

§ xxvii. . . . Since “male and female are one in Christ Jesus,”¹ and since he gives his Spirit no less to the one than to the other, when God moves in a woman by his Spirit we do not consider that it is unlawful in any way for her to preach in the assemblies of God’s people. We do not think that this doctrine is contradicted by what Paul said (I Corinthians 14:34) to reprove the thoughtless and talkative women among the Corinthians who disturbed the church of Christ with their useless questions, nor by what he said in I Timothy 2:11, that “women ought to learn in silence, not having authority over men.” It is clear that women have prophesied and preached in the Church; otherwise Peter would not have been citing the prophecy of Joel correctly in Acts 2:17. Also, Paul himself in the same epistle to the Corinthians gives rules about how women should behave in their public preaching and praying; it would be an obvious contradiction if what he said in that passage were understood in another way in a wider sense.² Paul also speaks of a woman that labored with him in the work of the gospel, and it is reported that Philip had four daughters who prophesied.³ Finally, we have observed that in these days God has converted many souls very effectively by the

¹ See Galatians 3:28.

² This clause is somewhat less unclear in Latin: *manifesta erit contradictio, si alter ille locus sumeretur sensu latiore* “it would be a clear contradiction if that other passage were taken as proof in a wider sense.”

³ Acts 21:9 RB

ministry of women, and has also frequently comforted the souls of his children by the ministry of women. For us,* this manifest experience puts the subject beyond all controversy.

Source: Robert Barclay, *Apology for the True Christian Divinity*, Proposition X § xxvii (Glenside PA: Quaker Heritage Press, 2002) pp. 276-277; and Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) p. 210.