannica World Dictionary. Now with respect to the definition of class, in Exo. 15:20, 21: bro. Wiser insists that Miriam, the prophetess, leading some women out or them following her out from where Moses had just led all of the children of Israel in song, or told them all to sing unto the Lord, and those women went out after her with timbrels and dances. Miriam answered them: sing ye unto the Lord for he hath triumphed gloriously the horse and the rider hath he thrown into the sea. Now bro. Wiser says that she taught them and led them in a song, which he says he believes allows him or gives him authority to appoint women teachers of our Bible study classes today. My opponent believes that according to I Cor. 14:34 the statement "as also saith the law" gives authority for women to teach Bible classes of women or children, because of this example here of Miriam. I have stated before, in the other discussion, and state now in this, that what proves too much proves nothing. I say that he is misapplying this statement "as also saith the law" and that Paul is not saying that women can be placed in a position of authority over women or children and thus under some circumstances can be in a position of authority "as also saith the law": that's not what he is saying at all. The context is that women are to be in subjection and she is to be silent in the church and thus be in subjection, "as also saith the law". She is to be silent in the church and that's what he is talking about when he said "as also saith the law". To counteract his argument, I called attention to 2 Kings 22:14-20 where five men went to Huldah, a prophetess, and she explained the word of God to them.

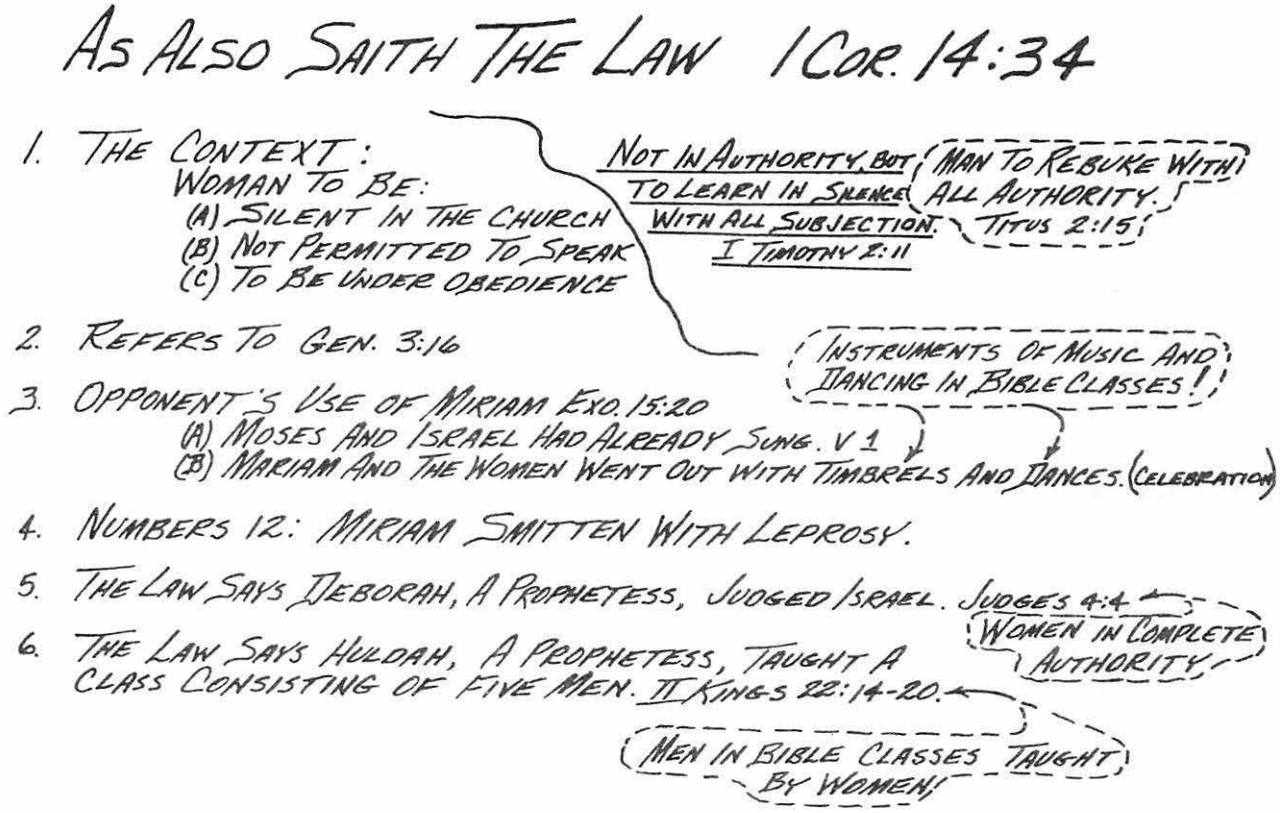
I said, that according to the law, "as also saith the law", that you could put men in Bible study classes, if that was the correct usage of this statement. But I say it is not, and I am using this just to counteract what he said about Miriam. I said that this would constitute a class being taught by Huldah a prophetess with five men in it. Bro. Wiser insisted that was not a class. I want you to look at the definition of class. A group of students under one teacher are pursuing a study together. Here the king had sent five men to this lady, the prophetess, and she was explaining to them the law of God. They had found this book in the house of the Lord, they were repairing, and they didn't know what it was talking about. So the king sent them, these five men unto Huldah a prophetess and she sat down and explained the law of God to them. But that was not a class, according to my opponent; but Miriam leading these women out with timbrels and dances in a celebration: Oh that's parallel to our Bible classes. But five men sitting down and a woman explaining God's law to them: Oh that's not a class, oh no. Now you know why he has to saythat's not a class. I'll tell you why, because he gives up the ghost right here on his argument, "as also saith the law". It will not stand, because if she could teach five men over there, and this be a parallel to our classes, then we could put men in the Bible study class rooms for women to teach, and he knows that's where I was going next. So he says that's not a class. Now I want you to look at the definition and you tell me what it is, if that's not a class, according to the definition of a class. I'll tell you that's more of an organized class; that's more of a parallel to our Bible classes, then this deal about Miriam is and that's not a thing but a smoke screen and a misrepresentation, a misapplication of Scripture. When he uses "as also saith the law", and goes back to Miriam the prophetess, it will not stand. I say it proves too much, because it puts men in the Bible class. Also my opponent says this was not a class taught by a woman, a class of men. I maintain that it was. Now think about that.

The law also said that Deborah, a prophetess judged Israel Jud. 4:4, and that the children of Israel came up to her for judgement, verse 5. She gave God's commandment to Barak, verse 6. Then Deborah, I put on here, led Barak in a song, Jud. 5:1. Now why do I say she led him in a song. I want to call attention to some scholars that says that she did. I just wonder if bro. Wiser will accept these? He's using scholars all the time. Let us look at Pulpit Commentary on the book of Judges, page 45, in verse 1. "Then sang Deborah, and it says: "The ode which follows was doubtless the composition of Deborah the prophetess, she composed the song and was sung by her, as the gender of the Hebrew verb indicates, assisted by Barak". So Barak assisted her, in the singing. Matthew Henry, Page 247, "Deborah herself penned this song, as appears by verse 7. First she used her gifts as a prophetess in composing the song. Second, we may suppose, she used her power as a princess in obliging the conquering army of Israel to learn and sing this song. She had been the first wheel in the action: she had told them when to attack and notice Barak says I will go. She told him the commandment of God. He said I'll go if you'll go with me. She did go with him and she told him when to attack." Notice" "she had been the first wheel in the action and now is so in the thanksgiving". Therefore she was leading the song. Let us notice again according to Adam Clarke, Page 124 of volume 2. Adam Clarke gives the version of the song that was of Deborah and Barak by Dr. Kennecotte, and here is the way that the song went. "First then sang Deborah and Barak the song of Abinoam saying: first Deborah for the leaders who took the lead in Israel then Barak for the people who offered themselves willingly, then both together bless ye Jehovah". Who led the song? Deborah. Then he came in, then they both sang together. Let's go again. "Next Deborah, hear Oh ye kings, then Barak give ear oh ye princes, then Deborah I unto Jehovah will sing then Barak I will answer in song to Jehovah; then both together the God of Israel". All the time she was leading the song. She was the prophetess and had even composed the song. I'm saying what proves too much proves nothing. He can't go back there to the Old Testament law and justify what we are doing today, like he's trying to do. He is certainly misrepresenting this passage, "as also saith the law".

Now let us notice something else. We called attention to this chart before and this is number 18A. (See chart 18A, P. 124). We want to ask a question. What are Bible classes? Notice, here is the assembly of the church together. Here we have the class arrangement. Then here is Priscilla and Aquila represented over here teaching a man in their home. I have asked, what are they? And we talked about the letter that he wrote. I want to go over it again with you, as he has used his charts over here, and he says that I am not getting the context of his letter, and that I am misrepresenting him in this. But I want you to read just what he said, and then you make the decision, if I have misrepresented him. I'll tell you what the truth of the matter is. Bro. Wiser saw that he made a mistake in what he wrote in the letter. That he actually cut his own throat as far as this position he's got is concerned, and now he's trying to crawfish and get out of it. He says, "you just don't understand what I mean". Well, if I don't nobody else does. Let us notice this. My opponents letter, Nov. 7, 1973, page 6. He said and I quote: "Yes, I believe Bible study to be more private then the assembly. I also believe the teaching of Priscilla was more private then a class". End quote. Alright, this over here is more private then this. This is more private then this. He said, on page 2, referring to Thayer P. 144 and I quote: "every single reference has reference to public teaching, the same is true in I Tim. 2:11, 12, these passages cannot be used to apply to Bible classes". End of quote. Now he did not qualify one thing in the world. He just said they cannot be used to apply to Bible classes, and he put no qualifications on it. Now he's trying to put qualifications on it tonight. He thinks that I ought to have read his mind, and have known what he was thinking, when he put no qualifications on it whatsoever. He simply said that we were wrong, that we were misusing these passages when we used them on a Bible class because these passages were talking about the assembly: when they were all together in one place, and that it did not apply to a Bible class at all. Neighbors and friends now he sees that he stuck his foot in his mouth, because of this one fact, if it doesn't apply to Bible classes how is he going to keep men out of those classes taught by women? The only thing he has to keep them out, is I Tim. 2:12. He says that she would usurp authority over man and therefore if they don't apply to Bible classes then they are going to go in and he can't keep them out. He sees that, and he's simply trying to get out of that delimma that he got himself in. He did not qualify that in the letter. If he had qualified that I would have put the qualification on here, but he didn't do it. Now page 7, and I quote of <u>that same letter</u>, he said: "A class of men is not as public as the assembly, but too public to be taught by a woman; because of <u>reasons given by Paul in I Tim. 2</u>." What did he do? He applied it to this Bible class arrangement right where he said it did not apply. You couldn't use it for that, but he did use it for that. In his bulletin Sept. 5, 1973, page 3, he said: "it would seem to me that Paul is forbidding a woman to teach in public, in I Tim. 2:12: this definitely harmonizes with his instructions in I Cor. 14:34, 35. So he uses I Cor. 14 in the same sense, and to apply to the same place that I Tim. 2:12 does, and vice versey and he says that's the assembly. Now neighbors and friends, he says I can not apply that to a Bible class to keep women teachers out, but he says he can use it for this, to keep men out of the classes taught by women. I maintain if it teaches one thing it teaches both. I maintain that if it teaches that she cannot teach man in here, it teaches she cannot teach in here at all, and you see that. That's the truth about it.

But let us go on and notice something else. Here is something that I would like to call attention to again and this is chart number 18. (See chart 18, P.175). As Also Saith The Law in I Cor. 14:34, 35. Now look at the context: women to be silent in the church, not permitted to speak, to be under obedience, "as also saith the law". If they will learn anything let them ask their husbands at home, it is a shame for women to speak in the church. Now let me show you in answer to some of his charts he had right over here tonight. I won't be able, maybe, at this particular time, to single each one out; but this will answer and I don't know just which one; but I will show that later in the night. Notice that he was talking about I Cor. 14:34 and he was showing that Holcomb does not get the context. He

was wondering why that a woman could teach some places and couldn't teach in others. That this did not mean she could not teach at all, and that's in I Tim. 2:12. But let me show you, teach as in I Cor. 14 must be qualified. We understand that because he said you prophets may all speak one by one verse 31. Who's he talking to? The prophets, in the church that could speak anywhere, in any group, or before any group; but let your women keep silence in the church. Was he talking about singing? I don't think so, and he doesn't. You see it's qualified. It was that speaking that the prophets could do in the church that these women were not to do. I believe that Paul qualified what he was saying. That's the reason I say Holcomb doesn't contradict himself, at all, as was implied over here on these charts awhile ago. I am saying you must qualify I Cor. 14. The prophets were to speak, but the women could not do this speaking. Let them be silent in the speaking that the prophets could do. That shows again that there is teaching that men can do, that the women cannot do, and there is some things that women can teach. I maintain he qualified this in I Cor. 14. Now notice this. The woman was not to be in authority. She was to be under obedience, learning in silence with all subjection. Man to rebuke with all authority, Tit. 2:15; but not woman. So here is the difference, this was qualified.



Now let us notice, my opponent in reference to Gen. 3:16. He uses Miriam, and let us notice first that Moses and Israel had already sung, verse 1; and Miriam and the women went out with timbrels and dances. He says I don't believe that the tim-

brels and dances apply today. I can't read in the Bible where it says we are not to have timbrels and dances, as also saith the law. She is to be in subjection, as also saith the law. He said if I could read about that with reference to timbrels and dances, then of course I couldn't use that passage. But what he does is, he strikes out the timbrels and dances and uses the portion of it that he wants to apply for himself today. I maintain that if a portion of that applies, that it all would apply, and that would put instruments of music and dancing in Bible classes. If not, why not? I say the passage doesn't apply, and that's not what Paul is talking about in I Cor. 14. That was a celebration, a spontaneous celebration on the part of those women. In Numbers 12 Miriam was smitten with leprosy, because she wanted to reject Moses as the leader of God's people. The law says that Deborah a prophetess judged Israel, Judges 4:4. That would put women in complete authority. My opponent has said she didn't judge Israel. God judged Israel, though the Bible said she judged Israel. I know that God was doing the judging, but he was doing it through her: just like Moses led the children of Israel, but God led the children of Israel. He selected Moses to do it through or by. So that puts women in complete authority, and what proves too much, proves nothing. Let us notice again: the law says that Huldah a prophetess taught a class, yes according to definition that I had on the other chart, that was a class of five men, 2 Kings 22:14-20. According to his argument on as also saith the law, that my friends, would put men in the Bible classes taught by women, just as sure as you are here. His argument won't stand. It's just not in harmony with the word of God and he's taken it out of it's context. That's not what the apostle Paul was talking about.

Let us notice again. I have shown in this discussion, that bro. Wiser's illustration in answer to what I showed in John 6, where Christ fed the 5000 with five loaves and two fishes. I want you to notice that he came back after I showed that when they took up twelve baskets full, they were gathered together. Bro. Wiser said well now wait just a minute, and he fixed him a chart, he said they were together while they were in the five loaves: that bread was together, which of course the left overs were referred to as fragments. He said that would represent the church in one auditorium. He said it was distributed to the people; that would represent the church in Bible classes. He said they gathered the fragments together, separated in five loaves. That bread was together, according to bro. Wiser's own confession. They were gathered together, although these fragments were distributed in five loaves. Hence if they were together, though they were in five different loaves, then we can be gathered together, at one place, when we come here to this one location. Even though we are separated in Bible study classes, yet at the same time we are together in one location. The church has assembled and is studying the word of God almighty.

Now in answer to his chart. (See chart 73, P. 177). Paul's Statement Misused. I want to call attention at this time to this chart; that I have used, this puzzle to show that I have not misused Paul's statement. (See chart 17, P. 65). He says bro. Holcomb could ask Paul a similar question as he asked me. You are on record saying that you do not allow a woman to teach nor to usurp authority over man, I Tim. 2:11, 12. How do you explain that you allow a woman to teach by singing, Col. 3:16; teach a man, Acts 18:26; and teach women, Tit. 2:3-5. Paul would answer like this. Now I want to show you, by my chart, that I have what Paul said rightly divided. I understand that you must rightly divide this, and that's why we have this puzzle chart right here. Some people will say; now look here bro. Holcomb. You say she is restricted, she cannot teach some places, and then other places you say she did some teaching. What about that? I say that this chart right here explains that, and that I am not misrepresenting what Paul says at all, and I am not calling upon Paul like I have called upon my opponent; that's just a misapplication of what I am saying. Look here, I Cor. 14:34, 35, the Bible says that women are to keep silence in the churches, they are not permitted to speak, if they will learn anything let them ask their husbands at home, it's a shame for women to speak in the church; and as we have stated, as also saith the law. But look here: in I Tim. 2:12 I suffer not a woman to teach. Now I agree with bro. Wiser, if you

just put a period there, she couldn't open her mouth any where. She couldn't say one word anywhere, if you just put a period there. Bro. Wiser knows, and he knows that I believe with all of my heart, that that must be qualified. Certainly that is not saying she cannot teach period. But word came to me already, since I have been here in this discussion, that there was a man that went out and told that I said she couldn't teach God's word, by opening her mouth, any place. Well that's been told on me all over the country, but I want to say that you people that are coming and listening know that's not so. But look here. We have to qualify this,

PAUL'S STATEMENTS MISUSED!

Bro. Holcomb could ask Paul a similar question:

You are on record saying you do not allow a woman to teach or usurp authority over a man (I Tim. 2:11,12). How do you explain that you allow a woman to teach by singing (Col. 3:16); Teach a man (Acts 18:26); and teach women (Tit. 2:3-5).

PAUL WOULD SAY:

You failed to observe the context. The context showed I was saying women cannot teach in such a way as to exercise authority over men.

1. When a woman sings she does not exercise authority over men, unless she leads the singing.
2. Priscilla did not exercise authority over Apollos unless she taught a class and was in charge of him.
3. Aged women are not subjected to young women. Only to men. Don't you remember I said, "Where there is no law there is no transgression (Rom. 4:15). And Paul might add, Bro. Holcomb I was not making the Christian church argument on instrumental music either.

(Chart 73)

and that is what we will do with this chart right here. In 2 Tim. 2:2 the things thou hast learned of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. In 2 Tim. 1:5; 2 Tim. 3:15 there was a mother training her children. Alright, notice now, women were silenced here. This was talking about a man, an anthropos of God, God's minister, associates of the apostles, the evangelists; and women not to be teachers, keep silence in the church. Look here: women training their children, the aged women teaching the younger women, and Acts 18:26 where Priscilla and Aquila expound the way of God more perfectly to Apollos. Here is Acts 21:9, Philip had four virgins that did prophesy, and then singing. Now when I have this singing up here, I am not saying that this down here modifies this, or this modifies that. No I am just putting some pieces here in the puzzle and writing these words in, and then we explain it with this bottom right here. We say this completes the puzzle, and it brings it to a 90 degree here, and on the other side also. It just makes the puzzle complete by ex-

plaining what is meant up here. Now watch what we are talking about. In Tit. 2: 3-5 this teaching was done by her behaviour. That's what the context shows. That's what we showed that Adam Clarke teaches. I want to pause there, and say this, bro. Wiser's got a new way now of getting around scholars, when they express just what a passage is teaching. He says, well, it didn't say only. That's what he said last night about Thayer: that's what he said tonight about Adam Clarke. Remember bro. Wiser from now on, I don't care who you are meeting, from now on bro. Wiser when you look up a word and use Thayer on somebody, if that word only is not in there, you can't use him on it: just keep that in mind. People are going to read and hear and talk about this thing and they are going to say: Windell Wiser believes that there must be an only there, even though the man has explained what the word says; there would have to be an only there. He doesn't believe that, and he will not use Thayer like that after this discussion. No sir, he knows better than that. He knows Thayer says that word means so and so, then he gets up and says that's what it means. I want to show you where he talked about Thayer on this chart that he had here awhile ago, on sophonizo. You know what he said about it? He said that meant to exhort earnestly. But the word only was not there, bro. Wiser. There's some of your own medicine. He didn't say only, so we can disregard what you said about Thayer; because the word only wasn't there. That's the way you did when I read from him, and when I read from Adam Clarke. That's the way you did it. He didn't say only, and since he didn't, then he didn't say exhort earnestly only. I want, in my next speech, I believe while I am on it, I will just do that right now, on teaching orally. When he was talking about oral teaching, that's another word altogether. ketecheo Thayer Page 340; to inform by word of mouth, to be orally informed. Also Youngs Analytical Concordance, on Page 963. The same word; to sound down to instruct orally, and that's not the word that's used in Tit. 2:4. There's another word used there altogether. And now as I continue my chart: Acts 18:26 was a private conversation. This Acts 21:9 was a fulfilling of Joel 2:28. There are no prophetess now. Singing is without restriction as far as male and female is concerned, Eph. 5:19; Col. 3:16. The Bible says for the church to sing, and he didn't make that distinction. That's why bro. Wiser allows her to sing in an assembly, in the main assembly, where he would not let her teach at all as far as oral teaching is concerned. So your explanation is women taught by behaviour, private conversation, prophesy fulfilled, and a woman singing in the assembly with all voices blending. She is not usurping authority over any one.

But right here is something I want to introduce and I want him to deal with it when he comes back. Did you know bro. Wiser, in Tit. 2:3 there is that asterisk after Tit. 2:3, Thayer on page 322; and that means no where else in the New Testament. That's what Thayer said on page 18, where he gives explanations and abbreviations; he said that meant it was no where else in the New Testament. Now that is teachers of good things. Did you know, the next verse 4, "that they may teach the young women" in Tit. 2:4, there is an asterisk also after that verse, according to Thayer on page 613; where he is using exhort earnestly. Did you know that word is found no where else in the New Testament, bro. Wiser, which means that both of these together here are those words are no where else in the New Testament? Any where else you find teacher, or teacher of good things, or that they may teach it has another word, with a different meaning than these words that's used here. That proves my point. According to the context, this teaching is by her deportment, her godly behaviour, in Tit. 2:3-5. You tell us why there is an asterisk after both of these verses. That shows that it is no where else in the New Testament. That word is not found anywhere else, that's found in these two verses right here. Tell us about that when you come back.

Wiser's Second Speech On Sat. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I am happy to come before you tonight in my second affirmation. I want to get to his questions first.

1. Does an assembly of the church using the class arrangement to teach constitute a teaching and learning process of the church assembled not to be compared to the church doing a work through some individual.

Bro. Holcomb, the question is ambiguous. I do not know exactly what you are talking about;but if you are saying what I think you are saying, the answer is no.

2. Does the restrictions of I Cor. 14:34, 35 and I Tim. 2:11, 12 both apply only to the assembly when the whole church is in one room, or does one or both apply under some circumstances in other places? If so tell the one.

Well, the one is subjection to men.

3. Explain the difference if any in the teaching of Priscilla in Acts 18:26 and the teaching done by women in Bible classes.

The difference, bro. Holcomb is, Priscilla was not in authority. In Bible classes the woman is in charge; thus in authority over her students. Then he said if her husband was with her helping to teach the class, could she teach men in the class? No, she would be in authority over the men.

4. If a woman should call in on a radio program where calls are invited and read a passage and explain it on the radio, because she believes the preacher is misrepresenting the passage and needs to be taught the way of God more perfectly: would she sin in doing so? What Scripture would forbid her doing this if any?

I know of no passage, if she does it in a quite submissive way. However, bro. Holcomb I am not saying she can preach.

5. Are you willing to accept Thayer's explanation of the business Paul asked the church at Rome to assist Phebe in?

Yes. Now, bro. Holcomb you didn't take care of that chicken thing, so I want to prove to this audience that I wasn't mistaken about that chicken. I want to show this audience and show bro. Holcomb that that breast bone comes all the way back between the legs of that chicken. On his chart that he had up here, that's all you could see was the breast of that chicken, and that's exactly like it was. Rip it open there bro. Sutton, time is precious. Show the audience, and show bro. Holcomb how far back that breast bone comes. Why if this man doesn't know the difference between the breast and the entrals; then certainly he wouldn't know what the Bible says about women teachers.

Now we will get to his speech, and since this chart is here first, I want to deal with it first; before we turn it. Bro. Hutto, I want chart 27. Alright Another Look At Tit. 2:3-5. (See chart 16A, P. 64). Bro. Holcomb asked me; Did you not know that there was an asterisk here after Tit. 2:3. Yes, bro. Holcomb I knew that there was. He also said, didn't you know there was here after Tit. 2:4? Yes, bro. Holcomb, I knew it was there in both instances; but it does not prove that the teaching in Tit. 2:3 is by behaviour only. Neither does it mean the teaching in Tit. 2:4 is by behaviour only.

(See chart 27, P. 180). Now let's have the next chart. What Does No Where Else Mean. We've got theodidaktos "Taught of God" I Th. 4:9. That word is not found anywhere else in the New Testament, that's what the asterisk means. We've got theos didaktos "Taught of God" in Jno. 6:45. didaktos appears twice, Thayer says, and theos (God) appears many times. You put these two words together, the word for God and didaktos and you've got taught of God. Here is kalodidaskalos, "teachers of good things," Tit. 2:3 Nowhere else. It means no where else in the New Testament, and it also means no where else in literature, in that particular instance:

if you will notice there is something else there in connection with that context. didaskalos appears many times (Th. P. 144). kalos appears many times too. An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article." And that's in Thayers explanations. Sure I know. I have already admitted that in our discussion up at Cannonsburg. Why did you take up my time asking this, when I had already told you up there in that discussion: instead of getting to the charts that I introduced tonight? You know he got back in the affirmative tonight. I wonder why! I want

WHAT DOES "NO WHERE ELSE" MEAN?

θεοδίδακτος "Taught of God" I Th. 4:9* (Th. P. 287)

θεὸς διδακτός "Taught of God" Jno. 6:45.

διδακτός Appears twice (Th. P. 144).

θεός Appears many times. (Th. P. 287, 288).

καλο-διδάσκαλος "Teachers of good things" Tit. 2:3 Nowhere else* (Th. P. 322).

διδάσκαλος Appears many times. (Th. P. 144).

καλός Appears many times. (Th. P. 322).

An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article." (Th. In Explanations And Abbreviations)

(Chart 27)

his chart over here on the class. (See chart 19, P. 100). He said, I say she is to be in subjection "as also saith the law": as if to say that that means that she didn't have to be in subjection back over in the Old Testament: and as if to say that if she is in subjection she could go ahead and teach a class anyway. Bro. Holcomb, the truth of the matter is: "as also saith the law" means that she is to be in subjection to man;and that's what Miriam was doing;and that's what Huldah was doing. They were in subjection to men, when they did what they did. Now notice his definition of a class. "A group of students under one teacher are pursuing a study together". Was Priscilla, Aquila, and Apollos pursuing a study together? Yes, but it wasn't a class, was it? Just because you are pursuing a study together; and just because it's a group pursuing a study together, doesn't mean it's a class. When I've been in bro. Holcomb's home, and we pursued a study, and Clella present, and she participated in the pursuit of that study: it was not a class. That's what happened in Huldah's school, when the men came to her: they pursued in a study; just like we did in bro. Holcomb's home. Now here is the key to it, bro. Holcomb: the word "under". Now, what you've got to do is show where that those men, who came to Huldah, were under her. Then you have got your class. If you can prove they were under her, you have got the class. You don't prove it just simply because they pursued a study together. If that proves it, then Priscilla taught a class when she taught Apollos, when they pursued a study together; but the secret is they were not under her, that's the difference. Now in the case of Miriam they were under her.

I want chart 67. (See chart 67, P. 119). "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her". So

here they are following her, and she is leading. They went out after her with timbrels and dances. "And Miriam answered them". That's "responsive singing". We said she led them in a song. She said, "sing ye unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea". So here they were under Miriam. She led; they followed; she answered them; she directed them to sing; she said you sing; and so they are under her direction. So we have here a group of students, under Miriam, pursuing a course of study, and worshipping God: even singing. Now down here with reference to Huldah, he said: "five men went to Huldah". That's right. She's a prophetess". That's right. She explained the word of God to them, just like your wife has explained the word of God to people in her home; and your wife was not over them; and they were not under her; and these men were not under Huldah. Now what you got to do, bro. Holcomb, is prove they were under Huldah. You can't do that. The law also says, Deborah a prophetess, judged Israel, Jud. 4:4. You know he got up here tonight and he said, "bro. Wiser said Deborah did not judge Israel, God judged Israel". No, I didn't, bro. Holcomb. You just didn't understand me. I said she did not rule Israel. I said she judged Israel, and I had a chart up here to show you can judge without being in authority. No, I didn't say she didn't judge Israel. You misunderstood me. Will you correct it? He hasn't corrected a thing in this debate. All the blunders he has made. I didn't say she didn't judge Israel. The children of Israel came up to her for judgment. Did it say they was under her, bro. Holcomb? That's what you've got to find! Where it says they were under her. She gave God's commandments to Barak. Sure, God revealed them to her; she read them off; or revealed them; or spoke them to Barak. But where was she under Barak? Then you said Deborah led Barak in a song. I maintain she did not. He says he's going to prove it by some scholars, but before we get to that, Let's notice this chart right here.

(See chart 67, P. 119). Now here is the passage "And Debbora and Barac, son of Abineem sang in that day saying". It doesn't say who led who. That's a quotation from the Septuagint version. That's the version Jesus used. "Mariam the prophetess, the sister of Aaron", and it reads on and says, "Mariam led them". Bro. Holcomb, the Bible says, she led them. Now the Bible does not say Deborah led Barak. Adam Clarke used these comments and so forth down here: we noticed how it was a kind of situation where that in Miriam's case, one would speak and then the others would answer them. Now you can't prove that in Deborah's case. Let us notice how he tried to prove it. He said the Pulpit Commentary said, "Barak assisted her". Does that mean she led him, because he assisted her? I don't believe so. Then he said, Matthew Henry said, that"she was the first wheel in the action". Why sure! Why? God gave her the song they sang. She was the first wheel in the action in the sense God gave her the song. Then bro. Holcomb said, "So she was leading the song, because she was the first wheel in the action". Well, that's your commentary on Matthew Henry. Matthew Henry didn't say that. Bro. Holcomb said that's what he meant. No, Matthew Henry meant the song was given unto her. Then he calls attention to Clarke, and I want us to notice what Clarke said about this passage. Clarke said, "then sang Deborah and Barak". "There are many difficulties in this very sublime song. Learned men have toiled much to remove them. There are several gross mistakes, and adversions will be instantly acknowledged by all who will examine the original." Then he said, "Dr. Kennicott has distributed it into parts, sung by Deborah and Barak alternately". Clarke gave another example of another fellow who doesn't agree. So one of them said Deborah sang awhile, and then Barak sang awhile; and the other one doesn't agree. The other one gives it just like it is in the King James Version, essentially. Now bro. Holcomb, just simply because a woman might sing awhile, and then men sing awhile, doesn't mean that women are leading the song. We do that today, we have songs with women leading parts. So if Dr. Kennecott is right, you still don't have anything. Deborah had a part, and then Barak a part. I suppose he came in as bass and she sang soprano. So she could lead out on the soprano part, down here in the chorus, and then old Barak would come in with the bass. Does that prove she was leading the singing? Well that's the most absurd thing I have ever heard. He gets up here, and he uses all of

his time in his first speech bringing up what we have already answered, in previous nights: when he was in the affirmative instead of dealing with these charts. Wonder why he would do that?

He said sophronizo does not say to admonish earnestly only. No, I do not believe it is. I don't believe I am teaching only vocally right now. I believe that I am teaching by example at the same time, bro. Holcomb. No, I don't say only has to be in there.

He made light about what I said about Thayer's comment on the Man of God, in 2 Tim. 3:17. I said the word only wasn't in there. That's right, bro. Holcomb, it is not. You know when these "faith only teachers" teach and they say faith only, I say only is not in there. You have to put it in there. It's not in there. You "false teachers", faith only is not in there. Bro. Holcomb, you don't have the right to put only in Thayer's comments. He makes light of it. No, you don't have the right to put that in there, bro. Holcomb. Thayer didn't put it in there, and you don't have the right to put it in there either.

Then his chart 18A. Would you get that for me? (See chart 18A, P. 124). He said the truth is bro. Wiser saw he made a mistake in his letter, and in his bulletin, and now he's trying to craw fish, and get out of it. No, that's not the case. He said now he didn't put any qualifications in here. He said he didn't put any qualifications in his letter. Did you read any in I Timothy? Do you remember in I Tim. 2 where Paul said, "I suffer not a woman to teach". Show me the qualifications in I Timothy. In all that letter, I want you to show me the qualifications. You can't do it, bro. Holcomb. You are not being fair with me. You know, and I showed on these charts over here, what I was saying in my letter. The context in my letter proves it, because you knew in that letter I talked about preaching on the radio. Bro. Holcomb, I talked about it in that very letter, you quoted from. You said I didn't show it in the context, and it was in that very letter. He knows that I wasn't saying that a woman could teach on the radio. He knows that, and yet if he is going to take this statement, right here, to claim that I Tim. 2 (these passages) cannot be used to apply to Bible classes: he knows I was meaning in the sense he was applying them. That's what we've been talking about, in the bulletin, and in the letter too. He put no qualifications there. I want you to show me the qualifications, bro. Holcomb, in I Tim. 2.

Let's have chart 71, bro. Hutto. (See chart 71, P. 162). Now, I'm not going to do bro. Holcomb like he's doing me. I am not going to treat him like he's treating me. He made a statement last night, "Friends that's in every assembly of the church, in every arrangement of the church, and it's all evangelist doing all of it, in any arrangement of the church". Now if I would do like he does, I would get up here, and I would read that over: and then in every debate, I ever had with him, when we would go to other places (I'm ready to go, bro. Holcomb) if I'd treat you like you treat me, I never would let you forget that statement: but I know you didn't mean that. I know it's qualified by the context. I'm telling you, in the context of my letter, I mentioned radio preaching; which qualifies that; and in the bulletin I mentioned qualifications that would qualify it. But in Paul's letter to Timothy, in I Tim. 2, when he said "I suffer not a woman to teach": he no where qualified it, any where in that book: except when he says subjection to men. He didn't give Acts 18:26 to qualify it. He never gave Col. 3:16 to qualify it. So in one epistle he said I don't allow her to teach; and then in another he said, I do in singing: but I can't do that kind of thing. If I do bro. Holcomb will use it on me.

(See Chart, 73, P. 177). Here is Paul's statement. Now he could do the same thing to Paul. You are on record saying I suffer not a woman to teach nor to usurp authority over a man, and bro. Paul you did not state in that epistle that you thought it was alright for her to sing. You didn't say it and now when you come along in Col. 3:16 and say it's alright to sing, I will just rub you good for it: just like he's rubbed me in this whole debate. I will just rub you good, because you didn't mention Col. 3:16 in that epistle, Paul. He says, now bro. Wiser you didn't mention a woman teaching a man in her class in your letter to me, and so you

are contradicting yourself. Okay, bro. Paul you didn't mention women singing in your letter to Timothy, so you just contradicted yourself.

(See his chart 18, P. 175). As Also Saith The Law. He talks about bro. Wiser's Illustration And Confession. We have already answered that, in this debate, on the loaves and fishes. If we have time we will get to it, again. As Also Saith The Law. Women are to be silent in the church. That means when the whole church is come together in one place (he says that means one room). They are not permitted to speak there in that one room; but they are to be under obedience, there in that one room, where the whole church is together. That's right bro. Holcomb. He says they are not in authority, but they are to learn in silence with all subjection. That's right, when they are in the presence of men. That's what the context is talking about. Then man is to rebuke with all authority. That's right, Tit. 2:15. A woman can't do that, unless it's her children, or somebody she is in authority over; but she can't rebuke with all authority, because she has been subjected to men. In Gen. 3:16 opponent uses Miriam. Yes, Moses and Israel had already sung, that's right, when the whole assembly was together. Then Miriam went out and the women followed her: they went out after her with timbrels and dances. He said, now bro. Wiser said he wouldn't use this part of it, and said if the apostle Paul had said anything about instruments of music he wouldn't use the passage. No that's not what I said. I said if the apostle Paul had been talking about instrumental music in the assembly and had said, as also saith the law; then I could go to Miriam's case to get them in the Bible class; but since he didn't, and since the Bible forbids instrumental music in worship, anywhere, then I can't put them in the Bible class. Now listen to bro. Holcomb.

Holcomb's Second Speech On Sat. Evening

Bro. Wiser, bro. moderators, brothers and sisters in Christ. First I want to read again, according to our agreement, some questions that I would like for him to answer when he comes back.

1. Since you agree that over the man does not modify to teach, but modifies only to usurp authority: is it not true that Paul is not saying woman is not permitted to teach over the man, nor is he saying that woman cannot teach a man; but is saying she is not to be a teacher, publicly nor authoritatively over any group, nor any where if she is to please God I Tim. 2:12.

2. Explain why the restrictions of I Tim. 2:12 would not apply to women teaching in any group whether mixed, women only, men only, or children.

3. Is it not true that Bible classes are at least some kind of an assembly of the church, worshipping God.

4. In your proposition the statement classes and arranged by the elders of the church; since you say that women are in authority in the class are you saying that the elders gave the woman that authority. If the elders can give woman authority to teach one class, why cannot they give her authority to teach all classes, since the Bible does not say that woman cannot teach a man.

5. You have admitted that women can usurp authority over man without him being in her presence. Explain why she would not usurp authority when teaching a Bible class when the church has come together even if no men are in the classes. Is not this a work delegated to men.

Already, in this discussion, I have read a letter and bro. Wiser has emphasized in the discussion, that he would like to publish this debate. He has sorta ridiculed me, in the bulletin, and etc. He has asked: wonder why bro. Holcomb would not want the debate published? I will read a letter again that I wrote to

him: I am going to read a portion of it at this time. It was Sept. 20, 76 and I stated this at the close of the letter. I have given reasons why I did not want to sign for another debate to be published, then I said, "this decision is final". I am quoting now. "No need to apply pressure to get me to change my decision. This goes for all future discussions, unless some unforeseen circumstances should cause me to revert my decision. Sincerely for right and fair treatment to all. J. W. Holcomb". Now here is what bro. Wiser wrote. I had asked that he agree not to write any articles, and that we asked others not to write any articles, as a review of the discussions. The reason I asked that is because they are prejudiced. Those articles are written to cause people who read them to think that my opponent has done such a wonderful job. Bro. Holcomb's done nothing, and a lot of statements, as we have stated before, that were misrepresentations, altogether; and I'm not going to call attention to that, as time is brief here tonight. I have already done that in the discussion. At Cannonsburg bro. Wiser apologized for one of those things that he had accused me of in the bulletin. I have never read that apology in the bulletin. So his people that read the bulletin don't know that he apologized for one of those things that he had accused me of in the bulletin. But now here is what we wrote. Agreement for discussions. "Neither disputant, nor anyone else,is to write an article of any kind in review, nor with reference to this discussion, without the written consent of both disputants. We also agree that neither disputant, nor anyone else, is to make reference to this discussion on any radio program. We ask that our wishes be respected by all. This does not include advertising the discussion." Now here in the next paragraph. "We agree that" (and it had the first six nights, but I have just struck out the word first and I put second six nights) "of this discussion conducted at Athens, Ala. be printed in book form. Each disputant will have the right to make gramatical corrections of his speeches, but cannot change the arguments or what was actually said. Bro. Wiser will bear the expense of printing this discussion. Brother Holcomb will be given permission to examine the manuscript, before it is printed to see that only gramatical errors are corrected. Only the negative speaker will ask written questions. He will be limited to ten questions per night." I have signed this agreement for this to be published, this discussion here. We are giving a copy of it to bro. Wiser, give that to bro. Wiser. We will look forward to this discussion being published.

Now let us notice some things that bro. Wiser has said, in answer to my questions for bro. Wiser.

1. Does an assembly of the church, using the class arrangement to teach constitute a teaching and learning process of the church assembled not to be compared to the church doing a work through some individual.

He said the question is ambiguous. And he said if what I think that you are saying about it is so, no. Now here is what he knows that I am saying, and I believe that he knows this. He has asked: can the church arrange a radio program, or can they send somebody out to hand out tracts. He's comparing that to the Bible study classes.That's not a comparison to what we are discussing in this debate. We are talking about the church assembled, the church come together. That's what I have been trying to hold him to, but he keeps running out with radio program that the church can arrange, or can arrange a bulletin, or can arrange somebody handing out tracts. That would be, of course, other work other than a parallel to our Bible study classes.

2. Does the restrictions of I Cor. 14:34, 35 and I Tim. 2:11, 12 both apply only to the assembly when the whole church is in one room, or does one or both apply, under some circumstances, in other places: if so tell the one.

He said the one is subjection to man. Now we know that woman is to be subject to man: we both know that; but I am saying that when she takes a position in the

church that God has delegated to man, even though a man is not in her class, she has a position God delegated to the man, and for that reason she is usurping authority over the men, in that Bible class, with men sitting out here that needs to be doing that teaching; even though a man is not in that class. That's what I have been insisting and that's the truth about it. She usurps authority over every man in the congregation that needs to be doing that teaching.

3. Explain the difference, if any, in the teaching of Priscilla in Acts 18 and the teaching done by women in Bible classes. If her husband was with her helping to teach the class, could she teach men in the class?

He said Priscilla was not in authority and he says no, she would be in authority if she taught the man in a Bible class. Now my point is this. She can teach a man over there in that private conversation, but she can't teach him in a Bible class. But, according to him, the Bible classes are not the church come together. So the restrictions of I Cor. 14 do not apply: could not possibly apply. He would say that the restrictions of I Tim. 2 applies. Because she is teaching a man. But what is the difference in her teaching that man at home and teaching him in the Bible class, when it's not the church coming together? He keeps talking about I Cor. 14, saying Bible classes are not the church come together. I maintain it is. I maintain she cannot teach there period. He says she can teach there, but not a man. Now what's the difference? That's what I want to know.

5. If a woman should call in on a radio program where calls are invited and read a passage and explain it over radio, because she believes the preacher is misrepresenting the passage and needs to be taught the way of God more perfectly, would she sin in doing so? What Scripture would forbid her doing this if any?

He said I know of no passage that would forbid her if in a quite submissive way. Now she can't preach on radio, but she can call in on a radio program and that preacher can turn the microphone over to her, by the telephone and her voice going out on the air, and she can read, comment and explain Scripture. Why? Because the preacher over there on the radio is supposed to still be in charge, I suppose. But she is teaching and teaching men and it's going out over the air. But men are hearing her explain that. Now that's how inconsistent bro. Wiser is, friends, in this discussion. That's what I am talking about. I asked are you willing to accept Thayer's explanation. Give me the little brown backed book there. I've got it already copied in that. Are you willing to take Thayer's explanation of the business that Paul asked the church at Rome to assist Phebe in? He said yes. He said I am willing to take Thayer on that. Alright now, I read from B. W. Johnson and he said that according to the greek text here that this showed some kind of legal business that Phebe was coming over there for, and that he wanted the church over there to help her if she needed help in any way. Now Thayer on page 534, the greek word for business, <u>pragma</u>: "a matter, in parenthesis, in question; affair. Rom. 16:2. Specific in a forensic sense, a matter at law, case or suit". Now that's why Johnson said, according to the greek, that it was some kind of a legal business she was going over there for; and not for church business what so ever. Bro. Wiser just conveniently scooted in her teaching a class over there. Now think about her going over to a strange place, and Paul's reccomending her over there, and you help her in what ever business she has need of you. Is he sending her over there to that congregation, in a strange place, to arrange a Bible class for her to teach? No that's not even in the text, and bro. Wiser has just simply slid that in the text. It isn't there at all. So his Phebe charts and argument all goes down the drain. It does not help him one bit in this world.

Now I want to say that we have learned one thing in this discussion. I want bro. Wiser to listen closely now. We've learned something and bro. Wiser has convinced me in something, and I believe he has convinced maybe all of us in something. I am not saying that he has convinced us on his proposition, because he has

not; but he has convinced us all that he's in the wrong business. He ought to be in the poultry business instead of a preacher. He would do a whole lot better there, because he knows more about chickens than he does the word of God. Yes sir: he's got us all convinced on that. Now I want to show you that the chicken chart, that's worried him so much, still stands. In the language of Jesus Christ, He did not say that the hen gathered her chickens under her body, but under her wings. All of us knows when that old hen sits down, and she doesn't stand up, nor does she just squat down all night; but when she sits down and those chicks are under her wings, I want to insist that the body of that hen divides those chicks; yet they are together under the wings. Jesus Christ said under wings, not under body. Jesus in his own language said that this represented a coming together. But he's convinced us all he ought to be in the poultry business instead of in the pulpit. I'm verily convinced that's where he needs to be.

Let us go to his charts over here at this time. But first, on my chart here, on the asterisk that we noticed awhile ago; he said: yes, I knew they were there. Alright now let's get to his charts and let us see. Here is number 60. Let's go back and just get them from the first. What about 71? Looks like we used it awhile ago. Let's get to these. (See chart 71, P. 162). I Will Not Treat Bro. Holcomb Like He Treats Me. Neighbors and friends, everyone of you knows, and bro. Wiser knows: I was talking about the evangelist, and he talked about the context of what a man says, and I have used evangelist and men both in this discussion. A man that is a competent teacher, in a Bible class, can actually be an evangelist. I started teaching a Bible class and finally one of the brethren, that was preaching there, sat in on the class and said: Willard you ought to be preaching the gospel. I started preaching, teaching a Bible class. So I became an evangelist, starting out teaching a Bible class. So I want you to notice that this is a chart, begging for sympathy, and the Lord knows he needs it. That's all he's doing, with you people. I'm not going to treat bro. Holcomb like he treats me. Neighbors and friends, I'm telling you what God's word says. There is not a passage of Scripture anywhere that authorizes the church to appoint a woman to teach any group when the church comes together; and when you do it, you are in violation of God's law. I hope you will give this serious thought and that you will change your ways before it's too late with you. Give me the next chart. I am not referring to just the evangelist only. A man may teach a class that is not an evangelist: that's not going and preaching. He may qualify to be an evangelist, but he's got his job at home and he doesn't go out in evangelistic meetings, but he may be preaching locally.

Let us notice here. (See chart 72, P. 187). He said bro. Holcomb misuses a statement, just as he misuses Paul's statement. His question, group 1, number two. You are on record saying so and so, that's what I had on my chart awhile ago over here. Him saying that I Cor. 14:34, 35; I Tim. 2:11, 12 does not apply to Bible class, and does not restrict women teaching in Bible classes; and those who thus use these passages are misapplying them. How can you explain your use of I Tim. 2: 12 to restrict women from teaching in Bible classes? Your letter dated so and so. He said: I showed that he failed to observe the context. The context shows that I was saying I Cor. 14:34, 35; I Tim. 2:11, 12 could not apply to Bible classes as bro. Holcomb applied them. Now bro. Wiser listen: you didn't say that in that passage, and this chart you had up here, I believe last evening; you showed that bro. Holcomb had another letter wherein I said otherwise. Then he wonders why I said, I think that we understand this alike and etc. Of course the reason for that is, I thought we understood a thing alike, but here I have some information that he's written that's different from information that I have that he wrote on another ocasion. That's why I was asking these questions. Why the difference? That's what I am talking about. The whole story is this: bro. Wiser said that he used poor wording, that he used poor words, or the usage of words in expressing himself. Why doesn't he let it stop at that? If he used poor usage of words or selection of words in making his statement, then I had a right to question what he had in that statement; because he has already admitted that he didn't use a good selection of words in doing it. So I have a right then, every right, to understand that like I did.

All he said about that doesn't mean a thing.

BRO. HOLCOMB MISUSES MY STATEMENTS JUST AS HE MISUSES PAUL'S STATEMENTS.

HIS QUESTION GROUP I Number 2.

You are on record saying that I Cor. 14:34, 35 and I Tim. 2:11, 12 does not apply to a Bible class and does not restrict women teaching in Bible classes and those who thus use these passages are misapplying them. How do you explain your use of I Tim. 2:12 to restrict women from teaching men in a Bible C?

Your letter dated Nov. 7, 1973 Page 7 Paragraph I

I SHOWED:

He failed to observe the context. The context showed I was saying I Cor. 14:34, 35 and I Tim. 2:11-12 could not apply to Bible classes as Bro. Holcomb applied it.

1. Paul was dealing with the assembly, when the whole church is come together in one place (J.W.H. One room);
2. This does not describe Bible classes, they are in different R.
3. In Paul's assembly (One room J.W.H.) prophets speak one at a time and tongue speakers by course.
4. This does not describe Bible classes with as many speakers as there are classes.
5. In Paul's assembly (One room J.W.H.) prophets speak one by one and women are silent.
6. This does not describe Bible classes where women can speak.

I WAS NOT SAYING THE PRINCIPLE OF SUBJECTION in these passages applies only to the assembly, so women preach on R.

(Chart 72)

Give me the next chart. (See chart 73, P. 177). Alright notice here: Paul's statement Misused. Bro. Holcomb could ask Paul a similar question. He could say you are on record saying you do not allow a woman to teach, or to usurp authority over the man. How do you explain that you allow a woman to teach by singing, and teach a man, in this passage; and teach women and etc. All of us know that we must understand the Bible by checking in different places, and taking what the different writers said, and thus understand. With Paul we can just go to I Cor. 14 and there can see that he qualified this teaching. The same man, the same writer, when he wrote to Corinth. On one of my charts, I have all of those Scriptures down, on about two or three different charts; showing that he wrote to Timothy twice, and he wrote to Titus, and he wrote to Corinth. I ask did he contradict himself? I took all of his passages and harmonized them, but I couldn't take all of bro. Wiser's statements and harmonize them, like I can Paul's. I couldn't do that, because the

man said one thing one time and a direct opposite thing another time. Paul didn't do that. These passages here one passage would explain the other; but bro. Wiser's just wouldn't do that. Neighbors and friends, why doesn't he just get up and say I made a mistake; I ought to have clarified that better, and I can understand, bro. Holcomb, how you would have misunderstood me there. Why didn't he just do that? No he begs for sympathy, like Holcomb's misrepresenting him when actually I am just quoting the man as he has stated these things.

The next chart please. (See chart 74, P. 164). Why Does Bro. Holcomb Think He Is So Special? Well, I don't know of but two people that thinks I am real special; and that's my mother, and my wife. They think I really am alright. But let us notice here, neighbors and friends. He can use Rom. 4:15 to justify classes, in his first speech, since there is no law. "Where there is no law there is no transgression", but I cannot use the same passage to justify women having authority over women and children though that no law would forbid it. I believe the law does forbid it. I believe the law of inclusion and exclusion forbids it; because, when it says "I suffer not a woman to teach, nor usurp authority over the man", I believe that shows the man can teach anywhere, and also in 2 Tim. 2:2 while it excludes a woman teaching some places. Therefore I maintain there is a law, and that you are transgressing the law; because the Bible teaches that men can rebuke with all authority; men are to pray every where; and women are restricted in those same passages. Every place that the church came together, on any ocasion, in any assembly, in any arrangement, certainly men did the teaching. Paul, teaching in school of Tyrannus, orwherever he went: whether it would be public or house to house; the evangelist, the men could do this teaching, but friends not the women. That's the difference. Do we have another chart? I don't think that I'm that special. I just believe I have the truth and that's all. But let us notice furthermore: Bro. Holcomb Perverts Tit. 2:3-5. The aged women likewise that they be in behaviour as becometh holiness that they may teach. I don't do that. On my charts over there neighbors and friends I had on there all of it: not false accusers, not given to much wine, teachers of good things, I did not pervert it. I quoted it all. It was all on my chart right over here. Furthermore I want to notice, when he was up here awhile ago, he got down to this point here. He said now women are to be silent in the church, not to speak, not permitted to speak, but to be under obedience. He said that was in the church. Now hedoesn't believe that, but that's what he said. I was listening closely awhile ago. They are to be under obedience, outside the assembly too, and that's the reason they are to be under obedience and not to be teachers in these Bible classes. I believe that the church has come together. He doesn't believe that it has, yet the restrictions would apply. Thank you, listen to bro. Wiser. (See Chart 28, P. 27, the chart bro. Holcomb noticed in the last part of the above speech).

Wiser's Last Speech On Sat. Evening

Bro. Holcomb, brethren moderators, brethren and sisters in Christ. I wish I had an hour, and I could get to all these things, and clear them all up. I want to get to his questions first.

1. Since you agree that over the man does not modify to teach, but modifies only to usurp authority: Is it not true that Paul is not saying women is not permitted to teach over the man, nor is he saying that women cannot teach a man; but is saying she is not to be a teacher publicly, nor authoritatively over any group, nor any where if she is to please God.

No, the only restriction she is given is teaching authoritatively over man. He no where subjects her to women. You havn't produced the passage. You just did a little bit of inferring, but you didn't come up with it.

2. Explain why the restrictions of I Tim. 2:12 would not apply to women teaching

in any group whether mixed, women only, men only, or children.

The restrictions of I Tim. 2:12 restrict her only to men. That's why it would not apply to women. You put women in there, bro. Holcomb. Read it in the text. Man is the only one she is restricted to in I Tim. 2:12.

3. Is it not true that Bible classes are at least some kind of an assembly of the church worshipping God?

No, Bible classes is not an assembly. Bible classes are class assemblies plural. You can't have Bible classes, an assembly.

4. In your proposition the statement classes arranged by the elders of the church, since you say that women are in authority in the classes; are you saying the elders gave the woman that authority. If the elders can give women authority to teach one class, why cannot they give her authority to teach all classes: since the Bible does not say that women cannot teach a man?

Elders do not have the authority to allow women to usurp authority over men. They do have the authority to appoint women to do what God authorizes them to do, that is teach; as long as they are subject to men. They have not been subjected to women and children.

5. You have admitted that women can usurp authority over man without him being in her presence. Explain why she would not usurp authority in teaching a Bible class, when the church is come together, even if no men are in the class. Is not this a work delegated to men?

No, it is not a work delegated to men. Both men and women are to teach, I Tim. 3:14, 15. Teaching of men, in authority, is delegated to men; but women have not been subjected to women.

Now he said I ought to be a poultry farmer, in the poultry business; but he never did get up here and admit he didn't know anything about that chicken. He doesn't know anything about women teachers either: which is obvious from the blunders he has made in this discussion. Now he says that I won't accept Thayer after all, page 534. I wish I had time bro. Holcomb to give you a good lesson in grammar. You turn over there to 534 and notice the punctuation. You gave a definition that Thayer lists for I Cor. 6:1 and applied it to Rom. 16:2. Notice your punctuation. Now, he didn't do that deliberately. He's honest in it. He just didn't know any better. The truth of the matter is the C. definition "a matter in question, affair", and he gives two references: Mt. 18:19 and Rom. 16:2. Then you have your semi-colon and after that it says "specifically and in a forensic sense, a matter of law, case, suit and he gives the reference for that: I Cor. 6:1. Now suppose you are right: suppose Thayer was saying, it was a forensic matter, a matter at law. Suppose he was applying that to Phebe. Phebe could have been in court, because she taught the truth; like Paul was. Certainly the church could defend her, and succor her in that kind of a law suit, bro. Holcomb.

He ended up having me allowing her to preach on the radio, any way. You know by the time he got through talking about that thing, that woman was in authority, calling from home on the air, and she was preaching. I knew he was going to do that. That's the reason why I said, "I am now allowing her to preach". I am not saying she can preach, bro. Holcomb.

He said we will publish this debate. He finally agreed to it. I am thankful you did. If you will agree to publish the one up at Cannonsburg, bro. Holcomb, bro. Sutton will not review it in his bulletin; and then I won't run a copy of his article in my bulletin.

Now I want chart 74, bro. Hutto. (See chart 74, P. 164). You know he gets up here and he says, "now bro. Wiser just got caught, why don't he come up here and

admit it and apologize". Because, bro. Holcomb, I didn't get caught. I do admit that the wording could have been better, but I know what I was saying then: I know what I meant: I know what I mean now: I am not going to tell you I was mistaken, and lie to you about it. Now I apologized to you up in Cannonsburg because of allowing women to speak up in the Bible study on Wed. night, when the whole church was together in one room. I apologized for that, because I am sure it was wrong. If I thought that I made a mistake in what I wrote to him, I would just say I made a mistake; but I didn't. He's doing me like he could do the apostle Paul. Paul did not, in that epistle, bro. Holcomb, qualify what he was saying. Suppose I did not, in that letter? I did in the letter: I mentioned preaching on radio: which would mean I wasn't applying I Tim. 2:11, 12 only to the assembly, in every sense of the word. I was doing it only in the sense that you apply it to the assembly. I was doing that. I am honest about it, and this audience knows it by now. Now, I want you to notice chart 74. He read this part right here, and he overlooked the rest of it; but you look at it real carefully. He can use Rom. 4:15 to justify classes. He did that in his first speech: classes for men to teach. He said, "where there is no law, there is no transgression". That's the way he proved his proposition, that men can teach; but I can't use Rom. 4:15 to justify women having authority over women and children, though there is no law against it. He said there was a law against it. You know what he gave? I Tim. 2:11, 12. This passage doesn't even mention subjection to women. It doesn't say a thing about subjection to children, bro. Holcomb. How can there be a law there, if it is not in there? Look at the passage. He said, "I would that women learn in silence with all subjection." To whom? He has told us previously, men. Where did you get the women in there? Where did you get the children in there, bro. Holcomb? They are not in there. I maintain there is no law, and I challenge him to produce it: where that women have been subjected to women and children. He thinks he's something special: not just his wife and mother. He undoubtably does. I'll tell you what he thinks. He thinks he is the exception to the rule. You know the Bible said, "Is Saul also among the prophets". Well, is bro. Holcomb also among the exceptions? You must think you are. You can use Rom. 4:15 to justify men teaching classes, but you won't let me use it to justify women teaching classes; and there is no law against women being in charge over children. He uses the fact that men are to teach to authorize men teaching a class. He can use Acts 18:26 to justify a woman teaching a man though her husband is not present, but he will not allow the elders to send her to teach a man unless her husband is present. He can use I Tim. 3:14, 15 to justify a man teaching a class, but I cannot use it to justify a woman teaching a class: yet the passage says nothing <u>specifically</u> about classes, men or women teaching. He can use a passage on individual action (Acts 18:26) to allow elders to appoint her husband and her to go teach a man, but I cannot use a passage,that's on church action, to allow the elders to appoint her to teach a class of children. Bro. Holcomb adds another way to keep order, but he won't let the Christian church add another kind of music. He can subtract the qualifications for a woman to teach, but he will not subtract one for the elders of the church.

I want chart 3, bro. Hutto, and then chart 5. Why can he do those things without permitting me to do those things? I'll tell you what Ronnie Wade will do with you, bro. Holcomb, when he meets you. He'll get up in his last speech and he will say I am glad I've got Bible: my practice is not in question. Bro. Holcomb agrees that we don't have to have classes, and I am in keeping with the Bible and my position is not in question. I'll tell you what he will do. He'll take you to pieces because he'll point out how inconsistent you've been with me in this discussion: when he gets the book and reads it. I'll guarantee you, if I can get the book out quick enough, he'll tear you to pieces; because of your inconsistent approach. Now let us look at chart 3. (See chart 3, Page 59). Now here are some things necessary in obeying the commandment to teach. Bro. Holcomb uses this procedure. The church is commanded to teach, I Tim. 3:14, 15. There must be a teacher, hearers, a time, place, and arrangement. No particular arrangement is commanded, "where there is no law there is no transgression". He says this, and I say

this. Therefore the church may arrange into classes or groups to obey God's command to teach. Women cannot teach in the assembly. Women cannot teach so as to disregard the principle of subjection. A woman taught a man, and Miriam taught a class of women. I appreciate so much your listening. Listen to bro. Holcomb, in his last speech.

Holcomb's Last Speech On Sat. Evening

Bro. Wiser, bro. moderators, brethren and sisters in Christ. First I want to express sincere appreciation for the church here allowing this discussion to be conducted here. I appreciate it very much. I trust that all of you will think honestly and sincerely upon those things that we have been discussing. I would like to call attention to the fact that bro. Wiser merely gave us a dodge on Thayer, that I just got through reading. Under point number C., where Romans 16:2 is listed along with Mt. 18:19, notice I quoted before the two verses, and after. "A matter, parenthesis, in question, comma, affair; and then he gave Mt. reference, and Rom. 16:2. Then he says, "specific in a forensic sense, comma, a matter at law, comma, case, comma, suit. Then he goes on giving some references from Josephus and then he gives four other related greek words, and then a bracket, and says authorized version: "having a matter against", etc. and then his reference he gave of I Cor. 6:1. Now friends I gave what Thayer said about it. His Phebe argument goes down the drain. She taught no class whatsoever. I would like to have that chart back that he had there just on the last. While he is getting that, notice this. He said bro. Holcomb, prove that these men were under Huldah. When she was teaching these five men, prove they were under her. Bro. Wiser I will give you an illustration. I want you to think about. Deborah was the one that I wanted to use, but let's use these men too. They were under Huldah, because she was teaching them. She was in that position of authority, teaching them. Now to Deborah and Barak, and him being under her. He says prove that she was leading the song, and that he was under her. Well it says that he assisted her. What about an assistent to the governor of the state of Alabama? Is he under the governor? Would he be under the governor? Think about that bro. Wiser. He was under her; she was the prophetess; she had been inspired with a song; she led a stanza. He had down here on his chart that the way Miriam was leading those women, she would say a verse or she would say a line and then they would answer after her, and that's exactly what Barak was doing after Deborah. She was the prophetess. What proves too much proves nothing. I have already shown that his argument,"as also saith the law," goes down the drain.

Now did you have that chart? This one down here, let me see if that's the one, yes. (See chart 74, P. 164). He could use the passage etc. For individual action, he could use I Tim. 3:14, 15 to justify a man teaching a class, but I cannot use I Tim. 3:14, 15 to justify a woman teaching a class; yet the passage says nothing about a class of men or women specifically. Now I have not said that specifically a Bible class is taught. I want to emphasize that. If bro. Wade can take the truth and work me over about Bible classes, then certainly that would just prove that we ought not to have the classes. But I will take care of that when we get to that point. Now we know that bro. Wiser has admitted that we can have Bible study classes. The church can arrange into those classes: he's admitted that. Well in those arrangements, in any arrangement it's a church assembly. All of the people have left their homes and come out there. It was arranged by the church. They just selected this way of carrying on this command to teach. He says it's not the church assembled. Friends surely you don't believe that. What in the world is it? It's the church that's arranged this and come our here and is doing it's work that God's commanded it to do in teaching, not as an individual Christian; but as an assembled group. That my friends is what it is; that's what Bible classes are it's the church at work doing it's work that God commanded it to do. It's not an individual work and you all know that it isn't. So men can teach in any of those classes and his reasoning will not stand.

Brethren get back to the chart number A-1, on general authority. Now while the brethren are getting that, let me notice this. Bro. Wiser has said that Phebe could have been in a law suit for preaching the gospel. But he has no statement anywhere that says she was in a law suit for that reason. All I know is, there was some kind of legal business that she was sent over there for. Again he has said in this discussion, that Priscilla and Aquila teaching this man Apollos was not a class, but if my wife teaches her children around her knees at home, that's a class. Isn't that rich? Isn't that a dandy? He's insisted bro. Holcomb believes she can teach a class of her children at home. My children sitting around my wife's knees and her reading the Bible makes her a public teacher of a class, parallel to our Bible classes; according to my opponent. But Priscilla and Aquila teaching that man over there, was not a class, but my wife teaching her children, that's a class. Consistency thou art a jewell. Behold the legs of the lame are not equal. Right there is one of the most incosistent men that I have ever met in debate.

Now neighbors and friends let us notice this right here, on general authority, or general command to teach. (See chart A-1, P. 154). My opponent has insisted the church is to teach. That's right. Men has a role in it Mt. 28:19, 20, the great commission. Also as an evangelist, and faithful men. Also men are to pray every where. Notice they can rebuke with all authority, in any or all arrangements of the church to do God's command or that which God has commanded of them to teach. Women's role is a role of silence in the church, a role of submission. The prophets could speak. He qualified his statement, women to be silent, be an example to the young women, keepers at home, guide the house, teach their children, teach in private conversation Acts 18:26: never a teacher of any group arranged by the church or otherwise. No general authority for women to teach a class anywhere, and that answeres his chart right there, that he had just awhile ago.

But now in closing let me just notice some things that we have learned in this discussion. My opponent has said that I Tim. 2:11, 12 forbids female professors in an adult education class, in the public school system. Actually that forbids female professors in such places as a college: Florida College, or Athens Bible College. If she should teach a man that was twenty years old, she couldn't do that in that secular school. That's what he said. I listened to the tape and I heard him say that on tape: "I don't believe she can teach a man in school". How old could she teach a boy out in a secular school? Think about that! My opponent is not for sure, but he thinks that he might accept Thayer on anthropos in 2 Tim. 3:16, 17, but he's just not sure that he could. My opponent has indicated that a woman possibly could baptize a man if there were no men there to do it. My opponent has indicated that I Cor. 14:34, 35 might prevent a group of sisters from conducting worship service if no men were around to do this. So now you sisters, he says you can come together down here at the building at 10:00 A. M. on Wed. and conduct a service and teach; but you couldn't do this if there was no men, even in the church. If that was all that the congregation consisted of. My opponent thinks that the elders may sit in a Bible class taught by a sister as an observer, since the elders would be in authority over that class; but other men could not be in the class as a student. Now the elders have authority over the class but if another man comes in the female teacher has authority over him, according to my opponent. Thank you very much. Now bro. Sutton.