

1 Corinthians 14:34-35 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. [35] If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

Interesting Thoughts:

4. If they desire to learn, what are they suppose to do?

1 Timothy 2:11 ESV - Let a woman learn quietly with all submissiveness.

5. If a woman is to keep silent, not permitted to speak, even shameful to speak in church, why did Paul grant permission for them to continue praying and prophesying in 1 Corinthians 11?

1 Corinthians 11:4-6 ESV

[4] Every man who prays or prophesies with his head covered dishonors his head, [5] but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. [6] For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head.

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Placed within the context surrounding this passage: 26-39

26 - a hymn, word of instruction, a revelation, a tongue or an interpretation is not restricted to male only.

39 - be eager to prophesy and do not forbid speaking in tongues is not restricted to male only.

Paul began the letter using the word “adelphos” to included male and female. Paul uses this word through this letters to included male and female.

1:10, 2:1, 3:1, 4:6, 5:11, 6:8, 7:24, 8:11, 10:1, 11:2, 12:1, 14:6 and then we want to change it in 14:26???

Is this text an interpolation?

If you notice many translations have a footnote next to verse 35 stating some manuscripts place verses 34_35 after 14:40.

There is no comparable instance of any other manuscript of any of Paul's letters where scribes rearranged such a large block of text.

There is also no known manuscript where the verses do not exist.

Most acknowledge variations could come from the passage being a marginal gloss.

The oldest complete manuscript, Codex Vaticanus, has consistent distigmes marking the location of textual variants, one which is located at 1 Cor. 14:34-35.

In the bigger picture of the N.T. story, what examples do we have of women carrying out their faith in public ways?

Three N.T. Examples:

- Phoebe - Rom. 16:1-2 She was a minister/servant/deacon of the church in Cenchrea. While we should not read too much into the title Paul gives her, we should also not take away too much from it.
 - Scholars consistently teach that Phoebe was the deliverer of the letter of Romans. Whether she was the public reader of the letter or not, scholars agree that she would have been the public commentator on the letter and brought clarity to any questions the listeners might have had. This passage alone makes it difficult, if not impossible, to say that Paul's statement to not allow women to teach or exercise authority is a blanket statement in all circumstances for all times.