

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In recent years various women's issues have been the focus of attention and debate not only in connection with many of the structures and institutions of the Nigerian society but also within the church, including church of Nigeria (Anglican Communion). Many women who are highly talented, capable and spirit filled are without any defined assignment for God. These women with golden talents are gradually quenched through inaction and lack of wisdom with their gifts wasting away. Thus second class status has often been the lot of wives and women in general in both Judaism and Christianity.

One of the most significant current debates within the ecclesiastical world is that regarding the role of women in the ministry of the church. In the Church of Nigeria (Anglican Communion), women are not appointed into leadership positions. Women have also been excluded from the power centers and decision making process. The researcher is concerned with the ill-treatment given to women in the Church of Nigeria (Anglican Communion). When a woman is to preach in the Anglican Church, she does that from the lectern, but if it is a man even if he is lay, is led to preach from the pulpit. As a communicant in the Church of Nigeria (Anglican Communion), the researcher also observed that women do not serve as 'cross bearer' or 'pastor's warden'. The cross bearer is one who carries the cross and leads in procession during the worship service. These uncharitable and unchristian attitudes and concepts are being largely upheld based on church tradition and could be alluded to the interpretation of some biblical texts such as 1Corinthians 14:26-40. It is however complicating when the New Testament gives

evidence of texts that describe women as active participants in ministry and the same time advocate the (complete) silence of women in the church.

Various cultures and religions have marginalized women and wrongly interpreted the biblical terms, “weaker vessel” to mean inferior. Genesis sees creation of man and woman as the crown of God’s plan for making a world which he sees as very good. Both are created to belong to God and to one another. However, many advocate that the Bible sees no difference between men and women in the Church. Some suggest that Paul made an error in 1 Corinthians 14:34. Others consider men and women equal as humans but entirely unique as creatures. However, feminists are of the view that time had gone when women were regarded as inferior beings. They are now making visible efforts.

There abound a lot of biblical examples of women in ministry. Obielosi (2015) notes that despite the Patriarchal and androcentric nature of the Old Testament times, many passages still view women at a very high esteem. Old Testament history includes accounts of strong female leadership in many roles. The following are striking examples: Miriam was a prophetess to Israel during the Exodus, alongside, Moses and Aaron. Deborah was a prophetess and a judge who directed Barak to lead the army of Israel into successful combat against Israel’s oppressors. Huldah who was also a prophetess authenticated the scroll of the law found in the temple and helped spark religious reforms in the days of Josiah.

A thorough study of the Scriptures show that women played active roles especially in the New Testament. In the Gospels, Christ recognized their active participation in his ministry and so did not relegate them to the background. Mary Magdalene, Joanna the wife of Chuza, Susana, Martha and her sister Mary were recognized by Jesus. The early Church recognized Tabitha’s

effective benevolence ministry in Acts 9:36. Philip's four unmarried daughters were recognized prophetesses in Acts 21:8-9. Paul singled out two women Eurodia and Syntyche, as "women who have contended at my side in the course of the gospel, along with Clement and the rest of my fellow workers" (Philippians 4:2-3).

In the same vein, women in Church history have played variety of roles in the life of Christianity - notably as contemplatives, health care givers, educationists and missionaries. Until recent times, women were generally excluded from Episcopal and clerical positions within the Christian churches, however great number of women have been influential in the life of the church - from contemporaries of Jesus, to subsequent saints, theologians, doctors of the church, missionaries, abbesses, nuns, mystics, founders of religious institutes, military leaders, monarchs and martyrs. It is however, of great concern to this study, why women are still being marginalized despite their contributions in the Church and society as afore mentioned.

This study is provoked by Paul's injunction in 1 Corinthians 14:34 which states that women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. This idea has also crept into modern Christianity. This passage has been interpreted in several ways by scholars. Could the silence enjoined in this passage be a specific, limited silence? Some scholars, with slight evidence according to Schloer (2016) have also suggested either that 1 Corinthians 14:34-35 was not written by Paul but was inserted by a copyist or that it is a question from Paul's opponents in Corinth which Paul denounces in 1 Corinthians 14:36.

It is important to note in this study that women are still being restricted. Some leadership positions they aspire for are not being given to them based on the notion that women are not to

lead men but to be subordinate in the home and the Church which is upheld by the complementarians. The Church of Nigeria (Anglican Communion) places little or no value on women leadership training, ordination of women and appointment of women into leadership positions based on Church tradition and biblical injunctions which informed this research.

1.2 Statement of the Problem

Over the years, women have been subjugated under men in matters of leadership in the Church of Nigeria (Anglican Communion) and elsewhere. In the Nigerian context, the women take the upper number in the roll. The question of women's role in Church and whether or not they ought to be pastors is under serious debate within many churches. Today, some denominations do not have any place for women. They seem to adopt Paul's position in 1 Corinthians 14:34 "Women should remain silent in the Churches. They are not allowed to speak, but must be in submission as the law says". This shows that not much importance was attached to women and their activities in the service of God, hence the gender difference which makes the position of women as well as their contributions less significant.

A literal reading of the text (1 Cor. 14:26-40) clearly conveys the notion that women should remain silent in the Church and be subordinate. Recognizing this fact, however, reveals several questions. The question one is tempted to ask is: did Paul (or someone writing in his name) mean what he said regarding silence? Normally, one of three interpretive decisions is made. Thomas (2000) suggests; one possibility is that Paul intended women to remain silent outside the ministry of the church. Another option is to say that Paul meant what he said regarding silence but did not intend these statements to be taken as universally applicable.

Rather, they were directed to specific situations and have nothing, or very little, to contribute to the broader question. Still another approach is to say that Paul simply did not mean what he seems to have said.

Why did Paul write to the Corinthians that women should keep silent in the Churches when he had just informed them that women prayed and prophesied in public (11:5)? What did he mean when he used the word “to speak” (lalein)? What relationship is there between the word “to speak” and the enquiries which they were to direct to their husbands at home? These questions necessitate this research as the text will be thoroughly examined. It is therefore the intention of this research to solve the problem of subjugation of women in the Church of Nigeria (Anglican Communion) based on the interpretation of 1 Corinthians 14:26-40.

1.3 Purpose of the Study

The New Testament seems both to deny and affirm a leading role for women in the ministry of the church. On the one hand, there are passages which state that women are to remain silent in the congregation (1 Cor. 14:33b–35), and are under no circumstances permitted to teach or have authority over a man but must be silent (1 Tim. 2:11–12). These passages seem to be contradicted or at the least modified by other passages (1 Cor. 11:5; Titus 2:4). On the other hand, there are a number of texts which appear to assume a prominent role for women in the church’s ministry. Based on these discrepancies, this research:

- i. Investigates the intention of the writer of the text (1 Corinthians 14:26-40).
- ii. Analyzes the question of the place of women in the Church of Nigeria (Anglican Communion).

- iii. Evaluates the implications of 1 Corinthians 14:26-40 to contemporary women in the Church of Nigeria (Anglican Communion).
- iv. Examines the effects of misinterpreting 1 Corinthians 14:34 to the church and society.
- v. Investigates the factors responsible for the restrictions of women in the Church of Nigeria (Anglican Communion) with special interest on Paul's idea of women in 1 Corinthians 14:26-40.
- vi. Suggests and proffers possible solutions to these problems through the examination of relevant books and Bible Commentaries which will help in the re-interpretation, analysis and application of the text under study.

1.4 Scope of the Study

This research is not designed to be an exhaustive study on the subject of women's ordination; neither will it deal with every single argument regarding women as pastors. It aims at presenting the exegetical understanding of the pericope, 1 Corinthians 14:26-40 with its focal point on verse 34. According to Anglican Communion (2008), the Church of Nigeria (Anglican Communion) is the second largest province in the Anglican Communion, as measured by baptized membership after the Church of England. The activities and roles of women in this denomination will carefully be examined.

1.5 Significance of the Study

In modern society, especially in the Nigerian context, women have been subjected to child bearing and domestic work because they are seen as second class citizens who do not have

much to offer to the society. Some parents even see the education of a woman as a waste of money. This ideology is not far from what we have in some of our churches.

The women who have left their various duty posts and areas of calling as a result of the interpretation of the text of study will be awakened. Paul being an apostle of Christ would not deviate from the steps of his master whom he preached.

This research creates awareness on the roles the women play in the day to day administration of the Church. It is a useful database to discover various ways by which women are involved in the progress and development of the Church. It will project women as inevitable force or group which is inseparable in the contemporary churches.

This work helps to deepen the understanding of the vital roles women played in the scripture and brings a change of attitude towards the contemporary women ministry. It is making a case for the provision of necessary encouragement and training to them. This work helps encourage and support women as they fill their various ministry positions and roles.

Through the re-interpretation of the text, this work hopes to arouse the zeal of the women in their services to God and to face the challenges of the twenty-first century. It intends to bring to focus the pre-requisites as well as the general contextual picture of the pastoral ministry as it affects the women. The research also adds to the body of knowledge as a source of reference material especially on the subject of women in Christian ministry and feminism.

1.6 Methodology

Research writing is an academic investigation in an internationally accepted format. It is therefore necessary to adopt a method for this research. The researcher examined the biblical text under study carefully, using established rules of New Testament interpretation. Several objections have been raised against the traditional interpretation of 1 Corinthians 14:26-40. This study adopted hermeneutical approach. Hermes is a Greek god of commerce, eloquence, travel, cunning and theft who serves as herald and messenger to other gods. He is a bearer of messages or news. He is equivalent to the Roman god Mercury. Hermes was also considered to be the inventor of language and speech. He was an ideal representative figure for hermeneutics. Hermeneutical approach is concerned with interpretations, analysis and applications of the text which will help to establish the meaning in biblical texts to avoid drawing erroneous conclusions.

In sourcing materials for the study, the researcher gathered information from primary and secondary sources of data collection. Primary sources of data collection helped the researcher to conduct oral interviews from Christians in the Church of Nigeria (Anglican Communion) which included clergymen, clergy wives and lay members in the Church of Nigeria (Anglican Communion). Secondary sources included books, Bible Commentaries, Journals, and online materials. The researcher also consulted the Greek Bible and Greek Lexicon for exegetical and hermeneutical analysis of key words in the text.

1.7 Definition of Terms

In this study, the researcher defined operative terms that form the title of this dissertation. Words such as woman, Church and perspective are defined. These definitions are thereby given for clarity purposes.

a. Woman

Woman has been variously defined according to Okereke (2010) in the following manner: weaker vessel, feeble minded being, child bearer, emotional being, man's helper, caretaker, man's better half, man's wealth preserver, man's soul mate, home managers, among others. According to Louw and Nida (1996), the Greek word for woman which is "γυνή" implies an adult female person of marriageable age. Fulfer (2008) conceives of woman as being that the patriarchal society relegates to the background.

No matter the definitions given to the term, woman as stated above, she got more qualities than these. A woman is powerfully created with superior structures. She is fearfully and wonderfully made by her creator. In 1 Corinthians 14, the term woman is used in a plural sense which is γυναῖκες (women). Paul was referring to the married women or wives in the Corinthian assembly who are married to Christian men.

b. Church

The English word 'Church' according to Marshall (1996) is derived from the Greek adjective *kyriakos* as used in some such phrase as "kyriakon doma" or "kyriake oikia", meaning 'the Lord's house' that is a Christian place of worship (p.199). 'Church' in the New Testament however, renders Greek *ekklesia*, which mostly designates a local congregation of Christians and never a building. Although we often speak of these congregations collectively as the New

Testament Church or the early Church. An *ekklesia* was a meeting or an assembly. Its commonest use was for the public assembly of citizens duly summoned, which was a feature of all the cities outside Judea where the gospel was planted. Church can also be described as the whole number of true believers throughout the world. It is called the invisible Church because one cannot see it. Only God can look into a person's heart and know if one is a true believer in Jesus Christ. Many people conceive of the Church in the following ways:

1. A building for public worship especially a Christian worship.
2. (a) A body or organization of religious believers as a whole body of Christians, (b) denomination, (c) congregation.
3. A public divine worship.

To Nmah and Amunnadi (2012), the Church universal is the vast invisible cloud of witnesses passing across the age. It is the body of Christ in the world whose mission is to gather believers, (/John 17) into confessing communities, to administer the sacraments, preach the word and make disciples (Matt. 28:19-20). Church is viewed as the assembling of Christians with the same liturgy, doctrine and faith for a common goal. According to Lumen Gentium of Vatican 11 (2010), the primary role of the Church, through the power of the Holy Spirit, is to proclaim the Gospel of Jesus Christ, in order that all might have an opportunity to receive Christ.

c. Perspectives

According to Collins (2018), perspective has a Latin root meaning “look through” or “perceive”. It is the way one sees something, a particular way of thinking about something, especially one that is influenced by your beliefs or experiences. It is a way of regarding

situations, facts and judging their relative importance. It is the proper or accurate point of view or ability to see it objectively.

Perspectives from 1 Corinthians 14:26-40 in this study has to do with Paul's views concerning women in the Church of Corinth and their relative importance to the present day Church. On this note, this research focuses on women's status and roles they play in the Church of Nigeria (Anglican Communion), and analyzing it from Paul's injunction to women in the text (1 Cor. 14:26-40).

CHAPTER TWO

LITERATURE REVIEW

In this section, the researcher examined works written by scholars that are relevant to the research topic. In search for a new thing, there is need for one to begin from the known to the unknown. Standing on the shoulders of giants is a clear way of making an impact in the world of scholarship. The researcher cannot claim to be an encyclopedia of knowledge; therefore, it is pertinent to review other works written by scholars to point out the similarities and contrasts between them and this current research. What notable authors had already documented concerning the subject of interest will form the theoretical base for constructive argument and critique so as to ascertain the lacuna that need to be closed. The literature review is divided into the following sub-headings:

- Conceptual Framework
- Theoretical Framework
- Empirical Studies
- Summary of literature Review

2.1 Conceptual Framework

This section deals with conceptual issues in the study. It contains definitions, explanations and developments of the concept that form the research title. It aims at studying the perceptions of various scholars on women versus Greek culture and Judaism, Church, Anglican Communion and Church of Nigeria.

2.1.1 Women versus Greek Culture and Judaism

As a form of address, Louw and Nida (1996) posit that γυνή (woman) was used in Koine Greek in speaking politely to a female person: ὦ γύναι, μεγάλη σου ἡ πίστις ‘Lady, your faith is great’ Mt 15.28. In a number of languages, it would be totally impossible to have Jesus address his mother merely as ‘woman.’ Later rabbinical writings tended to undervalue women’s spiritual contribution but Jesus showed them love and respect. He forgave them, healed them and taught them. They served him with provisions, hospitality and deeds of love (Luke 8:1-3). Women visiting his tomb became the first eyewitnesses of his resurrection (Matthew 28:1-4). Jesus included them in his teaching illustrations. He used a woman searching for a lost coin as a parable for God’s search for his lost ones (Luke 15). He demanded the same standards from both sexes and offered the same way of salvation.

On the contrary, Kittel, Bromiley, and Friedrich (1976) reveal that the traditional position and estimation of woman is a saying current in different forms among the Persians, Greeks and Jews in which man gives thanks that he is not an unbeliever or uncivilized, that he is not a woman and that he is not a slave. Woman is seen in Greek world and Hellenism in the following light: fickle and contentious, with no claim to culture. “To instruct a woman is simply to increase the poison of a dangerous serpent. A house in which woman has the final say will inevitably perish. The normal fate of a woman is to be oppressed and despised, especially if she did not enjoy male protection” (pp.777-778). Woman in this context is treated as inferior being. The inferior status of women is indicated in economic terms by the valuation for the purpose of vows of women at thirty shekels and of men at fifty (Lev. 27:3-4). Women were to be isolated during the ritual impurity of their menstrual period (Lev. 15:19-24) and after childbirth (Lev. 12:1-8), when the period of impurity was double if the child was female. The concept of woman

attempts to unify white and black women by appealing to something that they all share because they are women. This concept focuses on women and how they are oppressed as women.

Sowummi (1996) in Kemdirim and Oduyeye (1996) in a key note address exposed the unfairness of *Chambers Twentieth Century Dictionary* in its definition of woman. She says the definitions reflect some of the fundamental and virtually universal prejudices, misconceptions and discriminations against women. Woman, here, is defined as an adult female of the human race; womanhood; the state; character; or qualities of a woman (but no qualities are specified), contrarily; man: a human being, manly, bold, courageous, vigorous, stout, noble minded, manly, brave, dignified, noble...not childish or womanish. To call a person woman connotes: to give way to weakness. These definitions are clear evidences to the ill treatment and debasement of the women folk.

2.1.2 Church

The most widely used New Testament term for Church is the Greek “ἐκκλησία”. Haines (1998) says that in the gospels, this word is used only three times all in Matthew. ἐκκλησία is a compound word derived from the verb ἐκκαλέω . ἐκ means “out” and καλέω means “to call”, thus the compound word means “called out”. The noun would then be “a called out group” or “an assembly”. The term Church was both used in a universal and local sense in the New Testament. The Church was sometimes referred to in terms of its local sense such as “the Church of Jerusalem” (Acts 11:22), “Church at Antioch” (Acts 13:1) etc. Paul speaks of the Church as the body of Christ. According to Pope (2010), the term Church was a political term which applies to an assembly of citizens “called out” for a particular purpose. In Christ, the New

Testament teaches that those who follow Christ are called out by the gospel. The Church is not a physical building or business organization. It is not Jew or Gentiles but the bride of Christ.

Lidell-scott (1925) gives the following senses about the church: a. the “Jewish congregation” b. In the New Testament “the Church as a body of Christians”. It also connotes the whole body of believers and individual congregation, e.g., the house church. Denominations have variant views regarding the term Church. Kittel, Bromiley, and Friedrich (1976) comment thus; an Anglican may speak of the ἐκκλησία as the one Church, “the body of Christians.” A Roman Catholic will begin with the universal ἐκκλησία on the basis of Matthew 16:18, and he will then go on to emphasize the subordination of the individual congregation to the bishop. In the Lumen Gentium of Vatican II (1963), it states that the Church is Hierarchical. Christ entrusted the apostles with the mission of leading, assigning Peter as the head. Their successors, the bishops, are entrusted with the same mission until the end of the world. The bishops are to work with each other and with the pope to lead the People of God. The bishop’s highest priorities are to lead the people towards order, harmony, and unity. It is in the fullness of the priesthood that a bishop is spiritually named as one who will take the place of Christ for us. The Episcopal consecration empowers a bishop to sanctify, teach, and lead. They must lead bound together in relationship to all bishops and in a more special way with the pope. This is vital to the hierarchical order. The bishops serve as a sign of unity in their own diocese. Preaching the Gospel is their number one priority. They are to also ensure that the People of God have access to the Sacraments, especially to the Eucharist. The bishop is responsible for the souls of those given to him by Christ. A bishop requires assistance in carrying out the mission of the Church. The orthodox Protestant will refer first to the whole community, while the liberal Protestant will think of the local congregation.

The distinctiveness of the New Testament concept of the Church or community comes out plainly in Acts. The word ἐκκλησία appears first in Jerusalem, which is explicitly referred to as such in Acts 8:1. In Acts 7:38 the people of Israel, led through the desert by Moses is called ἐκκλησία. This is not a literal quotation, though there is allusion to Deuteronomy 9:10. At Acts 9:31 the word is used not merely for the Jerusalem community but for that of all Judaea, Galilee and Samaria. Kittel, Bromiley, and Friedrich (1976) posit that, whereas the ἐκκλησία was first a single congregation, it now covers several congregations, so that we do better to translate “Church” rather than “congregation.” It should be noted that the textual evidence supports the plural as well as the singular at 9:31, so that ἡ ἐκκλησία = αἱ ἐκκλησίαι. In Acts (19:32, 39-40) ἐκκλησία is used of a gathering of the people, i.e., a secular assembly. Here ἐκκλησία is a secular term in the full sense. The plural implies assembly in the sense of assembling. The secular and ecclesiastical assemblies can be differentiated even though the same term is used. However, the explicit or implicit addition τοῦ θεοῦ or τοῦ κυρίου tells us who assembles, or who causes men to assemble. This shows that it is the gathering of the people of God. Jewish Christians and Gentile Christians do not differ in the way they see Church. A small fellowship or a house church was called ἐκκλησία in Romans 16:5. Explicit statements concerning the ἐκκλησία are to be found in Colossians and especially Ephesians. A specific doctrine of the Church is to be found for the first time in these epistles. At Colossians 1:24 the ἐκκλησία is the σῶμα Χριστοῦ; at 1:18 Christ is the κεφαλὴ of this σῶμα. Similar statements are to be found in Ephesians 1:22 and 5:23. Therefore, Church generally connotes the body of Christ and an assembly of the “called out” ones.

2.1.3 Anglican Communion

According to Wilson (1980), the word “Anglican” is coined from English as a result of the fact that the pattern of life in the modern, worldwide Anglican Communion was set by the changes made in the Church of England (Ecclesia Anglicana) during the Reformation. Hence, the Anglican Church is that Church that upholds the teachings or systems of the Church of England or the one that emphasizes the authority of that Church. Mbachii (2002) opines that “it is that Church that teaches only the catholic faith of the primitive Church as supported by the New Testament” (p.32). It is the Church of England and the churches in other nations that are in complete agreement with it as to doctrine and discipline and are in communion with the Archbishop of Canterbury. All the Churches in communion with Canterbury in particular and Church of England in general maintain an ecclesial system known as Anglicanism and they are designated Anglican Church or Anglican Communion.

The Anglican Consultative Council (2008) writes, the Anglican Communion is a fellowship of Churches within the One, Holy, Catholic and Apostolic Church, characterized by their historic relationship of communion with the See of Canterbury. The council furthermore states:

The relationship of ecclesial communion within the Anglican Communion is based on the communion of a Church with one or more of the following: (a) the See of Canterbury; (b) the Church of England; (c) all the Churches of the Anglican Communion; (d) all Churches in Communion with See of Canterbury; or (e) all Churches which profess the apostolic faith as received within the Anglican Tradition. (p.25).

The Archbishop of Canterbury is the focus of unity in the Anglican Communion, and the Primate's Meeting, the Lambeth Conference, and the Anglican Consultative Council are its instruments of Communion. The Anglican Communion bases its practice on three pillars which are: Scripture, tradition and reason. Any discussion of the role of women in the church of Nigeria (Anglican Communion) must take into account this tripod stand. Anowia (2014) cites Imaekhai (2003) as saying that in the Anglican theology, the Scripture, reason, and tradition are ways of knowing the mind and will of God for man and to us. Anowia (2014) says; even though the scripture occupies a supreme position, it has to be interpreted using human knowledge and wisdom (reason), the historic experience of our fore fathers (from Christ, Early Church and Church fathers) and all that was inherited from them (tradition) (p.151). The Church of Nigeria (Anglican Communion) recognizes the authority of the Scripture as containing all things necessary for salvation. Tradition is an inherited, established, or customary pattern of thought, action, or behavior (as a religious practice or a social custom). Also, it is the handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction. It is cultural continuity in social attitudes, customs, and institutions. Tradition can also be a characteristic manner, method, or style.

The Christian tradition is understood as the code of beliefs documented by the early Church and handed over from one generation to another. While church traditions and the writings of the church fathers do shed much light on the role of women in the church, such must always be subordinated to the testimony of the Scriptures. Yet as the church fathers dealt with this issue, they served as expositors of the Scriptures, and we join them in saying, "Thy Word is a lamp to my feet, a light to my path" (Psalm 119:105). Where the tradition of the church is in agreement with the Scriptures, the Church of Nigeria (Anglican Communion) also maintains the

tradition. Reason, which is one of the tripod stands of the Anglican Communion is a sufficient ground of explanation or of logical defense; *especially*: something (as a principle or law) that supports a conclusion or explains a fact. It is what makes some fact intelligible. It is also the power of comprehending, inferring, or thinking especially in orderly rational ways. The Diocese of Lagos West (2008), states that the Church of Nigeria is bible-based, spiritually dynamic, united, disciplined; self-supporting, committed to pragmatic evangelism, social welfare and a Church that epitomizes the genuine love of Christ.

2.1.4 Church of Nigeria

The Church of Nigeria is the Anglican Church in Nigeria. Gledhill (2016) notes that it is the second largest province in the Anglican Communion, as measured by baptized membership (but not by attendance) after the Church of England. The growth of the Church of Nigeria (Anglican Communion) since the end of the slave trade has been a very rapid one. The Diocese of Lagos West (2008) declares that within two centuries, Christianity and indeed Anglicanism which started in Badagry and Abeokuta has spread like wild fire to all nooks and crannies of Nigeria.

According to Polgreen (2005), the Church of Nigeria has continuously opposed the Liberal inclinations of the Episcopal Church of the United States of America and the Anglican Church of Canada, which led to the acceptance of non celibate homosexuality and non celibate homosexual clergy. After the ordination of a partnered gay man, Gene Robison as a bishop of the diocese of New Hampshire, in the United States, the then Primate of Nigeria threatened that it was a measure that could split the Anglican Communion. The Church of Nigeria declared itself in “impaired Communion” with the ECUSA on 21 November 2003. The Church of Nigeria is no

longer in Communion with the See of Canterbury but instead all Anglican Churches, Provinces and Dioceses that hold and maintain the “historic faith, doctrine, sacrament, and the Discipline of the one Holy, Catholic and Apostolic Church” .

2.2 Theoretical Framework

This section examined a number of theories such as the Christian egalitarianism theory, complementarianism theory, and feminism theories. These theories guided this research in examining the place of women in the Church of Nigeria (Anglican Communion) and in analyzing 1Cor.14:26-40.

2.2.1 Christian Egalitarianism Theory

Christian egalitarianism is one of such theories derived from the French word “egal”, meaning equal or level. It is also known as biblical equality, a Christian form of egalitarianism. Padgett (2002) says the American organization of Christians for Biblical Equality was established by Evangelicals in 1987. It holds that all human persons are created equally in God’s sight- equal in fundamental worth and moral status. Christian egalitarianism holds that all people are equal before God and in Christ; have equal responsibility to use their gifts and their calling to the glory of God and are called to roles and ministries without regard to class, gender, or race. According to Edwards (2011), Christian egalitarianism consider principles of the Bible to be that men and women are equally created in God’s image, equally responsible for sin, equally redeemed by Christ and equally gifted by God’s spirit for service.

Mcknight (2008) says that according to Christian egalitarianism, gender equality is biblically sound in Christian church leadership (including pastors) and in Christian marriage. Its

theological foundations are interpretations of the teachings of Jesus Christ and other New Testament principles. Stagy (1978) advocates that Jesus Christ did not conform to a mentality unfavorable to women, but reacted against inequalities based on sexual differences.

2.2.2 Complementarianism Theory

Complementarianism is another theory reviewed in this work. Duncan (2004) says that complementarianism holds that God has created men and women equal in their essential dignity and human personhood but different and complementary in function with male leadership in the home and in the church. The complementarian theory holds the position that male and female were created by God as equal in dignity, value, essence and human nature, but also distinct in role whereby the male was given the responsibility of loving authority over the female, and the female was to offer willing, glad-hearted and submissive assistance to the man. Gen. 1:26-27 makes clear that male and female are equally created as God's image, and so are, by God's created design, equally and fully human. But, as Gen. 2 bears out (as seen in its own context and as understood by Paul in 1 Cor. 11 and 1 Tim. 2), their humanity would find expression differently, in a relationship of complementarity, with the female functioning in a submissive role under the leadership and authority of the male.

Sin introduced into God's created design many manifestations of disruption; among them is a disruption in the proper role-relations between man and woman. As most complementarians understand it, Gen. 3:15-16 informs us that the male/female relationship would now, because of sin, be affected by mutual enmity. In particular, the woman would have a desire to usurp the authority given to man in creation, leading to man, for his part, ruling over woman in what can be either rightfully-corrective or wrongfully-abusive ways.

Duncan (2004) opines that complementarianism is a view held by some in Christianity that men and women have different but complementary roles and responsibilities in marriage, family life, religious leadership and elsewhere. Passages such as Eph. 5:22-33 and 1 Tim. 2:8-15 exhibit the fact that God's created intention of appropriate male leadership and authority should in Christ, be fully affirmed, both in the home and in the church. Wives are to submit to their husbands in the model of the Church's submission to Christ, and women are not to exercise authoritative roles of teaching in the Church in view of Eve's created relation to Adam. Male headship, then, is seen to be restored in the Christian community as men and women endeavor to express their common humanity according to God's originally created and good hierarchical design.

According to Clouse (1989), most complementarians believe that women should not be ordained as pastors or evangelists while a few believe that women can serve as evangelists but not as pastors. In this same vein, Mohler (2003) asserts that the arguments used in support of the ordination of women require the dismissal or reinterpretation of specific biblical texts which disallow women in the teaching office.

2.2.3 Feminist Theory

Feminist theory is an extension of feminism into theoretical or philosophical fields. It encompasses work in a variety of disciplines, including religion, anthropology, sociology, economics, women's studies, literary criticism, art, history, psychoanalysis and philosophy. According to Tong (1989), feminist theory aims to understand gender inequality and focuses on gender politics, power relations and sexuality. While providing a critique of these social and political relations, much of feminist theory focuses on the promotion of women's rights and

interests. Themes explored in feminist theory include discrimination, stereotyping, objectification (especially sexual objectification), oppression and patriarchy.

Feminism ideology can take many different forms. According to the online article entitled *History and Theory of Feminism* (2016), in the 1970's; women started developing a theory which helped to explain their oppression. Pockets of resistance began to organize and challenge patriarchy. By the 1980's, however, feminists started disagreeing on particular issues linked to feminism. What was once one theory began to branch out into many theories that focused on different feminist issues. Today, there are as many definitions of feminism as there are feminists. Each definition of feminism depends on a number of factors including ones own beliefs, history and culture.

Liberal feminism is a form of feminism theory. Giddens (2001) defines liberal theory as “a feminist theory that believes gender inequality is produced by reduced access for women and girls to civil rights and allocation of social resources such as education and employment” (p.692). Liberal feminism was most popular in the 1950's and 1960's when many civil rights movements were taking place. Betty Friedan is an advocate of this movement. The main view of liberal feminists is that all people are created equal by God and deserve equal rights. These types of feminists believe that oppression exists because of the way in which men and women are socialized, which supports patriarchy and keeps men in power positions. Haralambos and Holborn (2008) note that Liberal feminists believe that women have the same mental capacity as their male counterparts and should be given the same opportunities in political, economic and social spheres. Women should have the right to choose, not have their life chosen for them because of their sex. Essentially, women must be like men.

According to Samkange (2015), liberal feminists create and support acts of legislation that remove the barriers for women. These acts of legislation demand equal opportunities and rights for women, including equal access to jobs and equal pay. Liberal feminists believe that removing these barriers directly challenges the ideologies of patriarchy, as well as liberates women. Liberal feminists are responsible for many important acts of legislation that have greatly increased the status of women, including reforms in welfare, education and health. Unfortunately, Liberal feminism has been known for concentrating only on the legislation aspect in the fight against patriarchy. It has been criticized for not breaking down the deeper ideologies of society and patriarchy. Also, it has been criticized for ignoring race and class issues.

According to Friedan (1963), liberal feminism asserts the equality of men and women through political and legal reform. It is an individualistic form of feminism, which focuses on women's ability to show and maintain their equality through their own actions and choices. Liberal feminism uses the personal interactions between men and women as the place from which to transform society. According to liberal feminists, all women are capable of asserting their ability to achieve equality; therefore, it is possible for change to happen without altering the structure of society. Friedan (1963) relates that issues important to liberal feminists include reproductive and abortion rights, sexual harassment, voting, education, "equal pay for equal work", affordable childcare, affordable health care, and bringing to light the frequency of sexual and domestic violence against women.

Radical feminism promotes the basis for many of the ideas of feminism. Daly (1973) is an advocate of this theory. They usually clash with the ideals of the liberal feminist, because radical feminists believe that society must be changed at its core in order to dissolve patriarchy, not just through acts of legislation. Unfortunately, this type of feminism also attracts a lot of

negative media attention creating a backlash of feminism. Radical feminists advocate that the domination of women is the oldest and worst kind of oppression in the world. They believe this because it spans across the world oppressing women of different races, ethnicities, classes and cultures. Radical feminists want to free both men and women from the rigid gender roles that society has imposed upon them. It is this sex-gender system that has created oppression and radical feminist's mission is to overthrow this system by any possible means. Sometimes radical feminists believe that they must wage a war against men, patriarchy, and the gender system which confines them to rigid social roles. This is expressed by Gutsa (2011) who noted that “men create and maintain patriarchy not because they have the resources to do so but also because they have real interests in making women serve their interests” (p.24). Radical feminists completely reject these roles, all aspects of patriarchy, and in some cases, they reject men as well. This view about radical feminism is also noted by Gandari (2012) who says that radical feminism works towards creating alternative social institutions which fulfill their needs, at the same time allowing women to make choices on social and health issues that affect them and rejecting pressures that are exerted by patriarchy.

This theory also considers the male controlled capitalist hierarchy, which it describes as sexist, as the defining feature of women's oppression. Samkange (2015) says that, radical feminists believe that women can free themselves only when they have done away with what they consider an inherently oppressive and dominating patriarchal system. They feel that there is a male-based authority and power structure and that it is responsible for oppression and inequality, and that as long as the system and its values are in place, society will not be able to be reformed in any significant way. Some radical feminists see no alternatives other than the total uprooting and reconstruction of society in order to achieve their goals.

2.3 Empirical Studies

The empirical studies of this research aim at reviewing works done on the role of women in the Church in relation to 1 Corinthians 14:26-40. The focus is to discover the various interpretations given to the text under study and their applications to the contemporary Church.

Belleville (2001) who is an egalitarian in an essay on *Women in Ministry*, edited by Beck and Blomberg, notes that the issue between egalitarians and complementarians is not whether women can minister, but whether women can hold positions of leadership in ministry. Her essay seeks to answer questions pertinent to the debate. First, do women occupy leadership positions in the Bible? Belleville finds many instances of women holding leadership positions in Scripture. In the Old Testament, women ministered in Israel as prophetesses, counselors, mourners, and at the tabernacle. Through the entirety of Scripture, women most consistently exercised the gift of prophecy. In the New Testament church, women were involved in the ministries of teaching, patronage, and evangelism. Teaching would have been a strongly countercultural gift for a woman, but Jesus' instruction of Mary and the inclusion of female disciples set the stage for women to have an instructional role in the church. Most noteworthy to the discussion is the presence of female apostles, such as Junia, and female deacons.

Schreiner (2001) who is of a complementarian view begins with a brief discussion of the history, hermeneutics, and terminology of the debate over women's roles. Tradition is not infallible, but the fact that women have been prohibited from serving as pastors and elders across confessions throughout most of church history should lay the burden of proof upon those who want to challenge the historic interpretations. Although detached objectivity is certainly impossible, it must not be assumed that one cannot "gain a substantial and accurate understanding of the Scriptures in this age" (p.180). Further, he asserts that the debate should not

be framed as a choice between opposing texts. Rather, one must attempt to interpret all texts in context. All the texts in question have a basic teaching that is not difficult to grasp. One text is not more fundamental than another is. Finally, the issue is not over the ordination of women, but whether a woman can function as a pastor, overseer, or elder which Schreiner believes to be the same office. It is Schreiner's thesis that although all believers are called to ministry, women are not called to be pastors, elders, or overseers.

Conzelmann (1975) in the Hermeneia series on 1 Corinthians used the literary-critical approach in studying 1 Cor.14: 33-36. Literary criticism may deal with stylistic matters that relate to diction, rhythm, and sentence structure or it may look at the larger aspects of the overall structure of the book. On the basis of a literary analysis, he says that 1 Corinthians 14:33b-36 interrupts the context, contradicts 1 Corinthians 11:5, and contains linguistic peculiarities different from Paul's normal writings. It is therefore an interpolation, a comment added to the text by a later writer and not originally written by the apostle Paul.

Iwuagwu (2000), a bishop's wife in the Church of Nigeria (Anglican Communion) in her book on *Ministry of Women in the Church* asserts that the woman is not created to be a slave or second-rate being in the society. Iwuagwu made wonderful contributions on the role of women in the Church. she outlines the ministries of women as follows: the ministry of praying, the ministry of healing including exorcism and work of miracles, prophetic ministry, caring ministry, teaching ministry, leadership ministry (Dan. 1:17, 6:3), administration, rendering services to others, hospitality (1 Peter 4:9), ministry of praise, use of skills of craftsmanship and art in the Church, ministry of reconciliation, rearing of a home or a family. These ministries according to Iwuagwu are as important as the ordained ministry. She therefore discourages women from trying to be like men rather they are to find out the needs of the church and try to fix them.

Where the women do not care, things are not properly done. Children's upbringing is the responsibility of both father and mother but the woman has a greater role to play. The woman has to be a devout Christian to cope with her responsibilities at home. She ensures that money is properly and wisely used for the benefit of the entire home. A good woman cares for her husband and children.

Howard (1985) in a work on "*Neither Male nor Female: an Examination of the Status of Women in the New Testament*," opines that there are a number of approaches which see the command for silence as based on the specific circumstances of the church at Corinth. Some say that it was not intended to be a universal command to all the churches or to apply to all women throughout the history of the church.

However, the silence is required by the historical conditions at Corinth. Howard says, It must be questioned whether the situation of the Corinthian church at this time, with its gross irregularities and many problems and disorders, can in any sense be considered normative for any period of the Church's history It must be doubted whether his specific remedies for local disorder, any more than the disorganized life and disgraceful conduct of the Corinthian church itself, were ever intended to be literally applicable to other congregations. His findings therefore are an indication that the injunction was not meant for the universal church.

Toews (1980) in his essay on *The Role of Women in the Church: Pauline Perspective* proposes a perspective for the interpretation of Paul's words concerning the place of women in the church, and to test that perspective in the problematic texts. He says that I Corinthians 14:33b-36 presents us with an apparent contradiction of I Corinthians 11. In chapter 11 Paul says women may speak in public assembly if appropriately attired, but in chapter 14 women are ordered to be silent, not to speak in church. One approach argues that 14:33b-36 is a non-Pauline interpolation.

But since the manuscript evidence only concerns placement and not omission these verses are treated as Pauline. The second approach seeks to harmonize the two chapters as follows. Both texts speak to married women, not single, and both concern order in public worship services. Chapter 11 legitimizes speaking in worship with proper attire. Chapter 14, in contrast, prohibits married women from asking questions in the worship service: "if there is anything they desire to know, let them ask their husbands at home" (v. 35a). What Paul is saying in chapter 14 then is that women not versed in Christian truth should not interrupt the worship service to ask questions which their husbands could teach them. In other words, women may pray and prophesy as equals in church worship, but they should not use their equality as an occasion for denying others the opportunity for worship by interrupting the service with questions.

A third approach argues that the prohibition concerns the discernment of or discussion about the prophetic word. In other words, vv. 33b-36 belong to the discussion about prophetic speech and testing in vv. 26ff. The context makes it clear that the silence stands in contrast to asking questions, not to prophesying. Women were permitted to prophesy, but were restricted from the discussions which followed. Women were excluded from the "testing" sessions since this would put them in the role of judging men, possibly their own husbands. Verse 34 indicates a circumstance involving arguments between husband and wife.

The third approach is preferable because it reads these verses in their textual and theological context. This interpretation is strengthened by two other pieces of evidence from the text. Paul, having made the case for the equality and interdependence of men and women in chapter 11, here exhorts the voluntary submission of wives to their husbands. Women are not encouraged to submit to any or all men, but specifically to their "own husbands." Paul's exhortation for the silence of women in the church, then, is a limited one. It applies only to

married women whose husbands were present in the church, and only to the "testing" process of the prophetic word.

Therefore from his findings, Toews recommends: Because of the textual problems associated with this text, we should be very cautious in using it to build a theology of the woman's role in the church. At the very least, it cannot be made the center of our interpretation. If we retain it as a genuine Pauline statement, it can be read only as an exhortation to proper order in public worship for married women. Paul teaches that in the new eschatological community of God's people all believers have been reconciled with God and each other. All stand equal before God without distinction of race or sex. Paul affirms the equality of men and women of faith before God both in terms of privilege and gifts of the Spirit. Nowhere in Paul, or elsewhere in the New Testament for that matter, is the exercise of the gifts of the Spirit restricted on the basis of sex.

Fiorenza (1990) opines that feminist theology which is an aspect of liberation theology is engaged for the oppressed. The debate surrounding *The Woman's Bible*, which appeared in 1895 and 1898, may serve to highlight both political conditions and radical critical impact of feminist theology for the interpretative task. In Fiorenza's thought, previously, theologians established the inferior role of women with reference to their inferior nature. In the face of the feminist critique, contemporary scholars attempt to salvage the Pauline statements with the help of the "equal but different" argument which is understood as the expression of "orthodox" anthropology. Throughout history and especially today, the Bible is used to keep women in subjection and to hinder their emancipation.

In suggesting a methodology for the feminist critique of culture, Reuther (1979) quoted by Fiorenza points to two presuppositions. First, she acknowledges that all inherited culture has

been male biased and sexist. On the other hand, she maintains that all significant works of culture have not only been legitimized sexism but also done something else. Fiorenza notes that as the root model of Christian life and community, the Bible reflects biblical women's strengths as well as their victimization. She is of the view that Galatians 3:28 is the focal point and organizing center of Paul's theology about women. In a similar vein, Jewett (1979) posits that Paul's letters move on a similar progression that leads to a full acknowledgement of equality, while maintaining an insistence on the divinely given equality of sexual difference. According to Fiorenza, the Corinthian community probably consisted of a large number of active Christian women, who had a voice in the community's theology and practice. Corinth had at least three outstanding women leaders who had good working relationship with Paul; Chloe, Prisca and Phoebe.

In 1 Cor. 11-14, regarding women in the worship of the community, Fiorenza thinks that during their ecstatic and pneumatic worship celebrations, some of the Corinthian women prophets and liturgists unbound their hair, letting it flow freely rather than keeping it in its fashionable coiffure, which often was quite elaborate and enhanced with ribbons, and veils. It is as disgraceful for a woman to loosen her hair as it is to shave it. Paul seeks to persuade the Corinthians that decency and order should be more highly esteemed than the spiritual status and exercise of individual pneumatic expression.

In Fiorenza's opinion, the community's rule presupposes that, within the Christian worship assembly, wives had dared to question other women's husbands or point out some mistakes of their own during the congregational interpreting of the scriptures and of prophecy. Such behavior was against all traditional custom and law. However, the text does not say that wives should subordinate themselves either to the community leadership or to their husbands. It

asks simply that they keep quiet and remain subdued in the assembly of the community. She more so says that Paul's major concern is not the behavior of women but the protection of the Christian community. He wanted to prevent the Christian community from being mistaken for one of the orgiastic, secret, oriental cults that undermined public order and decency.

First Timothy 2:11-15, which enjoins women to be quiet in worship, is frequently cited as a parallel to this passage. But there too, married women were probably in view, as verse 15 would not apply to an unmarried woman. Also, when Eve is named in the Old Testament, it is as Adam's wife (Gen. 3:20; cf. 2 Cor. 11:2-3, the only other New Testament passage besides 1 Timothy 2:13-14 that names Eve), and her submission is rooted in that relationship. In addition, Walvoord (1985) suggests that the noun ἡσυχία in 1 Timothy 2:11-12 means "quietness, absence of disorder," whereas the verb σιγάω in 1 Corinthians 14:28, 34 means "remain silent."

Paul wanted silence on the parts of married women whose husbands were present in the assembly, but he permitted the participation of other women when properly adorned (1 Corinthians 11:2-16). Such silence would express their subordinate (but not inferior) relationship to their husbands. This contrasts with a disturbance caused by their talking to their husbands during the service. The Corinthian believers were not to think of themselves as exclusive, independent interpreters or recipients of the Word of God (14:36). They, like those in all the congregations (v. 33b), were to submit to God's truth by conforming to this standard of conduct.

Fiorenza concludes her argument and analysis of Pauline texts by saying that Paul's interpretation and adaptation of the baptismal declaration in Galatians 3:28 in his letters to the community of Corinth unequivocally affirm the equality and charismatic giftedness of men and women in the Christian community. However, in introducing a distinction between those who

are married and those who are not with respect to missionary work, Paul relegates those who are married to the cares of this world and ascribes to the unmarried a special pure and holy state. Paul affirms Christian equality and freedom. On the other hand, he subordinates women's behavior in marriage and in the worship assembly to the interests of Christian missions.

Fiorenza concentrates on the New Testament text but also includes considerations from early patristic and Gnostic writings. She looks at the problem of overcoming the customary androcentric interpretation of both the New Testament and the history of the apostolic Church; the method of discovering a legitimate and effective feminist hermeneutic. Secondly, the results of such a feminist hermeneutic in discovering and describing that the Gospels do portray a historical Jesus who preached and founded a discipleship of equals among men and women. Fiorenza is explicitly feminists, which helps the researcher in this study to take a theoretical stand, though one needs not agree with every interpretation or position in order to recognize the value of the contribution.

Fish (2002) asserts that secular feminists say that these verses prove that Paul is a misogynist, a hater of women, and that the entire Bible reflects a patriarchal bias against women. Evangelical feminists look at them as contrary to the essential message of the Bible that men and women are fully equal, both created in the image of God (Gen. 1:27), and both equally redeemed so that in Christ there is no longer male or female (Gal. 3:28). Conservative Christians who recognize that God has distinct roles for men and women also have some problems with these restrictions. They may be an offense and a stumbling block to non-Christians who get side tracked over what the Bible says about women rather than what it says about Jesus Christ and the gospel. Furthermore, the prohibition against speaking and the command to be silent seem to be

absolute. Yet it appears that 1 Corinthians 11:5 gives women permission to pray and prophesy as long as their head is covered.

It is generally assumed that Paul is the author of a Christianity of female subordination. Contrarily, Miller (2012) opines that recent studies have shown that Paul in fact continued the assumptions and practices of early charismatic and inclusive Christianity. Indeed, most of the New Testament evidence that women functioned as local leaders, as well as traveling evangelists, is to be found in the Pauline letters. In Romans 16:7, St Paul himself identified both Junia and her husband as prominent among the apostles. Priscilla and Aquila in 1 Corinthians 16:19 served as leaders of the congregation together and Priscilla is mentioned first, which means that she is viewed as the most powerful of them. In Roman 16: 1, 27, Paul sent Phoebe to minister to the Corinthian church, and so she was essentially the first deaconess. Observations made so far from other writings of Paul suggest that women could pray and prophesy. They were full participants in the worship service of the early Church.

The pericope in view has been subjected to a bewildering array of interpretations. The authorship of 1 Corinthians 14:34–35, has been called into question and not considered universally as Pauline. On the basis of some textual evidence, Fee (1987) comments that some prominent text critics have denied that the latter passage is actually Pauline, thinking that it was inserted instead by a later hand. While this position is possible, the passage can be explained as a Pauline digression on a specific aspect of church order relevant to the Corinthian church.

Some like Bilezikian (1985) have argued instead that Paul here quotes a Corinthian position (1 Corinthians 14:34–35), which he then refutes (1 Corinthians 14:36); but 1 Corinthians 14:36 does not read naturally as a refutation of 1 Corinthians 14:34–35. Others have suggested that the church services were segregated by gender like the synagogues, thus rendering any

communication between the sexes disruptive; but this view is refuted according to Brooten (1982) both by the architecture of synagogues in this period and that of homes in which the Corinthian church met. Still other scholars, examining the context, have suggested that Paul addresses Corinthian women abusing the gifts of the Spirit, or a problem with judging prophecies. While both of these views can be argued from the context, both ancient writers in general and Paul in particular were fond of digressions, and 1 Corinthians 14:34–35 may simply represent a digression concerning a specific issue of church order, distinct from other matters of church order in the context.

More likely is the view that Paul is restricting the only kind of speech directly addressed in these verses: asking questions. Giles (1985) says “it was common in the ancient world for hearers to interrupt teachers with questions, but it was considered rude if the questions reflected ignorance of the topic. Since women were normally considerably less educated than men, Paul proposes a short-range solution and a long-range solution to the problem” (p.56). His short-range solution is that the women should stop asking the disruptive questions; the long-range solution is that they *should* be educated, receiving private tutoring from their husbands. Keener (1992) reveals that “most husbands of the period doubted their wives’ intellectual potential, but Paul was among the most progressive of ancient writers on the subject. Paul’s long-range solution affirms women’s ability to learn and places them on equal footing with men” (p.80).

Whatever reconstruction one accepts, however, two points are clear. First, Paul plainly does not enjoin total silence on women, since earlier in the same letter he expects them to pray and prophesy publicly along with the men (1 Corinthians 11:4–5); he thus must enjoin only the silencing of a particular form of speaking. Secondly, there is nothing in the context to support the

view that Paul refers here to women teaching the Bible. The only passage in the entire Bible that could be directly adduced in favor of that position is 1Timothy 2:11–14.

The book, *Paul, Women and Wives* by Keener (1992) is outlined into two parts. Part one deals with the roles of women in the church while the second part deals with women's roles in the family. Part two addresses the main passage used to argue for women's subordination in the home. Keener approaches the key texts on women's roles, and does so by placing Paul within the context of the culture of first century Jewish and Roman societies, and also opens up the small passages within the broader context of the Epistles in which they are located, and Paul's corpus as a whole. He unveils the views held by Jewish and Roman writers regarding the role of women, both in household roles, and religious roles, and then presents them side by side with key Pauline texts.

The question of Paul's teachings on women's roles has been debated on different levels of discourse. However, in Keener's view, Paul wrote about women (not just concerning their head coverings) but to a specific congregation or cultural situation. He insists that whatever principles Paul applied to that situation were transcultural, and those principles would have to be reapplied in different ways in different cultural settings: all biblical passages may be for all time, but all biblical passages are not for all circumstances. The Bible ought to be contextualized. The subordination of women in Christian history is an idea borrowed from the "secular world". This book demonstrates that treating women as men's equals was far closer to the spirit of Paul than making them subordinates. We should learn that mutual submission does not reduce the wife's responsibility articulated in the traditional position. It merely reminds the husband that he too, must submit to his wife as a fellow heir of the grace of life.

The first part of this work examines those passages in Paul that have been advanced to support women's subordination in the Church. 1 Corinthians 11:1-16 allows women to minister in the congregation, but calls them to cover their heads lest they detract from God's glory by distracting men from the worship of God. 1 Cor. 14:34-35 enjoins absolute silence in all Churches. According to Keener (1992), this passage addresses women who are asking misguided questions during the teaching period of the Church service, thereby slowing everyone down, and Paul's admonition refers only to this situation. The third passage treated is 1 Timothy 2:8-15. This passage explicitly forbids or limits women's teaching role. This passage is therefore problematic, since Paul elsewhere commends fellow ministers who were women. The cultural situation in view here is that women are less trained than men. Paul however proposes a long range solution for the Christian women in that congregation: they should be educated as the men had been.

Concerning head coverings in Religious contexts, Greek women were expected to participate in worship with their heads covered when offering sacrifices. Social differences between traditional Roman and traditional Greek elements may have caused tensions in worship in the house churches. "The husband as the head of his wife does not imply that the woman is his subordinate but she is his glory (or reputation or splendor) the one who brings him shame or glory" (p.33). Keener's argument concerning the silence of women in the house churches is quite thought provoking. Is 1 Corinthians 14:34-35 as restrictive as it appears or does the situation implied in the text narrow down the restriction it actually addresses? Should we view the disruptiveness of women as a problem specific to the Corinthian Church or as a problem universal to all Churches? It would sound insulting enough to women to suggest that they are consistently disruptive in Church, but the restrictions that Paul seems to impose in response

sound even more offensive. Paul's point is that those who do not know the Bible very well should not set the pace for learning in Christian congregation. They should instead receive private attention and be guided properly to arrive to Christian maturity.

The authorship of 1 Timothy is frequently debated in scholarly circles and is assumed by some as not a Pauline writing. Keener posits that this letter is Pauline. The injunction that the unlearned women should not teach is not because they are women but because they are unlearned. In essence, those who do not understand the scriptures should not be permitted to teach others.

The conclusion of this book is a bold declaration that egalitarianism is the only biblical option, but is meant to help us reinterpret the passages used to bolster a non-egalitarian position. Keener challenges the usual arguments which limit women's roles, but does not build a case for women's full participation. Keener's presentation is convincing, well argued, and hard to refute. His hermeneutical approach takes into consideration the historical and literary context. Perhaps Keener could have been more strong in his argument in favor of women's inclusion in all aspects of the ministry of the Church. He exposes the weakness of the traditional arguments but does not present a forcefully articulated alternative. He does affirm that "Because women are men's equals spiritually and intellectually, they are also capable of fulfilling the intellectual roles" (p.225). This research however draws insight from this attention grabbing affirmation, although Keener could be more direct and emphatic.

Knight (1997) treats the role relationships in the teaching and ruling functions in the Church based on 1 Timothy 2:11-15, 1 Cor. 11:1-16, and 1 Cor. 14:33b-38, which present apostle Paul's command and his reason for it in a more general sense. In 1 Timothy 2:11-15,

Paul instructs Timothy about the life of the Church. Women are instructed to learn in quietness and all subjection. He went on to make the aspect of subjection more explicit by a definite negative. But I do not allow a woman to teach or exercise authority over a man but to remain quiet” (v.12). In Knight’s interpretation of this passage, the prohibition is not that a woman may not teach anyone but that within the Church, she must not teach and have authority over a man. This idea is also conceived by Bauer (1957). It has also been suggested that this prohibition applies only to wives, not to women in general. The reason for such a vigorous prohibition follows immediately in verses 13 and 14 which have to do with the creation order. This is to say that the one formed first is to have dominion.

The reason Paul gave in 1Timothy 2:13-14, is developed in 1 Corinthians 11:1-16. In 1 Cor. 11, Paul discusses the freedom that the Corinthian women felt they had to abandon the order which God had ordained and expresses in nature. Paul begins his argument about the role relationship of men and women by placing it in the hierarchy of headships (kephale). It is imperative to note that in most of the passages under consideration, the apostle himself regards teaching as not limited to the local situation.

Another passage which is very important in this study is 1 Corinthians 14:33b-38. It is this section dealing with speaking and silence that provides the setting for Paul to speak about matters in regard to women using the same two key words (*laleo* and *sigato*). Knight (1977) says, and just as the order of God who is not a God of confusion but of peace must prevail for tongue speakers and prophets, so it must prevail for women. The word woman used in 1 Corinthians 14 is particularly applied to wives in verse 35. Considering the parallel passages – 1 Cor. 11 and especially 1Timothy 2, it seems more likely that Paul does not intend to restrict the prohibition to married women. It is the opinion of Knight (1977) that Paul gives this teaching and application

of it to all the churches, not just to Corinth. He concludes his survey of these three key passages that the apostle laid down a universally normative regulation which prohibits women from ruling and teaching men in the Church. Therefore in considering the ministry of men and women in the Church, those three biblical truths must be held in correlation according to Knight. Firstly, men and women equally bear God's image. Secondly, men and women manifest in their sexuality a difference created and ordained by God. By this creation order women are to be subject to men in church and are therefore excluded from the ruling-teaching office and functions which men alone are to fill. Finally, women have a function to fulfill in the diaconal task of the Church and in the teaching of women and children.

2.4 Summary of Literature Review

The literature review of this study focused on the conceptual framework, theoretical framework, and empirical studies which center on women and perspectives from 1 Corinthians 14:26-40. The question of Paul on women's roles has been debated at several levels of discourse. Keener (1992) opines that many people today claim to follow the Bible, yet prejudice their interpretation of the Bible by merely using it to legitimize their own prior agendas. On the other hand, many other people claim to follow the Bible, yet fail to apply its principles to our own situation today. Scholars agree that from time immemorial and in different cultures women have been seen and treated as inferior beings. This is evidenced in the prayer of the Jewish man who thanks God for not making him a woman.

The theories examined are the theory of Christian egalitarianism, the theory of complementarity and feminism theories. Complementarity theory holds the position that male and female were created by God as equal in dignity, value, essence and human nature, but also

distinct in role whereby the male was given the responsibility of leadership and the woman is to be submissive. Feminist theory focuses on the promotion of women's rights and interests. Christian egalitarianism theory is suitable for this research since it holds that all people are equal before God and in Christ, have equal responsibility to use their gifts and obey their calling to the glory of God; and are called to roles and ministries without regard to class, gender or race. Thus women and men in the Church of Nigeria (Anglican Communion) should be armed with equal responsibility to use their gifts and calling to serve God.

From the books reviewed by the researcher, it is observed that Fiorenza's thought is in favor of women and feminism. She observes that Paul affirms Christian equality and freedom. Keener is of the opinion that scholars have advanced some passages to support women's subordination. Knight is of a different opinion. He opines that the apostle Paul laid down a rule that should govern all Churches, not just the Corinthian Church. As such, women are prohibited from ruling and teaching men in the Church. They are to rule and teach women alone. By the creation order, women are to be subject to men.

Having reviewed the interpretations of various scholars on 1 Corinthians 14:26-40 and the status of women in the Church, this study observes some gaps that ought to be filled. Keener affirms that men and women are equal spiritually and mentally and are capable of fulfilling the spiritual and intellectual roles in the Church. Keener left a lacuna by not stating categorically how women could be included in all aspects of ministry since he exposed the weaknesses of traditional arguments. Knight suggests that women are excluded from the teaching-ruling functions of the Church. Fiorenza who is a core feminist, views the text in the light of feminist hermeneutics which includes considerations from early Gnostic writings. The gap discovered in these works is that the text is not examined within a specific context. To fill the gap discovered,

therefore, the researcher tries to re-interpret 1 Corinthians 14:26-40, thereby using the perspectives from the text to appraise the place of women in the Church of Nigeria (Anglican Communion).

CHAPTER THREE

UNDERSTANDING THE PAULINE TEXT IN 1 CORINTHIANS 14:26-40

In this chapter, the researcher looked at the position of Paul regarding women in his writings such as 1 Corinthians 11: 2-16, 1 Timothy 2:9-15, Ephesians 2: 22-24, Galatians 3: 26-28, Romans 16: 1-16. These texts help in the understanding of the Pauline text in 1 Cor. 14:26-40. Scholars have raised a lot of arguments regarding Pauline concept of women. Some have accused Paul of been a misogynist, others have said he is not a hater of women but a philogynist.

3.1 General Position of Women in Pauline Epistles

Paul had great concern regarding the behavior of women especially in the Christian community. In this section, the study analyzes the general idea of Apostle Paul concerning women. The study of the Pauline texts will give an overview of Paul's position on women which will help in this study to ascertain whether Paul was consistent in his perspectives.

3.1.1 Women in 1 Corinthians 11:2-16

Fiorenza (1983) writes “the immediate context of Paul’s injunctions concerning women’s behavior in the worship service of the community gives evidence that women as well as men share in the pneumatic gifts of Sophia Spirit, and pray and prophesy publicly under the influence of the divine spirit” (p.226). In 1Corinthians 11, Paul argues that our freedom in Christ does not allow us to overturn this order and the particular expression of it in Corinth and the apostolic age. But he is careful to insist at the end of his argument that God himself has, by means of long hair, provided the covering needed “but if a woman has long hair, it is her pride. For her hair is given

to her for a covering” (1 Corinthians 11:15). Some scholars say that 1 Cor. 11:2-16 addresses a cultural situation.

Keener (1992) says that Paul presents four basic arguments why married women should wear head coverings in Church worship services: the order of the home, the order of creation, the order of nature itself, and Church custom (p.19). This passage which is somewhat problematic has posed a lot of arguments for scholars. Walker (1975) sees this passage as an insertion. Other scholars accept the passage as authentic but ask whether its instruction is specific to that culture or universal in its import. Traditionally, exegetes have conjectured that Paul was insisting that the pneumatic women leaders wear the veil according to Jewish custom. On the other hand, Paul is concerned with the manner in which women and men should wear their hair when praying and prophesying. The whole question of covering (whether cloth, hair, or attitude) is complicated, but Foh (1980) introduces an interesting possible purpose for its inclusion.

The “head” that is to be covered according to Foh (1980) undoubtedly refers to the woman’s own head, but it seems likely that it also refers to her figurative head, her husband. Therefore, the covering should not be dismissed as a product of Paul’s time. It is significant that Paul uses the same word in both senses. Foh further argues that the woman must cover her head to prevent her head (husband) from receiving attention through her participation in worship. What the wife does reflects on her husband. In Proverbs 31:23 the husband is respected because of the good reputation of his wife. “A good wife is the crown of her husband, but she who brings shame is like rottenness in the bones” (Proverbs 12:4). When the woman prays and prophesies with her head uncovered, her husband (her head) comes to the fore, because the woman is his glory. It is a shame for him to receive attention in worship. The covering covers her husband so that the woman’s active worship glorifies God. Nature according to Meyenfeldt (1964) is taken

to mean “the common sense of decency that is prevalent at a certain time” (p.35). Paul makes appeal to the way custom reflects an understanding of an order which is grounded in creation.

Scholars have in so many ways interpreted this text but the common interpretation is that Paul specifies what a woman must wear when she prays or prophesies. What exactly is the covering required? There are two possibilities given. Either it is simply long hair or it is some covering besides long hair. The former explanation depends upon v. 15. The woman’s hair is given to her for a covering. The sense of hair is generally that of substitution says Arndt and Gingrich (1957). Her hair is in the place of a covering. Hence the covering required is long hair and nothing more. This explanation does not accord with vv. 5, 6. Gingrich further says that if the covering is merely long hair, there would be no need to argue that being uncovered is the same as being shaven. To take off the covering would be to shave the head. And there is no suggestion that the women in Corinth were shaving their heads. Or if the passage is teaching the inappropriateness of short hair for women, then all the discussion about prayer and prophecy would be irrelevant. If Paul believes that short hair is unbecoming for a woman, then surely it is not unbecoming only for a woman who leads in prayer and prophecy. The alternative is to argue that some covering is involved besides the hair. Once again the problem of the logic of v. 5 arises. If there is a covering in addition to the hair, why is its removal the equivalent of being shaven? Surely this position would leave Paul open to the counter argument that hair itself was all that was necessary for a covering. Even leaving v. 15 aside, we must inquire why uncovering is equivalent to being shaven. The only logical answer on this position is that Paul is arguing that once the process of uncovering has been begun it should proceed to its logical conclusion. Yet this actually reverses the order of Paul’s argument. He does indeed argue that she should proceed to shave her head. But she should do this because uncovering is already equivalent to being

shaven. He is not arguing that she has begun the process that leads to shaving. He is, on the contrary, arguing that she has already shaved her head. It is “one and the same thing” as being shaven. Certainly this objection is not fundamentally different from that based on v. 15. In both cases the uncovering of the head in view seems to ignore the fact that the woman still has her hair.

It can be deduced from the above discourse that the uncovering of the woman’s head is not given a literal interpretation. The uncovering of the head and shaving are seen here as one and the same thing. In this same article, the writer comments that if the woman is to take the place of a man, then she must bring dishonor on her head. The logical equivalent of uncovering the head for a woman would be shaving the head. This is what Paul argues. If the woman is to seek to take the man’s place, then she must uncover her head and thus be in the position of being shorn. But every woman realizes that to be shorn is a shame. Hence let her realize that to pray or prophesy is to be put to shame and remain with a covering on her head. If she wants to pray or prophesy, then she should literally as well as symbolically uncover her head by shaving it according to Gingrich (1957). It is the researcher’s view that Paul is not discouraging women from praying or prophesying but gives the Corinthian Church the proper order by which they are to dress when in public worship. The veiling injunction is also applicable to men as they are instructed not to cover their heads when praying or prophesying.

To shed more light on this, Friedrich (1968) posits, Paul teaches that whereas men should not wear a covering while praying or prophesying, believing women should have their heads covered when exercising their priestly rights or when prompted by the Spirit to utter divine truth in the midst of the congregation for the mutual edifying of those gathered together. Later on, Paul informs the church that apart from prayer or this immediate prompting by the Spirit,

however, women must not speak at all. Thus he meant that women may pray and give expression to the Spirit, but to preserve the Creator's ordering of social relationships they must wear a sign of their subordination.

Regarding the meaning of the covering in that culture, Hooker (1963), wrote, "According to Jewish custom a bride went bareheaded until her marriage, as a symbol of her freedom; when married, she wore a veil as a sign that she was under the authority of her husband" (p.413). Although Paul does not use the word *veil*, it seems reasonable to suppose that he has apparel in view. Jeremias (1969) describes the veil of a Jewess of Jerusalem at that time: "Her face was hidden by an arrangement of two head veils, a head-band on the forehead with bands to the chin, and a hairnet with ribbons and knots, so that her features could not be recognized." (p.359). Both Jewish and Greek women wore such a covering, according to Conzelmann (1975). After sifting both the written and graphic sources, he concluded, "For a Jewess to go out with her head uncovered is a disgrace (3 Macc 4:6) and ground for divorce...; it can also be assumed that respectable Greek women wore a head covering in public" (p.185).

Paul asserts that for a woman not to wear a covering would be as disgraceful as having her hair cut, a sign of a disgraced wife or mother. Barrett (1968), writes, "Tacitus reveals that the husband of an adulterous wife cut off her hair, stripped her naked, and drove her from her house; and according to Aristophanes the mother of unworthy children should have her hair shorn" (p.251). In Judaism a woman going out in public without a head covering was considered so shameful that it was ground for divorce without the husband being obligated to pay the ketubah says Swindler (1976). To appear at the public assembly, then, with inappropriate headdress would disgrace one's head. But when Paul says that one's head is dishonored, it must be asked whether the word *head* is to be taken literally or metaphorically. Does one dishonor his

anatomical head or his social head? The answer is both according to Swindler (1976). First he shows how the reversal of head coverings would disgrace one's metaphorical and social head (vv. 7–12), and then he argues that it would disgrace one's literal and anatomical head (vv. 13–15).

According to Hurley (1973), during the ecstatic pneumatic worship celebrations, some of the Corinthian women prophets and Liturgists unbound their hair, letting it flow freely rather than keeping it in its fashionable coiffure, which often was quite elaborate and enhanced with jewelry ribbons and veils. One could see from this that Paul indeed wanted the Corinthian women to cover their heads. It is pertinent to ask: why would the Corinthian Christian women's uncovered heads have caused offense? In Keener's view (1992), this could be an offense because an uncovered head was the traditional garb of prostitutes. Paul may have asked the Corinthian women to cover their heads because the pagan prophetesses carry uncovered and disheveled heads. A head covering was necessary sign of public modesty for all Palestinian Jewish women who could afford it. A Jewish woman who uncovers her head in public could be accused of flirtatious behavior. It is described as seductive and could lead to lustful behavior. According to Jewish sources, loose hair was a sign of uncleanness. Numbers 5:18 shows that the woman accused of adultery be exposed publicly by loosening her hair.

In conclusion on loose and uncovered hair, it is worthy to note that Paul does not say, "Every woman who prays or prophesies should stop doing that," as one would expect in light of chapter 14. Rather, the issue in the Corinthian Church may thus have been a clash of cultural values concerning modesty, and Paul wants the more liberated ones within the Church to care enough about their more conservative colleagues in order not to offend them. Paul insists that he

and the Churches have no such practice. He acknowledges that women do pray and prophesy in church but enjoins that they cover their heads based on culture and matters of decency.

3.1.2 Women in 1Timothy 2:9-15

One of the strongest bans against women's participation in the church relates to the situation of women giving teaching. The instructions concerning this appear superficially very clear in I Timothy 2:12. Though scholars have done extensive exegetical work on the issues raised in this passage. Some of the issues raised by Tucker and Liefeld (1987) are:

- a. The issue of Paul's reference to the order of creation.
- b. The question of Paul's intent, that is, whether he intended this as a permanent universal command.
- c. Lastly, the semantic problem revolving around the words "teach" and "assume authority"

In 1Timothy 2:8–15, Paul apparently addresses the proper decorum of men and women in prayer. Paul first addresses the men in the Ephesian churches, who are apparently involved in conflict inappropriate for worshipers of God (1 Tim 2:8). Then, in a more lengthy passage, he turns to problems with the women in these congregations. According to Scholer (2016), women of the lower economic ranks in the East frequently covered their heads; but the urban congregations of Ephesus would have included women of higher social status, who would flaunt their status by the ornate ways they decorated their hair. To poorer women in the congregation, the wealthier women's wardrobe represented both ostentation and potential seduction, so Paul rules against it, borrowing language common among moralists of his day. Keener (1992) posits that after calling on the women in the congregation to adorn themselves properly, Paul forbids

them to “teach in such a way as to take authority” (“teach,” διδάσκω, and “take authority,” αὐθεντέω).

a. The Meaning of αὐθεντεῖν

One of the major issues raised in this passage is the meaning of *authentein*, translated “usurp authority” or “have authority”. The precise meaning of the Greek term here used for “take authority” has been questioned. Some scholars like Keener (1992) suggests that it means simply “have authority” and that the passage thus excludes women from exercising any authority in the church at all. Other scholars have shown that it is often used more strongly than that in this period, and may mean, “seize authority”. Bauer (1957) allows “domineer” as a possible meaning but “have authority” is given first. Osburn (1982) says it does not necessarily carry negative meaning. Knight (1984), who has made a thorough study of all the occurrences of αὐθεντέω in extant Greek literature, confirms the rendering “have authority” as the natural meaning.

Some Churches have barred women from ministry roles on the basis of this verb. Paul merely forbids women to grasp for authority overbearingly, in the same way he would have forbidden it to men. Still other scholars have appealed to other examples within the semantic range of the term to argue for meanings like “domineer in a murderous way” or “proclaim oneself originator.” Since some second-century Gnostics saw Eve as the originator of Man, 1Timothy could be refuting a gnostic myth.

Gingrich (1957) posit that, after a general statement which requests women to learn in quietness and all subjection (πάσῃ ὑποταγῇ), Paul then makes that aspect of subjection more explicit by a definite negative: “I permit no woman to teach or have authority over men, she is to

keep silent” (v.12). That which is prohibited is teaching (διδάσκειν) and having dominion (αὐθεντεῖν).

b. Paul’s Appeal for Women to Learn in Silence

1 Timothy 2: 11-12 clearly forbids women to teach in some sense, although most scholars agree that it forbids women only to teach in such a way as to hold authority in some form. Keener (1992) says, probably it only forbids them to teach in a way that usurps authority, and so seeks to domineer, although this is not absolutely clear. In his own view, Knight (1957) posits, “the prohibition is not that a woman may not teach anyone (cf. Titus 2:3-4) but that within the Church she may not teach and have authority over a man (Andros)” (p.30). Barrett (1963) suggests that this prohibition applies only to wives, not to women in general. It is true that the two Greek words used here for man and woman (ἄνθρωπος and γυναῖκα) can designate not only man and woman in general but also husband and wife in particular. There is no evidence that the terms be restricted in the passage. Prohibition of the apostle has to do with maleness and femaleness, not just with the married relationship.

Silence was an appropriate way to learn except when one had a thorough knowledge of the subject. The fact is that women were to learn but not by disrupting the whole assembly with unlearned questions. This could also be an admonition to stop talking and pay attention to what is being said. Keener (1992) argues that the word used here for “silence” normally refers to respectful attention or a quiet demeanor. The whole Church is exhorted to this kind of quiet lifestyle with the same word in this very context (2:2), demonstrating that Paul refers to a certain attitude. Paul’s reason for specifically addressing this admonition to the women is probably the

same as his reason in 1 Corinthians 14:34-35; they were not yet taught. Thus women were not to teach disruptively or to teach in such a manner as to domineer over men.

It is pertinent to ask: is Paul addressing a specific group of people who were untaught or was this a general principle applicable to all women at all times? Some scholars believe that Paul's wording shows that this passage was meant only for a specific situation in Ephesus. Clues in the text indicate the following situation: male false teachers have been introducing dangerous heresy into the Ephesian church, often beginning by gaining access to its women, who would normally have been difficult to reach because of their greater restriction to the domestic sphere (2 Tim 3:6–7). Because the women were still not well trained in the Scriptures, they were most susceptible to the false teachers and could provide a network through which the false teachers could disrupt other homes (1 Tim 5:13; cf. 1 Tim 3:11). Given Roman society's perception of Christians as a subversive cult, false teaching that undermined Paul's strategies for the church's public witness (Eph 5–6) could not be permitted.

Payne (1981) in his own perception contends that teaching was open to all believers in general. However, House (2002) sees Payne's view as a betrayal of a misunderstanding of the nature of teaching in the first-century church. Teaching in the first century, he opines involved more than conveyance of information. (Possibly this was part of what Priscilla and Aquila did to Apollos; the verb is ἐξέθευτο from ἐκτίθημι, “to set forth or explain,” not διδάσκω “to teach,” in Acts 18:26). Early Christian teaching, built on the Jewish model, involved more than imparting information or alternate views. Payne (1981) says, several lines of argument are used to substantiate this position. First, Paul's use of ἐπιτρέπω in 1 Timothy 2:12 is to be interpreted as an opinion and as a temporary, localized injunction. Under different circumstances, women would be allowed to teach in the congregational meetings. It is argued

that if Paul intended his instruction on this subject to be universal and permanent he would not have used the first person singular present active indicative. The teacher gave his personal direction and exercised authority over the learner. The teacher expected the student to accept his teaching. Also the authority the teacher had over the learner came from a relationship of the two. Teachers were either heads of communities or masters who took in disciples. According to Clark (1980), the teaching was accompanied by correction of those who were not following the accepted teaching (cf. 1 Timothy 4:11; 4:16–5:2; 2 Timothy 4:1–4; Titus 2:15; 3:8–11). Jungkuntz (1978) presents the correct perception on teaching in the New Testament. He comments that teaching is not the conveyance of information but was an expression of authority: “It was a governing function which took place within a committed relationship of headship and submission and which was accompanied by the correction of individuals who were not following the accepted ‘teaching’” (p.18). Consequently the teaching of doctrine in Christian congregations is reserved for men, to whom God has given authority to represent Him in spiritual matters dealing with leadership.

Paul emphasized the importance of the prohibition on teaching by putting it in the emphatic position in verse 12. Moo (1980) posits that some have understood διδάσκειν as taking ἄνδρας along with αὐθεντεῖν, but this is unnecessary, even if grammatically possible. Women simply are not allowed to teach, for that would give them authority over men in the congregation. The explanation alleviates any problem with teaching females. Elsewhere Paul allowed older women to teach younger women (Titus 2:3), presumably in private.

Keener (1992) however notes, “the present indicative verb in the clause, ‘I do not permit a woman to teach’ is contrasted with the more forceful command that follows, ‘let her learn’ ”. The first clause forbidding a woman to teach is taken as situational and conditioned in contrast to

the second clause, ordering her to learn, while some readers take it as a universal injunction. The reason for the prohibition on women to teach follows in verses 13 and 14: “For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. This means that the one formed first is to have dominion, the one formed after is to be in subjection says Knight (1977).

On the contrary, Keener (1992) posits that the Genesis account, taken on its own terms, does not subordinate Eve because she was created second which makes her an equal part of Adam. Her creation was necessary for him to be complete. He further interprets the Hebrew phrase “helper suitable for him”, as is well known to denote a role of strength, “helper” usually refers to God in the Hebrew Bible, and “suitable” may mean “corresponding to” or “equal to” so that the woman is not viewed as a superior helper like God, nor like the animals. There is a possibility that Paul is drawing an analogy between the easily deceived woman in Ephesus and Eve. It is far more likely that Paul instead uses Eve to illustrate the plight of the particular women he addresses in Ephesus, who are easily deceived because they are untrained

Paul again provides a short-range solution and a long-range solution. Keener (1992) posits that the short-range solution is: They should not take ruling positions as teachers in the church. The long-range solution is: Let them learn. It is probably no coincidence that the one passage in the Bible prohibiting women teaching Scripture appears in the one set of letters where we explicitly know that false teachers were targeting and working through women. Paul’s letters to Timothy in Ephesus provide a glimpse of the situation: false teachers (1 Timothy 1:6, 7, 19, 20; 6:3—5; 2 Timothy 2:17) were misleading the women (2 Timothy 3:6, 7). These women were probably (and especially) some widows who owned houses the false teachers could use for their meetings. One of the Greek terms here indicates spreading nonsense. According to Fee (1988),

women were the most susceptible to false teaching only because they had been granted the least education. This behavior was bound to bring reproach on the church from a hostile society that was already convinced. Christians subverted the traditional roles of women and slaves. So Paul provided a short-range solution: "Do not teach" (under the present circumstances); and a long-range solution: "Let them learn" (1Timothy 2:11). This is to say that lack of educational opportunities prevented women from achieving the level of competence demanded of the Christian teacher. Again, though, while Jewish women were not normally educated, many more opportunities were available to Greek women; the Stoics believed in educating men and women equally. Swidler (1972) says that in Hellenistic Egypt there were more women than men who could sign their names.

Scanzoni and Hardesty (1974) ask, "Could Paul have prohibited women from teaching because of their involvement in the heresy at Ephesus?" (p.37). Two observations suggest not. First, there is nothing in the Pastorals to indicate that women were any more susceptible to the false teaching than were men; the two texts which mention women in this connection (1 Tim 3:14–15; 2 Tim 3:6) must be balanced against many more that relate to all or to men in particular (1 Tim 1:10, 2 Tim 2:17–18). Second, even if women *were* particularly prone to the views of the heretics, nothing suggests that they were teaching it.

Barnett (1989) in an article on *Wives and Women's Ministry (1 Timothy 2:11-15)* investigates Paul's instructions about women's ministry in 1 Timothy 2:11–15 and comes to somewhat traditional conclusions (a woman is not to serve as the principal teacher in a congregation), but along the way he advances fresh insights, interacts critically, and provides a

clear survey of the main exegetical issues. Several of the valuable points Barnett (1989) makes are these:

1. Attempts to argue that the restrictions in the text were intended to apply only to particular problems in the Ephesian church are not well founded.
2. Evidence in the New Testament and wider historical sources demonstrates the presence of wealthy, educated, influential women in Greco-Roman society of the first century. Conversion of numbers of these women required Paul (and Peter in 1 Pet 3) to instruct them on how they should relate to their husbands in the home and the church. Both apostles exhort them and other women to be submissive, an instruction that in their case calls them to go counter to their social position rather than reinforcing the cultural status quo, as some allege the apostles have done.
3. This passage restricts women from official teaching functions in the congregation because of the authority over men which such a role would entail. But this does not keep a woman from ministering to women in a wide variety of ways or from various pastoral duties in a team-ministry under male leadership.

Again, Paul affirms their ability to learn, and he proposes educating them as a long-range solution to the current problem. Scanzoni and Hardesty (1974) say that for women to learn “quietly and submissively” may again reflect their witness within society. This also characterizes the desired behavior of the whole church. That Paul addresses these admonitions to the women rather than to the men is as determined by the social situation as his admonition to the men to stop disputing; he hardly wanted the women to dispute, but addressed only those involved in the problem.

In conclusion, Paul says that women will be saved through child bearing. This is a relief from part of the curse from which believers will not be completely free until they share fully in

the resurrection life of the second Adam, Christ. Those who should teach others ought to learn. Therefore unlearned women should keep quiet to avoid teaching others heresy. Other passages in Paul which clearly demonstrate his approval of women's ministry of God's word indicate that 1Timothy 2:9–15 cannot prohibit women's ministry in all situations, but is limited to the situation in Ephesus and perhaps some other congregations facing similar crises in this period of the church's history. If the surface meaning is taken as applying to women in all places for all time, this passage becomes the only text in the whole Bible which would definitely appear to forbid women from teaching or leading in a congregation. As such it appears contrary to practice in the New Testament church and contrary to other parts of Paul's teaching. The eminent New Testament scholar, Oscar Cullman, quoted by Malcom (2000) reminds us: 'the fountain head of all false Biblical interpretation and all heresy is invariably the isolation and absolutising of one single passage' (p.23).

This in essence implies that the Church should not build her doctrine on obscure passages. When difficulties such as this exist, Christians have a duty not to interpret the disputed passage so that it conflicts with Paul's numerous positive statements about women and their ministry. To be true to the text, Paul had his reasons for enjoining women not to teach but to learn. The ministry of teaching should be entrusted to those who are learned. Paul does not prohibit the regular teaching of received Scriptural doctrine but teaching which is given as if the teacher had 'supreme authority'. Scanzoni and Hardesty (1975) express their intolerance of women's subordination in strong terms:

Today we stand at the crossroads. As Christians we can no longer dodge the "woman problem." To argue that women are equal in creation but subordinate in function is no more defensible than "separate but equal" schools for the races. The

church must either be consistent with the theology it sometimes espouses and oppose all forms of women's emancipation—including education, political participation, and vocations outside the home—or it must face up to the concrete implications of a gospel which liberates women as well as men. To argue that women should have political and vocational freedom in the secular world while declaring that they should be subordinate in marriage and silent in church is to stand the gospel on its head. The church must deal with its attitudes and practices in regard to women. To fail to come to grips with this issue is to fail both God and the world we profess to serve in his name (p.205).

One way to deal with this problem is to resort to the principle of “accommodation.” Mollenkott (1976), for example, says that “the Bible was not in error to record Paul's thought process,” (p.22) but she then explains that the reason Paul wrote what he did was to accommodate himself to Rabbinic culture. Many biblical feminists fear that if they admit that some of Paul's arguments undergirding female submission reflect his rabbinical training and human limitations, the admission will undercut the authority of scriptures and the doctrine of divine inspiration. Mollenkott (1976) therefore laments that things have come to a bad pass when we have to avoid seeing certain things in scripture (or avoid admitting that we see them) in order to preserve our preconceived notions about inspiration. Women, therefore, like men, are prohibited from teaching outside the recognized authority, but conversely, their right to teach under authority, if God gives them this gift, must be allowed.

3.1.3 Women in Ephesians 5:22-24

Scholars are trying to restructure the scriptures in order to accommodate modern trends. It is important in this debate to resolve the alleged conflict between the biblical concepts of headship (κεφαλή) and submission (ὑποταγή).

a. The Meaning of κεφαλή

The word κεφαλή appears 58 times in the New Testament, of which 45 refer to the literal/physical head and 13 are figurative. Many of the symbolic passages speak of Christ, the Head of the church (Eph 1:22; 4:15; Col 1:18; 2:10, 19). In Ephesians 5:22–24, Paul bases his call for submission on the principle of headship: “Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.” In 1 Corinthians 11:1–16, the crux of the issue surfaces in verse 3: “Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God”. After praising the Corinthians on their response to apostolic tradition in 1 Corinthians 11:2, Paul gave them a new instruction concerning headship and submission. The teaching that the man is the head of the woman was already evident in the Old Testament but over practiced. Christ is over every man while man is over every woman, God is over Christ. Scholars see it that the headship of man over woman refers not to the essence of the individuals, since God is said to be the head of Christ, but only to function.

Blass and Funk (1961) posit that the significance of verse 3 lies in the word κεφαλή (“head”). The verse revolves around the concept of how God, Christ and man are κεφαλή. Its meaning especially in Ephesians 5: 23 has been much disputed. Many New Testament scholars and feminists dispute that the word means source and not boss. Barth and Bedale (1954) posit that κεφαλή refers to source. The general argument of biblical feminism in these passages is that

headship (κεφαλή) refers to “source,” not “authority.” They demonstrate that κεφαλή has two senses: a literal meaning referring to the anatomy, and a metaphorical sense of “priority”. In this latter usage two ideas are present: (1) a chronological priority including the notion of “source” and “origin,” and (2) a resulting positional priority including the notion of “chief among” or “head over.” Concerning this enlarged and metaphorical use of the term, Barth and Bedale (1954) further reason that;

This idea of ‘authority’ would seem to be connected, not with the controlling influence of the head over the limbs [a scientific deduction anachronistic for Paul] but with the idea of priority.... A chieftain’s authority in social relationships is largely dependent upon his ‘seniority,’ or ‘priority,’ in the order of being”. Thus κεφαλή is a metaphorical equivalent of ἀρχή, “first,” “ruler” (p.213).

Paul is using κεφαλή in this metaphorical sense to set forth the hierarchical, social structure in God’s economy. Blass and Funk (1961) posit that Christ, then, is the “head” of every man because “through him are all things, and we exist through him” (1 Cor 8:6; cf. Col 1:16); and man is the head of the woman because “man does not originate from woman, but woman from man” (1 Cor 11:8; cf. Eph 5:23); and of course, God is the head of all because “all things originate from God” (1 Cor 11:12; cf. 1 Cor 8:6). Thus because of the order in the process of creation there is both a unity and a hierarchy of social relationships that may be outlined as follows according to Kaiser (1976):

God

Christ

Man

Woman

Concerning this hierarchy, however, Kaiser (1976) cautions, “Such a ranking speaks not of their relative dignity or worth (Is Christ any less than God? Or is woman any less created in the image of God than man?), but only of their job relationships, responsibilities to each other and ultimately to God” (p.12).

Williams (1977) states that according to Ephesians 5:23ff, Christ is the head of the church because as her Savior he *brings it into existence*. Christ as the head nourishes his body as it grows up into him. Since the head is the *source of life*, when Paul writes that “the head of every man is Christ,” he means that man lives in dependence upon Christ strengthened and sustained by him. So Christ also lives in dependence upon God and so the wife also lives in dependence upon her husband. Christ establishes his headship by giving himself, not by taking or possessing. He exercises his headship by saving us, this is his glory and this is the model for the headship of husbands to their wives. William’s interpretation of the text above is basically on Christ as “source,” ignoring every reference to his “authority” over the Church.” Christ made plain to the Eleven that He is indeed the Head of the church; He is in control. Foh (1980) considers the various options of 1 Corinthians 11:1–16 and emphasizes that the focus of Paul’s teaching in these difficult verses is on worshiping God in a way that is glorifying to Him. She concludes that headship must be understood within that context.

Perhaps in one sense the statement “the head of the woman is the man” (1 Cor 11:3) could be taken literally. Perhaps man is called the head of woman because of the position to which God appointed him in marriage and in the church. In a general sense man’s “headship” would be something like an honorary title, says Foh (1980) certainly not to be understood as placing every woman under the authority of any particular man, whether father, brother, or pastor.

In her own view, Kroeger in an unpublished paper entitled “*The Classical Concept of ‘Head’ as ‘Source’*” sees in the word (origo) evidence for the idea of “source”. However, this reference “the beginning (origo) of the body’s stature,” speaks of the head not as the body but as the extremity of the body: the head is the top extremity and the feet, it follows, are the bottom extremities. Since Paul wrote that man comes from woman, headship as source does not seem appropriate, for the woman would also be the head or source of man, which is contrary to Paul’s point. The key to a proper role relationship of man and woman is to recognize that Christ has headship over man even as man has headship over woman. Even as Christ has a head who is God, so the woman has a head, namely, man. Hooker (1963) says, “She is to take into account when she prophesies lest she dishonors man (her head and source of her being in creation) and her own dignity.

b. Headship and Submission

The woman as subordinate to man does not mean inferiority. Knight (1977) is of the opinion that the ontological relationship analogous to that between man and woman according to Paul is that between father and son. That Christ submits as son and as incarnate does not reduce his deity or makes Him inferior to the father”. Just as no inferiority may be asserted or assumed for in His submission, so also no inferiority may be asserted or assumed for woman. Paul substantiates his comments in a relationship more basic than the creation account, namely, the economic aspect of the Trinity. The Son is God as the Father is God ontologically. However, economically (in function) the Son’s redemptive work involved a volitionally subordinate position or rank. Knight (1977) however, further explains that more support is derived from the creation account itself. “Man does not originate from woman, but woman from man; for indeed

man was not created for the woman's sake; but woman for the man's sake" (1 Cor. 11:8, 9; cf. 1 Tim 2:13). The time and purpose of the woman's creation is significant in Genesis 2. She was created as a co-laborer to share in the mandates of creation. To Knight, from the very first, however, the woman was to participate as a subordinate in rank.

On several significant occasions, the New Testament recognizes or refers directly to Genesis 2:18ff as supporting a role distinction between the male and female. First, Paul asserts that man is the head (κεφαλή) over the woman in 1 Corinthians 11:3. Bruce (1971) posits, "The meaning of 'head' in v 3 is indicative of man's 'rank' over the woman rather than 'source' or 'origin' " (p.103). His statement is not ascribing a deficiency in intellect or ability of the woman, but is designating her to a subordinate position in function. At the same time, Bruce (1971) says that Paul establishes a role relationship, he is careful to include a caution, lest men pervert their designated leadership into spiritual superiority and functional snobbery (1 Corinthians 11:11). Spiritually, man and woman remain equal before God. The Apostle may also have in mind the role distinctions manifested in various functions between the sexes. Stitzinger (2002) says that a woman can and often does assist men in advice, counsel, and guidance in the home, church, and society. However, she is never to take on the role of a leader over men. "In the Lord" she will retain her subordinate role as she shares in these responsibilities. A man must as well remember that he is not independent of the woman just because he is higher in rank (1 Corinthians 11:12). He needs her help even to gain existence in this life. Thus, God has established a mutual dependency to coincide with the headship that man continues to exercise over the woman.

Secondly, the apostle makes use of the term "to be subject" (ὑποτάσσω) to describe the relationship of the female to the male both in and outside the context of marriage. The term "to be subject" from the verb τάσσω, according to Deling (1972) has a background in military usage ,

namely, that soldiers were appointed or placed in positions under others . “Υποτάσσω carries the meaning “to place under,” “to affix under” or “to subordinate oneself to the control of another” (p.39). However, this word in no way implies that the subordinate is an inferior, except in position. Boyer (1971) says, “a woman may be superior to a man in ability, personality and even spirituality, but because of the divine order of creation, she recognizes the superior rank of the man and ‘ranks herself under man’” (p.104). This principle is to demonstrate itself both in the marriage relationship, and/or outside of marriage to various extents. In all of these texts, Paul alludes in principle, if not in actuality, to the creation account to substantiate his claims.

A final support for a role distinction according to Boyer (1971) is expressed in 1 Peter 3:1, 5–7. Concurring with Paul, Peter uses the term “submission” to describe the position of a wife towards her husband. While he does not refer to creation, he does use the example of Sarah’s relationship to Abraham. It is fairly certain that her relationship to Abraham stems from the divine order of creation in Genesis 2:18–24. Furthermore, while Peter discloses the wife as the “weaker vessel” in rank, he also maintains that she is spiritually an equal “fellow-heir of the grace of life,” (1 Pet 3:7).

3.1.4 Women in Galatians 3:26-28

Fiorenza (1990) posits that many have seen Galatians 3:28 either as the locus classicus of Paul’s teaching on women or as the focal point and organizing center of his theology. Paul writes, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” Paul is referring to salvation here, faith in Jesus, being “baptized into” Christ. He sees male and female as one before God. In contrast to the synagogue, where women were, perhaps, seated in a separate location, and were not allowed to take an active part in the service,

Paul gave women the right to pray and prophesy (1 Corinthians 11:5). Paul likewise encouraged women to learn (1 Timothy 2:11), in violation of the Talmudic advice in Jeremias: “May the words of the Torah be burned, they should not be handed over to women” according to Jeremias (1969, p.374) and Swidler (1976).

a. Paul’s View on Equality of Sexes

It has become popular to view Galatians 3:28 as an expression of the most basic and authentic Pauline attitude toward women and to interpret it as establishing an equality between man and woman that annuls any gender-based distinctions within the church. However, scholars offer three objections to this view. First, Paul in this text according to Swirllet (1979) is making an assertion about the equality of all people before God, probably with a view to the Jewish prayer in which the man expressed his thanks to God that he had not been created a woman, a slave or a Gentile. Davis (1974) on the other hand posits that equality in status before God does not require the abolition of all hierarchichal relationships. Secondly, then, it is false to view Galatians 3:28 as the central Pauline text on women, since that is not the basic topic. Thirdly, it is methodologically objectionable to exalt one text to programatic status and dismiss or interpret in a forced manner all others. Much more acceptable is the approach which seeks to allow each text to speak and then determine where assimilation into a consistent outlook is possible. Whereas the Law assumed a lower social standing for women, the creation accounts assume their ontological equality. Knight (1977) emphasizes that God created man as male and female in His image, according to Genesis 1:26–28, a text showing their complementary nature and inferring their ontological equality. Moreover, Adam, when presented with his wife, exclaimed, “This is bone of my bone and flesh of my flesh”, a statement showing that he regarded her as his equal.

The equality of personhood which God gave to His entire creation is a birthright of new life, to be exercised as an opportunity for intimate fellowship with God Himself. According to Chiegboka (1997):

The declaration on equality is not an invitation to abolish sexual differences or uniqueness of the individual persons...Finally male and female as Christians, with the baptismal seal, are declared equal in Christ, have equal access to the grace of God, and should have equal opportunity for evangelization and leadership in the Church (p.73).

Similarly, the divinely assigned responsibility of race, position, or sex is a mandate of office, to be accepted as an opportunity in service and for glory to the Lord. This is no contradiction to the equality and unity we experience “in Christ,” which transcends all racial, ethnic, social, national or sexual distinctions.

Davis (1976) opines that the verses immediately preceding Galatians 3:28 pertain to the nature of justification and how a person may be included in the Abrahamic Covenant. Paul insisted that entrance into the covenant is by faith (v. 22), not works. House (2002) explains that sin is the great equalizer: all are prisoners of sin (v. 23). Faith is also an equalizer: all believers—Jew/Gentile, slave/free, male/female—are by faith included in the Abrahamic Covenant and are made heirs of the promise of God. To throw more light on this, Jewett (1979) comments that “the phrase ‘sons of God’ extends beyond any physical dimension, for both women and men are included in the term. The use of “female” in verse 28 excludes a hard-line patriarchy, or a Gnostic androgyny” (p.14). This is a hard truth. In essence and in terms of means and ability in approaching God all are equal; in relationships with one another, distinctions, sometimes involving submission and obedience, are maintained. In this light, the frequently noted parallel to the Trinity is apt: Jesus, though one with the Father, also does all that His father commands him.

Paul explicitly states in his letter to the church at Galatia that men and women are spiritual equals as the children of God. So then, if they are equal both in the old and new creation, Davis (1974) asks, why maintain a hypocritical symbol that masks the theological reality? But even more significantly than any of the above considerations is the fact that God was pleased to give the Spirit's gifts to the church without regard to sexual differences. Through Joel, God had predicted that in Israel's future He would do just that: "I will pour out my spirit on all mankind, and your sons and daughters will prophesy" (Joel 2:28). Moreover, even as He was pleased to give His gifts to individual women in the old dispensation, such as Miriam, Deborah, Huldah, and Anna, in the new dispensation, He gives gifts to all as He pleases. Thus it may be assumed that some of the women at Corinth were indeed prophesying along with the men. The old symbol of subordination surely seemed outmoded.

The equality of all people of faith in their inclusion in the Abrahamic Covenant and their being heirs of the grace of God is also taught by Paul in Romans 2:11 (where he said there is no human preference with God) and in Romans 10:13 (where he said everyone who calls on the Lord's name will be saved). However, House (2002) argues that the question of egalitarianism in function is not Paul's teaching, as can be demonstrated in his other letters when he addressed the subject of women in the church.

b. A Feminist View of Galatians 3:28

Mollenkott (1977), in her book *Women, Men and the Bible*, spells out "The Christian Way of Relating" which is set in contrast to "The Carnal Way of Relating." The carnal way of relating is equated with the traditional hierarchical view of male/female relationships, while the Christian way of relating is that which is found in the ministry of Jesus and in the epistles when they are rightly understood. This new way of relating is also defined by Jewett (1975) as mutual

submission to one another, combined with the complete equality of the two sexes. By the term *equality*, feminists generally mean the abolition of gender-based roles in society, church, and home.

Scroggs (1976) opines; feminists see in the phrase “‘neither male nor female’ the removal of role distinctions between male and female for those persons who are part of the Christian community” (p.66). This is to say that sex egalitarianism ideology is something spiritual. Stendahl (1966) a leading exponent of male/female egalitarianism, argues that the apostle presents two major points in this passage:

- (1) Paul was reversing the order of creation, establishing the new redemptive order;
- (2) the Jew/Gentile, slave/free, and male/female categories are functional, rather than only positional. “Just as Jews and Greeks remained what they were, so man and woman remain what they are; but in Christ, by baptism and hence in the church—not only in faith—something has happened which transcends the Law itself and thereby even the order of creation” (pp.33-34).

The theological underpinning of the evangelical feminist view is Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” This passage is perhaps the keystone of the entire evangelical feminist position. Jewett (1977) calls it “the Magna Carta of humanity” (p.142). According to the feminists, Galatians 3:28 teaches that God has created in Christ a whole new order of relationships. The hierarchical view of social relationships is a product of the old order stemming from the Fall. In the new order, all discrimination based on race, economic status, or sex is to be eliminated. According to the Boldreys (1976), in Christ, “relationships between men and women

should transcend the male-female division” (p.33). Thus gender becomes irrelevant in shaping social roles and relationships.

House (2002), says that Evangelical feminists insist that the Apostle Paul is speaking here not merely about an ontological equality of men and women in their standing before God, but of the practical outworking of that standing in society. In a paraphrase of Stendahl (1966), Boldrey and Boldrey (1976) write, “Galatians 3:28 does not say ‘God loves each of you, but stay in your places’; it says that there are no longer places, no longer categories, no longer differences in rights and privileges, codes and values” (p.47). They also note that, “An interpretation that ‘absolutizes a given historical social order’ is unacceptable” (p.20). Since the New Testament teaching of female subordination in the church and home is viewed as “a given historical social order,” it is therefore dismissed. Often with this approach the New Testament writers are portrayed as understanding that the elimination of gender-based roles is the ideal; yet they refrained from teaching such revolutionary ideas lest the gospel be hindered. Thus the Boldreys (1976) write that for Paul “to have advocated social and political changes in sexual relationships would have distracted his converts from the central message of the gospel” (p.58). Paul may not have advocated social and political relationships but his words in Galatians 3:28 speaks about spiritual equality between male and female.

Some feminists contend that Paul was divided in himself about his view of women and was not faithful in bringing proper completion to the teachings of Christ, and that he misinterpreted the second creation narrative to propagate the inferiority of women. Mollenkott (1977) writes, “each of these Pauline contrasts reinforces the impression that according to his rabbinical training, Paul believed in female subordination but that according to his Christian vision he believed that the gospel conferred full equality on all believers” (p.103). This writer’s

contention, however, is that there was no contradiction in Paul, that he was in perfect harmony with Jesus' view on the equality and role of women, and that he correctly understood the presentation of man and woman in Genesis 1 and 2 and deduced proper implications from those narratives for the responsibilities of man and woman in the church and the home. Biblical feminists see a tension in the thinking of Paul who supposedly accepted an equal status for women "in Christ" but at the same time put them in an inferior position. Those feminists who see a contradiction in Paul are accused in House (2002) of making false assumptions that lead them to wrong conclusions. It further explained in his article thus:

First, it is assumed that equality between persons requires interchangeability of roles. Since Paul regarded women as equal with men (Gal 3:28), but did not let them teach or exercise authority over men (1 Tim 2:12), he was contradictory. But this assumption is without support both in experience and in the Scriptures. Parents and children, employers and employees, the president and citizens of the United States are all equal as persons, but they have definite role differences. Also, while church members are equal in Christ, some members are in positions of authority in the local congregation (1 Thess 5:12; Titus 1:5; Heb 13:17; 1 Pet 5:1–5) (p.47).

Secondly, Mollenkott (1977) opines that evangelical feminists assume that Paul borrowed his views on feminine subordination from rabbinic sources rather than the Old Testament, or that when he did go to the Old Testament he interpreted it in a rabbinical fashion, which caused him to arrive at wrong conclusions. Paul was not seeking to demonstrate social equality relationships among the classes he mentioned; instead he wished to show that all, regardless of one's standing in society, may participate by faith in the inheritance of Abraham, to be sons of God. To draw

social implications from Galatians 3:28 is to go beyond the text. Boucher (1969) says that “the ideas of equality before God and inferiority in the social order are in harmony in the New Testament. To be precise, the tension did not exist in first century thought, and it is not present in the texts themselves. The tension arises from *modern man’s* inability to hold these two ideas together” (pp.57-58). If Boucher is correct in her analysis, there is an implicit admittance of female subordination on the apostle’s part even in this text usually marshaled for an egalitarian view of sexual relationship. Men and women do not lose their biological distinctives by becoming Christians, of course, but in the light of Galatians 3:28, Scanzoni and Hardesty (1974) opine “All social distinctions between men and women should [be] erased in the church” (p.72).

3.1.5 Women in Romans 16:1-16

Paul often affirmed the ministry of women despite the gender prejudices of his culture. Women’s roles varied from one region to another, but Paul’s writings clearly rank him among the more progressive writers of his day. Many of Paul’s co laborers in the gospel were women. The Corinthian community probably consisted of a large number of active Christian women, who had a voice in the community’s theology and practice, says Fiorenza, (1977). On the other hand, Gerald et al (1993) posit, although some Greek and Roman women became philosophers, higher education in rhetoric and philosophy was usually reserved for men. In a society, they say, where most people were functionally illiterate (especially much of the rural peasantry, estimated at perhaps 90 percent of the Empire’s population), teaching roles naturally would fall on those who could read and speak well. Most Jewish sources suggest that these roles were, with rare exceptions, limited to men. Baer (1970) opines: in the first centuries of our era, most Jewish

men—like Philo, Josephus, and many later rabbis—reflected the prejudice of much of the broader Greco-Roman culture.

a. Paul's Women Co-Laborers

Corinth had at least three notable women leaders or ministers in their midst: Chloe, Priscilla and Phoebe. These three women leaders had good working relationships with Paul. Paul acknowledges and expresses his respect and praise for them as his co-laborers. According to Wiersbe (1997), Paul mentions other women by names who have 'worked hard in the Lord', an expression denoting the work of ministers of the gospel: they are Mary, Trypheona and Tryphosa, and Persis (Rom. 16:6, 12).

Tryphena and Tryphosa according to McGee (1981) are euphonious names that mean "delicate" and "dainty." He imagines that these two little ladies were old maid sisters who came to know Christ. They may have been women of means, and they had supported the apostle Paul. Paul says that they labored "in the Lord"—they were real workers in the church at Rome. Paul's injunctions concerning the behavior of women in the worship service of the community indicates that women as well as men share in the gifts of the Holy Spirit, pray and prophesy publicly under the influence of the divine Spirit. While the roles of women varied from region to region, certain Pauline passages according to Fiorenza (1977) makes it clear that Paul was among the more progressive, not the more chauvinistic, writers of his day.

In Paul's greetings in Romans 16:3–16, he lists almost an equal number of women along with men. Walvoord and Zuck (1985) opine that this list of greetings that Paul wanted conveyed to friends in Rome is the longest in any of his epistles. He mentioned 26 people by name, and referred to many others. Several women are included in the list: Priscilla, Mary, Tryphena and

Tryphosa, Persis, Rufus' mother, and Nereus' sister. Two others are possibly women—Junias and Julia. This may indicate his sensitivity to the opposition women undoubtedly faced for their ministry in some quarters. Paul also lists two fellow-apostles, Andronicus and Junia. According to Gerald (1993), this is the most natural way to construe “notable among the apostles,” since Paul nowhere else appeals to commendations from “the apostles”. “Junia” itself is clearly a feminine name, but writers inclined to doubt that Paul could have referred to a female apostle and have proposed that this is a contraction for the masculine “Junianus.” However, the proposal rests on the assumption that a woman could not be an apostle, rather than on any evidence inherent in the text itself.

In another letter, Paul refers to the ministry of two women, Euodia and Syntyche in Philippi, who, like his many male fellow-ministers, shared in his work for the gospel there (Philippians 4:2–3). Macedonia was one of the regions where women were accorded more prominent religious roles, and this may have made it easier for Paul's women colleagues to assume a position of prominence.

Paul in his writings acknowledged the ministry of prophetesses. Thus those who complain that Paul did not specifically mention women pastors by name miss the point. Paul rarely mentioned male pastors by name, either. He most often simply mentioned his traveling companions in ministry, who were naturally men. Paul's most commonly used titles for these fellow laborers were "servant" and "fellow worker"—both of which he also applied to women (Romans 16:1, 3). The culture Paul addressed did not give room for women to actually rise to social and religious prominence but those who actually became apostles and prophets, the highest authority in the Church, he commended.

b. Phoebe

Phoebe was a Gentile, as her name indicates as there were many Gentiles in the church at Rome. Therefore she was named for the Greek goddess, Artemis or Diana, who in Greek mythology was the goddess of the moon, as her brother, Apollo, was the god of the sun. Many believers adopted new names at baptism, but Phoebe, McGee (1981) suggests kept her heathen name for some reason.

In a brief letter of recommendation at the conclusion of Romans, Paul commends the bearer of his letter whom the Romans may trust to explain it to them (Romans 16:1–2). Phoebe was a servant of the church at Cenchrea near Corinth in Greece. “Servant” may refer to a deacon, a term that sometimes designates administrative responsibility in the Early Church. In his epistles, however, Paul most frequently applied the term to any minister of God’s Word, including himself. Apparently she was a very prominent woman in the church, which means she was a woman of ability. Paul also called Phoebe a “succorer” or “helper” of many (Romans 16:2); this term technically designated her as the church’s patron or sponsor, most likely the owner of the home in which the church at Cenchrea was meeting. This entitled her to a position of honor in the church.

Keener (1992) refers to Phoebe as a “servant” of the church at Cenchreae, the port city of Corinth; the term may refer to a “deacon” (**διάκονος**), apparently a person with administrative responsibility in the early church, but which in Paul’s letters usually refers to a minister of God’s word, such as himself. He also calls her a “helper” (**προστάτις**) of many, a term which normally referred in antiquity to patrons, some of whom were women. This term also indicates Phoebe had been called to a position of authority in the church. The word **διάκονος** is a common Greek word for servant (cf. John 2:5, 9). Christ is designated as a servant by this term (Romans 15:18).

Christians are called servants of Christ and God. Paul speaks of himself and others in these passages as servants or ministers of Christ, of God and of the Church (Philippians 1:1, 1Timothy 3:1, 8, 12). Knight (1977) opines that in the passage where the term **διάκονος** designates one special office, it is applied self consciously to men but not to women. He further says that even if one were to translate **διάκονος** in reference to Phoebe as “deacon”, this would in no way overturn or alter the clear teaching of the apostle Paul in 1Timothy 2:12 that a woman is not to teach or exercise authority over a man- that is, she is not to serve in ruling and teaching offices or functions. Phoebe, whether she was an official “deacon” or not, was probably involved in lending financial or legal support to indigent believers. Although some scholars are of the opinion that women were never involved in teaching.

Blum (1964) posits:

the examination of all the references in the Pauline Epistles and in Acts therefore shows that women definitely played an active part in the life of the community, without, however, exercising a missionary or teaching office of any kind. Women, whether in official or quasi-official positions, are only found as **διάκονοι** (p.66).

In this study, it is discovered that three special terms are used by Paul to describe Phoebe. She is called ‘sister,’ a familial term derived from households and often used in the early Christian communities. She is referred to as a ‘deacon’ of the church in Cenchreae. It may be paraphrased as ‘co-worker in the missionary enterprise.’ Finally, Phoebe is described as a ‘helper’ of Paul and many others; this apparently indicates that she was a ‘patroness’ of the house-church in Cenchreae.

c. Priscilla

Priscilla is first encountered in Acts 18, a major woman associate of the apostle Paul and a strong proponent of the gospel in her own right. According to Martin and David (2000), she is married to a Jew from Pontus in Asia Minor; she is apparently a native of Rome, from whence the couple was driven by persecution under the emperor Claudius. The name *Aquila*, though sometimes borne by citizens of Rome, was more commonly a slave name and may indicate that he was an enterprising freedman. “Priscilla” was a name more frequently given to patrician women, perhaps denoting non-Jewish birth and a higher social status.

Paul first met Priscilla and Aquila when he arrived in Corinth on his second missionary journey (Acts 18:2) and worked with them at their trade of tent making. Walvoord and Zuck (1985) narrate that they had come to Corinth from Rome because of Claudius’ decree that all Jews must leave Rome. They accompanied Paul when he left Corinth (Acts 18:18), but stayed in Ephesus when the party stopped briefly (Acts 18:19). There they ministered to Apollos (Acts 18:26) and undoubtedly to Paul during his stay in Ephesus on his third journey, because they sent greetings to the Corinthian Christians (1 Corinthians 16:19). Shortly after that, they must have moved back to Rome and still later returned to Ephesus (2 Timothy 4:19).

Walvoord and Zuck (1985) say that Paul praised them, calling them my fellow workers in Christ Jesus and revealing that they risked their lives for him. In what way they risked their lives is not known. All the Gentile churches, Paul added, were grateful to them. Paul also sent greetings to the church that met at their house. The Christians in Rome apparently worshiped in numerous homes such as Priscilla and Aquila’s. This couple had a house church in Ephesus (1Cor. 16:19) and probably wherever they lived. Other churches in homes are mentioned in Colossians 4:15 and Philemon 2.

McGee (1981) says that Priscilla and her husband received the apostle Paul into their home, their business operation which is tent making, and into Christian fellowship and ministry. Priscilla and Aquila's mobility in missionary travel may indicate that they owned a string of family enterprises at Rome (Acts 18:2; Rom 16:3–5), Corinth (Acts 18:2), Ephesus (Acts 18:18–19) and perhaps other points as well. At the end of Paul's first visit to Corinth, Priscilla and Aquila accompany the apostle on his journey to Ephesus. Priscilla's name is possibly mentioned before that of her husband apparently indicating that her ministry and influence are more forceful than his. Martin and David (2000) indicate that Priscilla and her husband, also an early Christian teacher, were coworkers of Paul and expounded the way of God more accurately to the eloquent and well-educated Jewish Christian preacher Apollos (Acts 18:24–26). Priscilla appears to have had a more prominent role than her husband rather than a subordinate one, since her name is most often mentioned before Aquila's when they appear together.

After Paul's departure, Priscilla and Aquila encounter in the synagogue Apollos, a brilliant Jewish thinker whose knowledge of the gospel is incomplete, despite a powerful command of the Scriptures. Again Priscilla's name stands first as the couple take him aside, perhaps actually into their home for a season, in order to give him the instruction he lacks. The term *expounded* (ἐξέθεοντο) implies a careful examination of the Scriptures. Swanson (1997) explains that ἐξέθεοντο as was used in Acts 18:26 means to explain the word of God. Though Apollos's basic understanding was adequate, a more complete level of instruction is supplied by the highly capable Priscilla and her husband. Apparently Priscilla possessed a fine mind and an excellent education in order to have so impacted the learned Apollos. Thereafter he was able to "debate daily with the Jews, powerfully demonstrating from the Scriptures that Jesus was indeed the Christ" (Acts 18:28). Martin and David (2000) say that for this reason Chrysostom dubbed

Priscilla “a teacher of teachers,” noting that she did the same evangelistic work as her husband and recognizing in her a greater zeal.

When Apollos wished to continue his evangelistic outreach in Greece, the Ephesian believers, among whom Priscilla and Aquila were foremost, furnished him with letters of recommendation. The reception that he was accorded is surely an indication of the confidence that the Christian community reposed in Priscilla and Aquila. They were apparently well known and revered throughout the Pauline world as “fellow laborers” who had risked their lives for the sake of the apostle (Rom 16:3–4). Luke also portrays her as a fellow-minister with her husband, joining him in instructing another minister, Apollos (Acts 18:26).

3.2 Exegesis of 1 Corinthians 14:26-40

In this section, the researcher deals with the exegetical study of 1 Corinthians 14:26-40. The historical and contextual backgrounds of the passage of study will be examined. The exegetical analysis of the text includes presentation of the Greek text, its translation into English and interpretation.

1 Corinthians 14 as a whole deals with confusion within the Corinthian assemblies. This confusion arose from chaotic exercise of the gift of tongues. Paul offered guidelines for decorum in the worship meeting. 1 Corinthians 14:26–36 lists three groups of people who are disturbing the worship. These are as follows:

1. The *prophets* are told; Don’t all talk at once. *Be silent* in the church.
2. The *speakers in tongues* are told: If there is no interpreter, *be silent* in the church.
3. *Married women* with Christian husbands (who attend) are told: Don’t ask questions during the worship and don’t chat. Ask your husbands at home and *be silent* in the church.

3.2.1 Historical and Contextual Backgrounds of 1 Corinthians

The hermeneutical approach of studying 1 Corinthians 14:26-40 would not go without a hint on the historical and contextual backgrounds which deal with the city of Corinth, authorship, place and time of writing of the letter. This is important in analyzing the events and circumstances surrounding this letter Paul wrote to the Corinthian Church.

Concerning the city of Corinth, McCain (2005) says: The city of Corinth was located on a narrow strip of land, called an isthmus. This isthmus connected Peloponnesus with Greece. Corinth was about 40 miles (64 kilometers) west of Athens; it was the capital of the province of Achaia with a population of 500,000. In the first century, Corinth was the crossroads of the commercial world. It had two seaports, one on each side of the narrow isthmus. Frequently, instead of sailing all the way around the landmass, ships would have their cargo carried overland from the Aegean Sea to the Gulf of Corinth.

Because of the commercial aspect of the city, Corinth had a lot of money and low morals. The city was known for its sensual pleasure. In fact, the term “Corinthian” became associated with a person of low morals throughout the Roman world. On the highest hill of the city stood the temple of the Greek goddess *Aphrodite*. A thousand sacred prostitutes worked from this temple satisfying the sensual needs of the devotees. Furthermore, Gulthrie (1996) adds:

The establishment of the church is related in Acts 18. Paul came to Corinth on his second missionary journey, after a not too successful visit to Athens. He made his home with two exiled Jews from Rome, Aquila and Priscilla, and began his evangelistic work in the synagogue. After a short time, owing to the opposition of the Jews, he turned to the Gentiles, making use of the house of Justus and this resulted in the conversion of many. There were therefore both Jews and Gentiles in the Corinthian church. Paul worked there

for a year and some months (Acts 18:11), and during this period was brought before the proconsul Gallio, who refused to take action against him. This virtually secured him from further attack from the Jews during his stay in the province. On leaving Corinth Paul proceeded via Ephesus to Antioch (P.432).

Many problems surrounded Paul's subsequent relations with the Corinthian church. It is possible that Paul had no communications with them until the period of his three years' mission work in Ephesus during his third missionary journey. The Corinthian church was bound to be troubled with many problems arising from the impact of Christianity on its pagan environment. According to Gulthrie (1996), many of the Christians were as yet undisciplined extremists and needed strong handling. They also did not take kindly to the apostle's authority, either because of a false estimate of their own importance or because of the claims of false apostles among them. These two letters which have been preserved as our 1 and 2 Corinthians are invaluable for the light they throw, not only on the practical problems of a primitive community, but also on the personality of the great apostle.

Paul found his way into the city of Corinth inhabited by thousands of Jews, merchants, philosophers, ex-soldiers, retailers, and agents of vice—the lonely and suffering about AD 50. These Greeks aroused his deepest interest despite their faults of head and of heart. Evidently his stay in Corinth impressed his imagination. He drew many illustrations from their stadium, their races, their boxing matches, their courts of justice, their theatres, their garlands of Isthmian pine (chapters 9:24, 27; 4:9; 9:25; 2 Cor. 2:14–16; 5:10; 9:25).

Spence-Jones (2004) writes that Paul learnt to love the Corinthians with intense affection, though he never had to deal with any Church so inflated and so immoral, so indifferent to his

sufferings, so contemptuous towards his teaching, or so tolerant of the opposition and the false charges of his personal enemies and rivals.

3.2.1.1 Authorship of 1 Corinthians

Among the entire Pauline corpus, there is no much dispute about the authorship of the epistles to the Corinthians. McCain (2005) asserts, “There has never been any serious question about the Pauline authorship of 1 Corinthians even among the critics” (p.201). Young and Bruce (1997) attest to this fact by saying that First and Second Corinthians bear unmistakable marks of Pauline authorship (1 Corinthians 1:1; 2 Cor. 2:12-17). Therefore, with reference to the fact that there were no serious objections to the Pauline authorship, this research moves on to explore a brief background of Paul.

a. Paul as a Misogynist

The apostle is seen by many feminists as one who hates women, or at least as one who accepts the inferiority and debasedness of the female. The contention is that Paul must be interpreted in the light of intertestamental rabbinic misogyny. House (2002) says that some argue that since Paul received his training under Gamaliel, one of the most famous rabbis, and since he was a man socialized in a very chauvinistic society, it was natural for Paul to believe in the inferiority of women. In line with this idea is Richardson (1970) who says, “The goal in Paul’s exegesis appears to be without hope, being unduly harsh with greater conformity with the Jewish (or Palestinian) view of subordination of women (1 Tim 2:11ff; 1 Cor 11:7ff, especially vv. 10, 12)” (p.37). According to this view, Paul must be understood in the light of his training in the

Old Testament, which purportedly denigrates women, but the intertestamental writings and rabbinic sources exerted an even greater influence on Paul's low view of women.

b. Paul as a Philogynist

Rather than considering Paul a hater of women, others have perceived him to have been one attracted to women. But if that be so, what about those supposed “anti-feminine, pro-subordination-of-women passages”? One solution is suggested by Walker (1975), in his discussion on 1 Corinthians 11:2–16 as an interpolation. This means, of course, that the passage (1 Cor 11:2–16) cannot be used as a source for determining Paul's attitude toward the proper status and role of women. If the authenticity of 1 Tim 2:8–15; Tit 2:3–5; Eph 5:22–33; Col 3:18–19; and 1 Cor 14:33–36 (or 34–35) is similarly rejected on critical grounds, then the genuine Pauline corpus contains none of the passages which advocate male supremacy and female subordination in any form. On the contrary, the only ‘direct Pauline statement on the subject is Gal 3:28, which insists on absolute equality in Christ.

3.2.1.2 Time and Place of Writing of 1 Corinthians

All the letters of Paul were not written from a particular destination and not at the same time. As a missionary, the occasions of his ministry and movements from one place to another contributed seriously to the various changes found in the time and place of writing of every individual letter. Concerning the time and place of writing of the epistle to the Corinthians, McCain (2005) presents the following argument. Paul left Corinth and briefly visited Ephesus before returning to Antioch, Jerusalem and then back to Antioch where he began his third missionary journey. From Antioch, Paul made his way to Ephesus in a somewhat direct manner.

He lived and ministered there for the next three years. At Ephesus, Paul received word about some problems in the Corinthian Church. Apparently, Paul wrote a letter to the church that has since been lost. In 1 Corinthians 5:9, Paul writes, “*I have written you in my letter not to associate with sexually immoral people.*” This implies that there was a previous letter.

Some scholars have suggested that Paul made a brief visit to Corinth during his stay in Ephesus. It was only about 200 miles directly across the Aegean Sea. There were ships going and coming almost constantly so he could have easily done that. This is suggested by 2 Corinthians 2:1 (“*another painful visit*”) and 12:14 (“*third visit*”). Later Paul heard from members of *Chloe's household* that there were still various types of trouble in Corinth. This report was apparently followed by a visit of three men from the church, *Stephanas, Fortunatus,* and *Achaicus*, who brought Paul a financial gift. It is likely that these men could have brought a letter from the church requesting information about the various church problems. 1 Corinthians 7:1 says, “*Now for the matters you wrote about . . .*” As a result of this communication, he wrote them a second letter. This letter is what we call 1 Corinthians. The letter of 1 Corinthians was probably written in AD 55 while Paul was ministering in Ephesus.

Youngblood and Bruce (1997) opine that Acts 18:1–18 records the founding of the Corinthian church. During his second missionary journey, Paul went alone from Athens to Corinth in about A.D. 51. There he labored with a Jewish–Christian couple, Aquila and Priscilla, who had been expelled from Rome by the emperor Claudius because they were Jews. Silas and Timothy also joined Paul in Corinth. When Paul left Corinth 18 months later, a Christian congregation flourished. The congregation was composed primarily of former pagans (1 Corinthians 12:2), most of them apparently from the lower classes (1 Cor. 1:26–28). Some were

slaves (1 Cor. 7:21). A few wealthier persons (1 Cor. 11:22–32) and Jews, however (8:1–13), were among the believers.

3.2.2 Literary Structure of 1 Corinthians

Except few of the Pauline epistles, every other letter written by Paul was occasioned by strong socio-ecclesiastical matters. In the case of the Corinthians, various reasons occasioned the writing of Paul to the Corinthians. To this, McCain (2005) gives a comprehensive outline of Paul's purpose of writing to the Corinthians thus:

Reason 1: The most important reason for the writing of 1 Corinthians was to correct certain church problems such as;

- i. Divisions in the Church; 1-4
- ii. A specific case of immorality; 5
- iii. Lawsuits between Christians; 6:1-8
- iv. Immorality in general; 6:9-20

Reason 2: The second reason was to answer certain questions such as;

- i. Questions about marriage; 7
- ii. Questions about food; 8:1-11:1
- iii. Questions about public worship
- iv. Questions about Head coverings; 11:2-16
- v. Questions about Celebration of the Lord's Supper; 11:17-34
- vi. Questions about Spiritual gifts; 12-14
- vii. Questions about the resurrection; 15
- viii. Questions about the collection; 16:1-9 (p.202)

All of these questions may have not been specifically raised by the Corinthians but they were common questions in the minds of new believers and, therefore, issues that Paul needed to address. In order to ensure that the church he founded kept to the faith, Paul did not hesitate to write to the Corinthians following the information he got about the church from the household of Chleo. It was not long after he left Corinth that the Gnostics took over the church introducing heretical teachings that are contrary to the gospel. They taught about free attitude to sexual matters and promoting a kind of knowledge that negate the true knowledge of God as revealed by the Scriptures. These false teachers succeeded in causing confusion within the church. When reading through this epistle, certain concerns are evident. These concerns are centered on the report, which some people from Chloe's household gave to Paul in 1 Cor. 1:10. Paul began his letter based on these reports which also introduced the major sections that run from 1 Cor. 1:10 to 6:20. These sections contain Paul's responses to issues such as factionalism and rivalry, sexual immorality and believers instituting lawsuits against fellow believers in the court that was presided over by unbelievers. Paul addresses these problems and their underlying causes.

Also a letter from the Corinthian church probably through either Stephanas or Fortunatus was sent to Paul asking him for advice concerning the following issues: About marriage and celibacy (1 Cor. 7:1-38),¹² Whether the Christian can eat food sacrificed to idols (1Cor 8:1-11), About the misconduct in worship and the abuse of the Lord's Supper (1 Cor. 11:12-13), About the heretical denial of the resurrection (1 Cor.15:1-58), About the collection for the saints (1 Cor. 16: 1ff), About the coming of Apollos to the church (1 Cor. 16:12). Into this second list of concerns belongs the issue about the spiritual gifts (1 Cor. 12:1-14:40).

3.2.3 Greek Text of 1 Corinthians 14:26-40

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.

27 εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος, καὶ εἰς διερμηνευέτω·

28 ἐὰν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.

29 προφητῇ δὲ δύο ἢ τρεῖς λαλεῖτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν·

30 ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

31 δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.

32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,

33 οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

36 ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·

38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

39 Ὡστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·

40. πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

3.2.3.1 Working Translation of 1 Corinthians 14:26-40

The researcher presents the working translation of the Greek text without modifications which will help in the interpretation of the text under study. However, the text follows a sequential verse by verse presentation for easy reading and lucid exegesis. It will also help in discovering textual problems.

26 What then is it, brothers? When you come together, each has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification.

27 If any one speaks with a tongue, let it be two, or the most three, and in turn, and let one interpret;

28 if however not there is an interpreter, let him be silent in the Church, to himself moreover let him speak and to God.

29 prophets then two or three speak let speak, and the others let discern.

30 If moreover to another a revelation should be made sitting by the first let be silent.

31 You are able for [one] by one all to prophesy that all might learn and all might be exhorted.

32 And spirits of prophets are subject to prophets.

33 not indeed He is of disorder the God of peace as in all the Churches of the saints.

34 the women in the churches let them be silent not indeed it is allowed to them to speak; but to be in submission, as also the law says.

35 If moreover anything to learn they desire at home their own husbands let them ask shameful indeed it is for a woman to speak in Church.

36 or from you the word of God has gone out or to you only has it come

37 If anyone considers a prophet himself to be or spiritual, let him recognize the things I write to you, that of the Lord are the commands.

38 if however any is ignorant let him be ignorant.

39 So brothers of me, earnestly desire to prophesy and to speak not to forbid with tongues.

40 All things but properly and with order let be done.

3.3 Textual Problem

In studying the role of women in the church, most tension points focus on syntactical, contextual, and historical reconstructions. Some scholars are of the opinion that First Corinthians 14:34-35 should be excised from the text such as Fee (1981). This is because many of the Western witnesses have these verses after v. 40, while the rest of the tradition retains them here. It is pertinent to also note that there are *no* manuscripts that omit the verses. The question that now follows is why, then, would some scholars wish to excise the verses? Perhaps the verses got into the text by way of a very early gloss added in the margin. Most scribes put the gloss after v. 33; others, not knowing where they should go, put them at the end of the chapter.

Fee (1981) points out that “Those who wish to maintain the authenticity of these verses must at least offer an adequate answer as to how this arrangement came into existence if Paul wrote them originally as our vv. 34-35”. He adds in a footnote that if it were already in the text after v. 33, there is no reason for a copyist to make such a radical transposition.” Fee gives the textual evidence as follows:

Most MSS (including P⁴⁶ A B K Ψ 0243 33 81 1739 Maj) include these verses here [after v. 33]; they are found after v. 40 in D F G 88* a b d f g Ambrosiaster Sedulius-Scotus, thus the entire Western tradition. A couple of comments are in order regarding this evidence. First, ⲥ seems to have been overlooked (it has the verses after v. 33). Second,

that the ‘entire Western tradition’ supports the reading after v. 40 seems to be an overstatement, for it^{dem, x, z} are Western witnesses, but are listed with the majority in the UBS text; the Nestle-Aland text even lists “lat”—indicating the *majority* of Old Latin witnesses (all of which are Western)—as having these verses immediately after v. 33. Further, it should be noted that d f g are simply the Latin side (or, in the case of G, the Latin line of an interlinear text) of the MSS D F G. Their testimony ought to be discounted, for both the Latin and the Greek of the same manuscript would be expected to line up with one another (p.699).

The evidence of the Western text thus appears almost evenly split. Since these verses occur in all witnesses to 1 Corinthians, to argue that they are not original means that they must have crept into the text at the earliest stage of transmission. Wallace (2018) asks:

How early? Earlier than when the *pericope adulterae* (John 7:53-8:11) made its way into the text (late second, early third century?), earlier than the longer ending of Mark (16:9-20) was produced (early second century?), and earlier than even “in Ephesus” was added to Eph 1:1 (upon reception of the letter by the first church to which it came, the church at Ephesus [c. AD 60])—because in these other, similar places, the *earliest* witnesses do not *add* the words (p.2).

This text thus stands as remarkable and unique because *all* the witnesses add these words. Indeed, since this is so, the evidence points to them as having been inserted into the original document. Who would have done such a thing? And, further, why would scribes have regarded it as original since it was obviously added in the margin? To solve this textual problem, Ellis (1981) suggests that it is likely that Paul himself added the words in the margin. Since it was so

much material to add, Paul could have eliminated any suspicions by indicating that the words were his (e.g., by adding his name or some other means [cf. 2 Thess 3:17]). This way no scribe would think that the material was inauthentic.

What then is to account for the uniform Western tradition of having the verses at the end of the chapter? Wallace (2018) answers that the scribe of the Western *Vorlage* (or one of its ancestors) could no longer read where the verses were to be added but, recognizing that this was part of the original text, felt compelled to put it somewhere. The least offensive place would have been at the end of the material on church conduct (end of chapter 14), before the instructions about the resurrection began. Although there were no chapter divisions in the earliest period of copying, scribes could still detect thought breaks. The very location of the verses in the Western tradition argues strongly that Paul both authored vv. 34-35 and that they were originally part of the margin of the text. Otherwise, there will emerge difficulty explaining why no scribe seemed to have hinted that these verses might be inauthentic. There are apparently no manuscripts that have an asterisk or obelisk in the margin. Yet in other places in the New Testament where scribes doubted the authenticity of the clauses before them, they often noted their protest with an asterisk or obelisk. Therefore, it is compelling to regard the words as original, and as belonging where they are in the text above and beyond doubt was authored by Paul.

3.4 Exegetical Analysis of the Text (1 Corinthians 14:26-40)

This section focuses on the exegetical analysis of the text. It will give a basic interpretation of the text. Apparently some people in Corinth were extolling the gift of tongues as a mark of superior spirituality. Paul did not tell them to stop speaking in tongues. Paul is

apparently trying to give some organization to what had been a rather chaotic worship meeting—several people speaking at once, speaking words that no one could understand.

3.4.1 Exegesis of Verses 26-28

. 26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. 27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω· 28 ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.

Hurley (1981) posits that Paul did put some restrictions on how tongues should be used in the worship service. First Corinthians 14:26 gives us a picture of worship in the early church. Each member was invited to participate as the Lord directed. One would want to sing a psalm (Ephesian 5:19; Col. 3:16), another would be led to share a doctrine. Someone might have a revelation that would be given in a tongue and then interpreted. Henry (1996) asks: Is not this perfect uproar? Can this be edifying? All religious exercises in public assemblies should have this view, πάντα πρὸς οἰκοδομὴν γινέσθω “*Let all things be done for edification*” (1Cor. 14:26). Apart from some kind of God-given order, there could never be edification. It is pertinent to note that the tongues speakers were the ones causing the most trouble, so Paul addressed himself to them and gave several instructions for the church to obey in their public meetings. First, speaking and interpreting, along with judging (evaluating the message) must be done in an orderly manner (1 Cor. 14:27–33). There must not be more than three speakers at any one meeting, and each message must be interpreted and evaluated in order. If no interpreter was present, then the tongues speaker must keep silent.

- 1) There should be two or three speakers (14:27).
- 2) They should speak one at a time (v. 27).
- 3) There should be an interpretation (v. 27b).
- 4) If no one can interpret the tongues, “the speaker should keep quiet in the church and speak to himself and God” (v. 28).

However, this requirement should not be lifted out of its context to create a complete prohibition on the person ever speaking. Two statements in this section go together: “Let all things be done unto edifying” (1 Cor. 14:26), and, πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω “Let all things be done decently and in order” (1 Cor. 14:40). When a building is constructed, there must be a plan, or everything will be in chaos. The Corinthian church was having special problems with disorders in their public meetings (1 Cor. 11:17–23). Wiersbe (1996) laments that the reason is not difficult to determine: they were using their spiritual gifts to please themselves and not to help their brethren. Their gifts were for *exhibition* and not for *edification*. Some felt their contribution was more important than their brothers and so tried to interrupt. Add to this problem the difficulties caused by the “liberated women” in the assembly, led the church into carnal confusion.

Why were the messages evaluated? To determine whether the speaker had truly communicated the Word of God through the Holy Spirit. It was possible for a speaker, under the control of his own emotions, to imagine that God was speaking to him and through him. As Wiersbe (1996) noted, it was even possible for Satan to counterfeit a prophetic message (2 Corinthians 11:13–14). Therefore, in order to avoid this, listeners would test the message by Old

Testament Scriptures, apostolic tradition, and the personal guidance of the Spirit, which is “discerning of spirits,” according to 1 Corinthians 12:10. If while a person is speaking, God gives a revelation to another person, the speaker must be silent while the new revelation is shared. Wiersbe (1996) asserts; If God is in charge, there can be no competition or contradiction in the messages. If, however, the various speakers are “manufacturing” their messages, there will be confusion and contradiction. When the Holy Spirit is in charge, the various ministers will have self-control; for self-control is one fruit of the Spirit (Gal. 5:23).

3.4.2 Exegesis of Verses 29-33

29 προφηῖται δὲ δύο ἢ τρεῖς λαλεῖτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν·

30 ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

31 δύνασθε γὰρ καθ’ ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.

32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,

33 οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

Verse 29 outlines principles to govern the exercise of the prophetic gifts of the Spirit. Paul recommends the gift of prophecy as a far more helpful gift, but he gives similar guidelines to tongue speakers. The guidelines are as follows according to *Grace Communion International* (2015):

- 1) Only two or three should speak (v. 29). If someone else has something to say, the first speaker should be quiet.
- 2) They should speak one at a time (v. 31).

3) People should “weigh carefully what is said” (v. 29; cf. 1 Thess. 5:21).

Paul notes that καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται, “the spirits of the prophets are subject to the control of the prophets” (1 Cor. 14:32). That is, the speakers are able to stop; they cannot use “God made me do it” as an excuse for adding to the commotion. When God gives a gift, he also gives the person the responsibility to make decisions to use that gift in an appropriate way. Simply having the gift is not an excuse to use it whenever and wherever the person wants to. Paul explains his reason: “For God is not a God of disorder but of peace” (v. 33).

Paul orders, concerning prophesy according to Henry (1996) that two or three only should speak at one meeting (v. 20), and this successively, not all at once; and that the other should examine and judge what he delivered, that is, discern and determine concerning it, whether it were of divine inspiration or not. There might be false prophets, mere pretenders to divine inspiration; and the true prophets were to judge of these, and discern and discover who was divinely inspired, and by such inspiration interpreted scripture, and taught the church. This seems to be the meaning of this rule.

Secondly, Paul orders that, if any assistant prophet had a revelation, while another was prophesying, the other should hold his peace, σιγάτω. (v. 30), before the inspired assistant uttered his revelation. Indeed, it is by many understood that the former speaker should immediately hold his peace. Henry (1996) comments on this passage:

For why must one that was speaking by inspiration be immediately silent upon another man’s being inspired, and suppress what was dictated to him by the same Spirit? Indeed,

he who had the new revelation might claim liberty of speech in his turn, upon producing his vouchers; but why must liberty of speech be taken from him who was speaking before, and his mouth stopped, when he was delivering the dictates of the same Spirit, and could produce the same vouchers? Would the Spirit of God move one to speak, and, before he had delivered what he had to say, move another to interrupt him, and put him to silence? This seems to me an unnatural thought. Nor is it more agreeable to the context, and the reason annexed (v. 31): *That all might prophesy, one by one*, or one after another, which could not be where any one was interrupted and silenced before he had done prophesying; but might easily be if he who was afterwards inspired forbore to deliver his new revelation till the former prophet had finished what he had to say. And, to confirm this sense, the apostle quickly adds, *The spirits of the prophets are subject to the prophets* (v. 33); that is, the spiritual gifts they have leave them still possessed of their reason, and capable of using their own judgment in the exercise of them. Divine inspirations are not, like the diabolical possessions of heathen priests, violent and ungovernable, and prompting them to act as if they were beside themselves; but are sober and calm, and capable of regular conduct. The man inspired by the Spirit of God may still act the man, and observe the rules of natural order and decency in delivering his revelations. His spiritual gift is thus far subject to his pleasure, and to be managed by his discretion (p.876).

3.4.3 Exegesis of Verses 33b-35

33 οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν
γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

Some writers have argued that Paul was disturbed by how some women were using certain spiritual gifts. His call for silence could thus be a prohibition of women's participation in prophecy or tongues or both. Paul is carrying on the preceding argument regarding "order" in the use of spiritual gifts in the church service. Keener (1992) observes that Paul inserts here a brief digression related to order: the women must stop disrupting the service. This digression naturally suggests that women were disrupting the service. Verses 33b–35 deal with a particular problem which had arisen with regard to the second half of Paul's outline in v. 29, the judging of the prophets. Paul required that the others judge the prophets, discussing and evaluating their messages to explore the meaning and to see that they were not false to the gospel. Women were among the prophets and it would seem that women entered into the judgment of the prophets as well, thereby assuming the anomalous role of judging men. It is to this situation as assumed by some scholars that Paul addressed himself as he forbade the women to speak. Keener (1992) posits that Paul's wording shows that the antithesis in his mind was not simply that of silence or speaking but rather that of subjection to or violation of created authority structure. It is clear from chapter 11 that Paul did not understand charismatic prayer or prophecy from women as violations of this order, as these involve no direct authority on the part of the speaker. It would, however, be a violation were women to sit in judgment over men.

Paul then tells the women to be quiet, and to ask their questions at home: "αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει." If they want to inquire about something, they should ask their own husbands

at home; for it is disgraceful for a woman to speak in the church” (vv. 33-35). One approach argues that 14:33b-36 is a non-Pauline interpolation. But since the manuscript evidence only concerns placement and not omission these verses are treated as Pauline. The second approach seeks to harmonize the two chapters as follows. Both texts speak to married women, not single, and both concern order in public worship services. Chapter 11 legitimizes speaking in worship with proper attire. Chapter 14, in contrast, prohibits married women from asking questions in the worship service: "if there is anything they desire to know, let them ask their husbands at home" (v. 35a). The reason for this prohibition reflects contemporary educational practice. Except for girls from rich families, who could afford private tutors to educate their daughters, girls were not educated in Jewish or Roman society. They learned by asking their parents and brothers. What Paul is saying in chapter 14 then is that women not versed in Christian truth should not interrupt the worship service to ask questions which their husbands could teach them. In other words, women may pray and prophesy as equals in church worship, but they should not use their equality as an occasion for denying others the opportunity for worship by interrupting the service with questions.

A third approach argues that the prohibition concerns the discernment of or discussion about the prophetic word. In other words, vv. 33b-36 belong to the discussion about prophetic speech and testing in vv. 26ff. According to this school of thought, the context shows that the silence stands in contrast to asking questions, not to prophesying. Women were permitted to prophesy, but were restricted from the discussions which followed. Women were excluded from the "testing" sessions since this would put them in the role of judging men, possibly their own husbands. Verse 34 indicated a circumstance involving arguments between husband and wife. Most commentators agree that the verb "subordinate" in v. 34 is a middle form which denotes

the voluntary submission of women to their husbands. Paul, having made the case for the equality and interdependence of men and women in chapter 11, here exhorts the voluntary submission of wives to their husbands. Verse 35 reinforces this reading by the specific identity given to the husband, "their own husbands." Women are not encouraged to submit to any or all men, but specifically to their "own husbands."

Paul accomplishes two things by this word. First, he reduces the chaos which threatens to engulf the public assemblies of the church of Corinth. And, second, he again strengthens the family unit in the context of concern for the public life of the church. He gives the family something substantive to discuss at home. Such an exhortation itself is innovative since ancient men were frequently commanded to discuss only matters of domesticity with their wives. In contrast, Paul suggests husbands and wives together should "discern" the prophetic word at home.

The first thing this study observes is that γυναῖκες are not the only people Paul tells to be "silent." He uses the same word in verses 28 and 30 to tell tongue-speakers and prophets to be silent when others speak. Grudem (2004) says: "In both of those verses, he is calling for a temporary silence, not a complete and permanent prohibition" (p.232). The word for "speak" (λαλέω) does not necessarily mean a formal role in the pulpit—it is a general word that can also be translated "talk." Blomberg (1994) says that Paul used a general word to say that women should not talk, and we have to make an interpretive choice: Was he prohibiting formal speaking roles, or talk in the audience, or something else?" (p.280). Paul says that instead of speaking, women should be in submission. This implies that the Corinthian women were speaking in an insubordinate way. The fact that Paul said in chapter 11 that women could pray and prophesy,

and in chapter 14 that two or three people could prophesy in a worship service, shows that women are allowed to have a slot in the speaking schedule. It is not insubordinate for them to speak prophecies; it is therefore likely that Paul is prohibiting some less-formal speaking, such as chatter or comments from the audience. Grudem (2004) writes, “There is nothing in 1 Corinthians that says women were being disruptive” (p.243).

Paul says that “ὁ νόμος” requires submission. There are several options for what kind of submission is meant:

a) Submission of all women to all men. However, *Grace Communion International* (2015) opines that the Old Testament does not require all women to submit to all men, nor does it require them to be silent. Nevertheless, some scholars believe that Paul is alluding to a “principle” derived from Genesis.

b) Fee (1989) is of the opinion that it is submission of *wives* to their *husbands*. Although this command is not explicitly found in the Old Testament, the presence of the command in the New Testament suggests that it was based on Old Testament principles. Further, v. 35 indicates that Paul may have been dealing with a husband-wife problem. However, if Paul is alluding to a rule about family relationships, it would not necessarily apply to authority in the church.

c) Submission to a Roman law that restricted women’s roles in pagan worship according to Kroeger (1978). Although Paul normally means the Mosaic Law when he uses the word **νόμος**, it is possible that he meant civil law in this verse; the Corinthians would know by context which law he meant.

d) Submission to themselves. Just as Paul told the prophets to control themselves (v. 32), he uses the same Greek word in v. 34 to say that women should be in submission; the proximity of these two uses suggests that Paul means for women to control themselves. Belleville (1999) suggests, “‘Submission’ and ‘silence’ are two sides of the same coin. To be silent is to be submissive—and to be submissive (in the context of worship) is to be silent. Control over the tongue is most likely what Paul is talking about” (p.119). The idea is that when Paul told women to be in submission, he meant the same thing as when he told prophets to be in submission. Martin (1984) writes, “What Paul is rebuking is the way women were upsetting the good order of the worship.... The merit of this view is that it enables us to take ‘be in subjection’ as referring not to their husbands but to their own spirits” (p.85). In this case the “law” could be either Roman law or general biblical principles of decency and order.

According to Fish (2002), Paul never uses the term “law” to refer to traditional Jewish teaching. The specific reference to “the Law” as is found in 14:34 must refer to the Mosaic Law or the Old Testament. Nor is it true that he always looks at the law in a negative sense. In 1 Corinthians itself he cites the teaching of the law as authoritative in 9:8–9 in its teaching on the right of Christian workers to financial support for their ministry. In chapter 14, he cites the law (that is, the Old Testament) in its teaching about tongues (14:21). Paul does not claim that the law itself says that a woman must be silent. He cites the law in 14:34 as saying that women are to be in subjection. The teaching he refers to is not Genesis 3:16 which is based on the fall, but the teaching of Genesis 2:18–25. There the fact that the woman was created after the man, from the man, and for the man indicates her subordination to the man. She was created to be his helper to assist him in fulfilling the role God had called him to. It is Paul himself in 1 Corinthians 11:8–9 who uses this teaching of Genesis to support his argument that the man is the head of the woman.

Olthuis (1975) asserts that the problem of 14:34 deals with a specific difficulty in the Corinthian situation, namely with the tendency of the women to interrupt the dialogue section of the service with rude, unedifying questions. Paul refuses to allow this activity in this situation but does not give a blanket refusal to women's participation in the service. However, there is no strong exegetical evidence for such a narrowing of Paul's intentions. While v 35 could narrow the scope to this, the negatives of v 34 ("keep silence," "not permitted to speak") seem more general than that. The command to silence is connected with the idea of subordination and that in turn is modified by "even as the law says." The "law" (*ho nomos*) probably means Gen 3:16 and provides an argument similar to 1 Corinthians 11:8–9. The cultural background is also similar, although it is explicitly addressed to wives here (v 35, "ask their husbands"). Both Jew and Greek considered it disgraceful for a woman to enter a discussion with men (cf. v 35, "it is shameful"); in fact, Prohi (1957) laments that it was grounds for divorce. The Corinthian women, by demanding their freedom and openly disputing with men in the public worship, were bringing shame upon the Church, before both God and men.

Stouffer gives two possible interpretations of the passage: that the problem relates to the subjection of the wife, or to the confusion caused by women asking questions. Stouffer (1976) in an unpublished thesis argues that the passage does not refer to the wife's subjection to her husband but rather to "the law" and that the law should be understood in a general sense to refer to the customs of the time (p.54). The teaching then has nothing to do with her status but applies only to the situation at Corinth. This is also propounded by Kaiser (1976), who asserts that the "law" is "a type of legalistic bondage newly raised by the Jewish community" (p.9) rather than the OT law. He believes Paul is quoting from the letter sent to him by the Corinthians (cf. 6:12, 8:8, 10:23). While this is possible, the major difficulty lies in the article *ho nomos*, according to

Osborne (1977) which in the gospels refers directly to the Pentateuch rather than even the whole Old Testament; there is simply no evidence in the New Testament for distinguishing oral interpretation from the written law. It seems more likely that Paul is again referring to the Biblical norm (subjection of the wife) being the accepted application of his day. It seems probable that Paul speaks to a circumstantial difficulty here and bases his injunction on the need for subjection.

Osborne (1977) asserts that when we apply hermeneutical principles, we again discover that the normative aspect is the wife's subjection to her husband. The cultural application deals with women's silence in the assembly. First, we have the situational code-word, "shameful" (aischron, v 35), tying the command to the Church's public relations. They were acting like they had an apostolic right to change Church practice and determine Church teaching (v. 36), and this was hurting the proclamation of the gospel. Second, the context of the passage, dealing with affronts to an orderly worship service at Corinth, favors the fact that this is the thrust of the injunction. Third, the subordination theme is the only creedal element in the passage. Therefore Ryrie (1958) and Knight (1975) conclude that subjection, not silence, is normative for all times. Paul addresses the problem by saying, "If they want to inquire about something..." This implies that the problem in Corinth is concerning the asking of questions with a desire to *learn* something. The Greek word is **μανθάνω**, usually translated "learn." Blomberg (1994) suggests, "Perhaps the largely uneducated women of that day were interrupting proceedings with irrelevant questions that would be better dealt with in their homes" (p.280). Belleville (1999) says, "Their fault was not in the asking per se but in the inappropriate setting for their questions" (p.161). Keener (1992) advocates this as the primary problem—the women were speaking up, asking questions to learn what was going on during the prophecies or the Scripture exposition in

church. They were also interrupting the Scripture exposition with questions. This would have caused an affront to more conservative men or visitors to the church, and it would have also caused a disturbance to the service due to the nature of the questions. Paul's aim in v. 35 is not to prevent learning but rather to prevent a wrong exercise of authority. It helps the modern reader to understand that men and women were separated in the synagogues. It is very likely that the same pattern was followed by the new church at Corinth. The women were therefore unable to reach their husbands to talk with them during the service itself, to say nothing of the disturbance which this talking might have caused. Paul's instructions are thus geared to the situation which existed. They prevent a wrong use of authority but guard the instruction of the women, with which Paul was vitally concerned.

Paul says that the women "should ask their own husbands at home." This may imply that the problems were caused primarily by women who were married to Christian men. Grudem (2004) objects: "To say that only women and no men were disorderly is merely an assumption with no facts to support it" (246). Grudem is probably right in suggesting that Paul assumes that the Corinthians can make appropriate applications for single women or those married to pagans, who no doubt would know some men they could talk to after the service. Paul is giving "husbands at home" as an illustration, not as a limitation on who can answer and where they must be. For example, it would be permissible to ask questions while walking home, or of other women, or of other men. Paul's main point is, don't talk in church, not even to ask questions.

Paul says that it is "disgraceful" for women to talk in church. This word appeals to the Corinthians' own sense of social propriety. He is saying that church custom (v. 33b), the law (v. 34), and social expectations (v. 35) all prohibit women from talking in church. Keener (1999) notes, "Whereas questions at public lectures were expected, ancient literature testified that

unlearned questions were considered foolish and rude—and women generally possessed inadequate education and were most often unlearned” (p.51). The questions themselves are not wrong, for they can be asked at home, but it is disorderly to ask them in the worship service.

It is not clear whether “as in all the congregations of the saints” (v. 33b) introduces this topic, or concludes the previous one. Belleville (1999) notes that in the other places Paul appeals to the practice of other churches, it is at the end of the discussion (1 Corinthians 4:17; 7:17; 11:16), and it is redundant to have “in the churches” both in the introductory clause and at the end of the same sentence. As she notes, “‘Let the women...’ is a typical Pauline start to a new paragraph” (p.669). However, this does not seem to affect the interpretation of the verses. Either way, it seems that other churches were already doing what Paul wanted the Corinthians to do.

Dillow (1975) says that women were not permitted to exercise the gift of tongues in the Corinthian church, and he adds that a majority of tongues-speakers today are women who are thus violating this passage. This position is seriously antifeminist. In the researcher’s view, Paul was correcting disorderliness in the Church and not restraining women from tongue speaking because the Spirit that gives this gift for service does not discriminate. True, verses 34–36 follow a lengthy presentation on speaking in tongues, but it is incorrect to restrict **λαλέω** to that phenomenon. The more immediate context is self-control and judging prophets. The meaning of the prohibition, however, must be broader since it stems from the teaching of the Law regarding women. House (1983) says that Paul allowed inspired utterance in Corinth if it were done under prescribed guidelines (11:2–16), so surely he would allow it here if it were done under the guidelines for tongues prescribed in this passage. The Law required women not to occupy

authority over men, but since inspired utterance did not involve this authority, the prohibition must have been intended to curb the usurpation by women

While addressing the topic of church order, Paul briefly digresses from his contrast of prophecy and tongues and regulations concerning them to address the interruptions of some women occurring during the teaching period of the church service. Blackwelder (1958) views the speaking as disruptive questioning of husbands by their wives. He adduces several arguments for this. Firstly, Paul used λαλέω (“to speak”) rather than λέγω (“to say”), the former meaning merely to utter sounds. Secondly, Paul used the present infinitive, signifying continuous action, meaning that they were not permitted to continue “la-la-ing” (Blackwelder’s depiction of chatter). Thirdly, the command not to ask husbands in church carries with it the permission to ask at home. Fourthly, the situation in the church calls forth the injunction, that is, women were disturbing the church service in trying to ask questions of their husbands (p.56). Lenski (1963) concurs with this interpretation and posits that the asking of questions in the open assembly is practically equivalent to speaking publicly before the congregation. Paul supports the order that women should ask at home. The suggestion that λαλέω means to chatter or to ask questions is supported by the probable situation in the church meetings. Hommes (1969) says it is likely that women and men were seated separately in worship, similar to seating in the synagogue. But this view does not accord with the apostle’s development from the Law and so it is probably too narrow an interpretation of the prohibition. Paul’s rule does not seem to be directed at particular disruptions in the Corinthian assembly.

Women are to be silent, Paul wrote, because they are women, Clark (1980) opines, not because they are *disorderly*. Such practice of women speaking is contrary to the practice of the churches (14:33b) and is contrary to the Law of God which commands female subordination. Zerbst (1955) reveals that to be subordinate women are to be silent, as the Law says. If they violate this teaching of the Law, it annuls the Law which commands subordination, (p.48). Bauer (1957) presupposes that “the mention of λαλέω as a reference to disruptive chatter does not agree with the use of the term elsewhere in the New Testament. Λαλέω is used of chatter in classical times, but in the New Testament period it was synonymous with λέγω” (p.164).

On the surface, one might think the meaning of λαλέω is determined by Paul’s instruction that the women ask their husbands at home, in view of the logical converse that the women not ask them in church. But other factors need to be considered. Bruce (1971) says, “It is doubtful, however, whether such expressions as *they are not permitted to speak* and *it is shameful for a woman to speak in church* can be understood to mean no more than this” (p.135). Verse 35 is probably not included to define λαλέω exactly, but to counter a possible objection says Hurley (1973). Godet (1890) probably has the right idea:

The particle εἰ δέ, *and moreover if*, which begins v. 35, introduces, not a simple explanation, but a gradation: “And even if they would learn something, they ought to abstain from asking in the congregation; they should reserve their questions to be submitted to their husbands in private.” The form εἰ δέ, *and if*, is therefore founded on the fact that questioning was the case of least gravity, the one which seemed most naturally to admit of exception. But this very exception Paul rejects; for he knows how easily, under pretext of putting questions, women could elude the prohibition which forbade their public speaking (pp.312-313).

Giles (1985) says: more likely is the view that Paul is restricting the only kind of speech directly addressed in these verses: asking questions. It was common in the ancient world for hearers to interrupt teachers with questions, but it was considered rude if the questions reflected ignorance of the topic. Since women were normally considerably less educated than men, Paul proposes a short-range solution and a long-range solution to the problem. His short-range solution is that the women should stop asking the disruptive questions; the long-range solution is that they *should* be educated, receiving private tutoring from their husbands. According to Keener (1992), most husbands of the period doubted their wives' intellectual potential, but Paul was among the most progressive of ancient writers on the subject. Paul's long-range solution affirms women's ability to learn and places them on equal footing with men.

Related to the previous suggestion is the view that the speaking is aimed at a specific group of women within the Corinthian church who because of their liberated status in Christ sought to exert authority over their husbands in the meetings of the church by contradicting them. According to Groshiede (1953), the suggestion that Paul was specifically dealing with a feminist group at Corinth is a tenable postulation. But that his admonitions are thus localized does not follow. Paul presented the need for the Corinthians to conform to the other churches in this practice (14:34b). Paul does not demand absolute silence, but only silence where submission requires it. Speaking in which there is no exercise of authority over men is therefore permitted. Fish (2002) posits that Paul allows women to pray and prophesy because these are not authoritative activities.

Birney (1974) is representative of those who would confine the silence to teaching or authoritative direction. He argues that this is not only supported by the permission of 1 Corinthians 11:5, but also by the broad teaching of Scripture. The law which requires the woman

to be submissive to man did not forbid her to praise and prophesy publicly in the presence of men. Women prophesied at the beginning of the church on the day of Pentecost. In addition, the doctrine of the priesthood of all believers is violated if we limit prayer and speaking of praise to God in the church-meeting to male believers only. Birney (1974) also holds that prayer and praise are qualitatively different from teaching because they do not involve the exercise of authority. Prayer is speaking to God and not to men, and it would be wrong for either men or women to use prayer as a mode to teach or preach. Prophecy “is not premeditated authoritative teaching, but the sharing of a thought, praise, or testimony at the impulse of the Spirit in a way spiritually beneficial to those present” (p.16). Thus, there is nothing in the nature of prayer or prophecy which violates the principle of submission.

In 1 Corinthians 14:14–16, Paul indicates that other believers should respond with an “Amen” when someone leads the congregation in prayer or praise. Thus while one directs his prayer or praise to God alone, he also is directing the rest of the congregation. Furthermore, Fish (2002) comments that to say that prayer is not like teaching ignores the rich doctrinal prayers of Paul which contain some of his most important teaching statements. For instance, in Ephesians, Paul begins in 1:3–14 with his customary statement of thanksgiving and praise to God, and yet every clause is a profound doctrinal statement relating to such doctrines as election before the foundation of the world, predestination to adoption as sons, redemption through the blood of Christ, the forgiveness of sins, the mystery of His will, the dispensation of the fullness of times, the summing up of all things in Christ, the inheritance of believers, and God’s sovereign purpose working all things according to the counsel of His will.

To say that prophecy is not authoritative is to ignore the New Testament view of prophecy. Birney’s (1974) definition of prophecy as simply “the sharing of a thought, praise, or

testimony at the impulse of the Spirit in a way spiritually beneficial to those present”, Fish (2002) says, is arbitrary and seems to be based on 1 Corinthians 14:3; “*One who prophesies speaks to men for edification and exhortation and consolation.*” He seems to imply that the kind of prophecy which predicts future events or reveals new truth would be authoritative, but the prophecy of 1 Corinthians 14:3 is simply a Spirit prompted word which edifies or exhorts or consoles. This verse, however, simply gives some of the benefits or results of prophecy. It does not define what the gift is. In 1 Corinthians 12:28, Paul places prophets in the second position of spiritual gifts, right between apostles and teachers (cf. Ephesians 4:11). In Ephesians 2:20 he says that the church is built upon the foundation of the apostles and prophets. The point of 1 Corinthians 14 is that the gift of prophecy is superior to the gift of tongues in the church for instruction, edification, and conviction. Fish (2002) laments that modern definitions of prophecy which simply define it as an un-preplanned word of praise or exhortation demean the importance of this spiritual gift in the New Testament church.

To maintain this non-authoritative nature of prophecy, modern authors such as Grudem (1988) have to insist that the prophecy of the New Testament was different from that of the Old Testament. Old Testament prophets spoke an inspired, authoritative message from God. What they spoke was “*Thus saith the Lord.*” Prophecy was not of human origin, he says, but “*men moved by the Holy Spirit spoke from God*” (2 Peter 1:21). One cannot hold that New Testament prophecy is such inspired, authoritative speech and at the same time hold that women may prophesy because it is not authoritative.

The scriptural interpretation which is being accepted today is that which seems to have been first suggested by Thrall (1965) and then developed by Hurley (1981) and Grudem (1988). 1 Corinthians 14:29 is taken to be the topical statement which is developed in the following

verses. *“And let two or three prophets speak, and let the others pass judgment.”* Verses 30–33a deals with prophets speaking in the church, while 33b–36 take up the matter of the evaluation of the prophets’ message. Women were permitted to prophesy according to 11:5, but the public evaluation of prophecies which took place afterwards in the church involves the exercise of authority. It is this which is prohibited in 14:34–36, these scholars assert.

There are three lines of arguments which are used in this debate. First, the words “to be silent” and “to speak” are often restricted or limited by the context. Grudem (1988) is of the opinion that the New Testament writers do not feel the need to make a pedantic qualification to specify the particular kind of silence which is in view.

Second, these verses cannot be taken as an absolute prohibition of women speaking in the church. The dominating reason for this is that 11:5 clearly allows women to pray and prophesy. Additional arguments in Grudem (1988) are: In chapters 12–14, where Paul discusses spiritual gifts, he emphasizes the fact that *every* member of the congregation has a spiritual gift which may be used for the common good. In 14:26 the words “each one” (ἐκαστος, [hekastos]) indicate that each one may take part in the public worship. Verse 26 indicates that prophecy and tongues might be discussed, but there is no hint of a separate third topic, that of women speaking. There is no reason for the prohibition of women speaking in the church. It is not required to promote edification in worship, nor is it consistent with Paul’s thought elsewhere.

The third line of argument comes from the structure and flow of argument of the passage. Grudem (1988) and Hurley (1981) present an outline which gives a neat and logical development to the thought of the passage which is in harmony with the immediate as well as the larger context.

A variation of the “asking questions” position is asserted by Seeberg (1955). He takes λαλέω as “critical discussion of passages from the prophets.... Questions asked for the purpose of achieving deeper comprehension and of obtaining additional elucidation and confirmation of things heard” (p.46). This approach is also given by Hurley (1973), who says that since Paul commanded the prophets to evaluate their messages to make sure no false doctrine was present, and since women were among the prophets, then a problem of subordination to men arose. Certainly the context allows for the speaking to be evaluation of prophetic utterance. Seemingly after the prophets spoke; other prophets would judge the utterance. If this position is correct, then women were disallowed this opportunity, for this would put them over the male prophets. One might counter that this would be in contradiction to 1 Corinthians 11:2–16, where Paul allowed women to pray and prophesy if their heads were covered. But in that passage the women were speaking divine utterances, whereas in 14:33b–36 they were not. Hurley (1973) opines that those who spoke under divine control were not expressing their own authority and so were not in violation of the Law. So then any public speaking other than a divine utterance would be in violation of Paul’s prohibition in 1 Corinthians 14:33b–36.

Keener (1992) posits that “judging” prophecy is probably the spiritual gift earlier called “discernment of Spirits” (12:10) and nothing in chapter 12 indicates that only men exercised this particular spiritual gift. Judging prophecy is no more authoritative than the prophetic gift itself, which is ranked second only to apostleship in 12:28, immediately above the gift of teaching. Why should women be permitted to prophesy but not to exercise a related spiritual gift to discern whether someone was speaking by the same spirit? Furthermore, there is little reason to associate “asking questions” here with challenging prophecies. In the Old Testament schools of the prophets, a presiding prophet may have sometimes “supervised” the prophetic activity of the

other prophets, guiding them toward charismatic maturity (1 Samuel 19:20). Paul seems to have envisioned a charismatic worship in his own day where all the prophets in a given church exercised the gift of discernment, testing prophecies and keeping young prophets in line (1 Corinthians 14:29). The New Testament offers no clear evidence that prophecies were tested with questions, nor reason why a woman who wanted to challenge prophecies would profit by challenging them for her husband only after they returned home. Thus it seems unlikely that judging prophecies is in view in this text.

Recent scholarship has tended to remove this segment of the text, primarily on the basis of its seeming to conflict with chapter 11. There is no evidence to support the contention that these verses are a gloss or a later addition. Both Grosheide (1953) and Bruce (1971) say that λαλέω almost certainly means more than simply speaking during a service. Yet these interpretations put the emphasis on prohibition of disorder in the Corinthian assembly by loud talking, tongues-speaking, or asking questions of or arguing with husbands. Paul, some scholars posit rather, puts the emphasis on God's intention for women in general, namely, subordination to men. This is not to imply that only married women fit the prohibition. Conzelmann (1975) posits that one should understand that the unmarried women have both fathers and older women (Titus 2:3–5) of whom they may ask questions. This instruction is intended by Paul for all churches and apparently was practiced by them; the Corinthians were commanded to get in line with the other people of God. The transcultural nature of the apostolic teaching is that it is based on the Old Testament's view of female subordination. For the Corinthian women to act in disharmony with God's revelation was shameful says Conzelmann.

Keener (1993) posits that biblical law includes no specific text that enjoins silence or submission on women, although Paul could refer back to his creation argument in 11:8–9 or to the effects of the curse in Genesis 3:16. But he can also use “law” generally (1 Corinthians 14:21); thus here he could be referring only to the generally subordinate position of women in Old Testament times. On this reading, Paul counters an objection of Corinthian prophetesses, who do not think they should be in subjection; although Paul may not believe they should be subjected in all cultures, that they were in the Old Testament period suggests that it is not wrong for them to be submissive in some cultural settings. According to another view, Paul cites the Corinthians’ view in 14:34–35 and refutes it in 14:36. Others object that 14:36 is too weak to supply a refutation for 14:34–35.

Keener (1993) comments on this passage by saying that informed listeners customarily asked questions during lectures, but it was considered rude for the ignorant to do so. Although by modern standards literacy was generally low in antiquity, women were far less trained in the Scriptures and public reasoning than men were. Paul does not expect these uneducated women to refrain from learning (indeed, that most of their culture had kept them from learning was the *problem*). Instead he provides the most progressive model of his day: their husbands are to respect their intellectual capabilities and give them private instruction. He wants them to stop interrupting the teaching period of the church service, however, because until they know more, they are distracting everyone and disrupting church order.

The injunction by Paul, *ἐν ταῖς ἐκκλησίαις σιγατωσαν*, (keep silent in the churches) has been of great concern to Christians regarding the place of women in the church. Robertson

(1997) gives the following interpretation about the silence enjoined by Paul. The same verb is used about the disorders caused by speakers in tongues (verse 28) and prophets (30). For some reason, some of the women were creating disturbance in the public worship by their dress (11:2–16) and now by their speech. There is no doubt at all as to Paul’s meaning here. In church the women are not allowed to speak (λαλεῖν) nor even to ask questions. They are to do that at home (ἐν οἴκῳ). He calls it a shame (αἰσχρὸν) as in 11:6 (cf. Eph. 5:12; Titus 1:11). Certainly women are still in subjection (ὑποτασσεσθῶσαν) to their husbands (or ought to be). But somehow modern Christians have concluded that Paul’s commands on this subject, even I Timothy 2:12, were meant for specific conditions that do not apply wholly now. Women do most of the teaching in our Sunday schools today. It is not easy to draw the line. The daughters of Philip were prophetesses. Spence-Jones (2004) says:

St. Paul evidently meant this to be a general rule, and one which ought to be normally observed; for he repeats it in 1 Tim. 2:11-12. At the same time, it is fair to interpret it as a rule made with special reference to time and circumstances, and obviously admitting of exceptions in both dispensations (Judg. 4:4; 2 Kings 22:14; Neh. 6:14; Luke 2:36; Acts 2:17; 21:9), as is perhaps tacitly implied in ch. 11:5. **But...to be under obedience** (Eph. 5:22; Col. 2:18; Titus 2:5; 1 Pet. 3:1). Christianity emancipated women, but did not place them on an equality with men. **As also saith the Law** (Gen. 3:16; Numb. 30:3–12). (p.460)

Walvoord (1985) opines in agreement with Robertson (1997), that some of the verses in this section (vv 34-35) were felt by some early copyists to be out of place at this point in the letter and so were transposed to the end of the chapter. A more drastic approach taken by some recent commentators is to regard these verses as spurious and unworthy of comment. Though the

exact meaning of these verses is difficult to determine, neither expedient has much to commend it. In fact, it seems that the guiding thread which prompted these comments by Paul about women was the same theme developed in the preceding verses addressed to those gifted in tongues and prophecy. The church members needed to exercise self-control on occasion, a self-control expressed by silence (vv. 28, 30, 34) in order that the assembly might be characterized by peace.

Walvoord (1985) opines that whether the admonition for silence was directed to all women (cf. 11:2-16) or only to those who were married may be debated. The word translated women (γυναῖκες) was used to refer to women generally (as in all 11 occurrences in 11:3-15), or to unmarried women (e.g. 7:34), or to married women (e.g., 5:1; 9:5; and all 14 occurrences in chapter 7 except once in 7:34). The context alone aided the readers in distinguishing between the alternative meanings. However, Keener (1992) asks: “Is Paul actually demanding the silence of all women, across the board, a silence so restrictive that wives could not even ask their husbands what was happening during the church service? Does submission relate only to their husbands?” (p.71). Paul could be saying, if you can’t learn it in church except the way you are doing it, you need to ask your husbands at home.

According to Walvoord (1985), two indications strongly suggest that married women were in view in this passage. The first is the word *submission* (ὑποτασσέσθωσαν, v 34). When it occurs elsewhere in the New Testament with specific reference to a woman, it always refers to a married woman who was to be subject to her husband (Eph. 5:22; Col. 3:18; Titus 2:5; 1 Peter 3:1, 5). The second indication is the phrase *their own husbands* (1 Cor. 14:35), whom the inquisitive women were to consult if they had questions. This would obviously be a difficult assignment for single women (e.g., 7:34) or those with unbelieving husbands (e.g., 7:13). The

above discourse shows that Paul is cautioning disruptive and unlearned women in the worship assembly, and not making a general prohibition on women exercising their spiritual gifts. The Church must keep to orderliness for God is not an author of confusion. People should not disorganize the church on the ground of manifestation of spiritual gifts (whether men or women).

3.4.4 Exegesis of Verses 36-40

36 ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·

38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

39 Ὡστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·

40 πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

In these verses the apostle concluded his argument on orderly worship in the following manner according to Henry (1996):

1. A just rebuke of the Corinthians for their extravagant pride and self-conceit: they so managed their spiritual gifts as no church did like them; they behaved in a manner by themselves, and would not easily endure control nor regulation. Now, says the apostle, to beat down this arrogant humour, "*Came the gospel out from you? Or came it to you only?*" v. 36. Did Christianity come out of Corinth? If not, is it now limited and confined to you? Are you the only church favored with divine revelations that you will depart from the decent usages of all other churches, and, to make ostentation of your spiritual gifts, bring confusion into Christian assemblies?

2. Paul lets them know that what he said to them was the command of God; nor durst any true prophet, any one really inspired, deny it (v. 37): *"If any man think himself a prophet, or spiritual, let him acknowledge, etc., nay, let him be tried by this very rule. If he will not own what I deliver on this head to be the will of Christ, he himself never had the Spirit of Christ. The Spirit of Christ can never contradict itself; if it speaks in me, and in them, it must speak the same things in both.*

3. He sums up all in two general advices:—(a.) That though they should not despise the gift of tongues, nor altogether disuse it, under the regulations mentioned, yet they should prefer prophesying. Henry (1996), states that this is indeed the scope of the whole argument. It was to be preferred to the other, because it was the more useful gift. (b.) He charges them to let all things be done decently and in order (v. 40), that is, that they should avoid everything that was manifestly indecent and disorderly. Not that they should hence take occasion to bring into the Christian church and worship anything that a vain mind might think ornamental to it, or that would help to set it off. Such indecencies and disorders as he had remarked upon were especially to be shunned.

In these verses, Wiersbe (1996) comments that Paul was answering the church member who might say, we don't need Paul's help! The Spirit speaks to us. We have received new and wonderful revelations from God! This is a dangerous attitude, he says, because it is the first step toward rejecting God's Word and accepting counterfeit revelations, including the doctrines of demons (1 Tim. 4:1ff). "The Word did not originate in your congregation!" Paul replied. One of the marks of a true prophet is his obedience to apostolic teaching. In this statement, Paul claimed that what he wrote was actually inspired Scripture, "the commandments of the Lord" (1 Corinthians 14:37).

First Corinthians 14:38 does not suggest that Paul wanted people to remain ignorant; otherwise, he would not have written this letter and answered their questions. Fellowship is based on the word, and those who willfully reject the word automatically break the fellowship (1 John 2:18–19). In Paul’s perspective, indecencies and disorders are to be carefully kept out of all Christian churches, and every part of divine worship. They should have nothing in them that is childish, absurd, ridiculous, wild, or tumultuous; but all parts of divine worship should be carried on in a rational, composed, and orderly manner. God is not to be dishonored, nor his worship disgraced, by our unbecoming and disorderly performance of it and attendance at it.

Paul summarized the main teachings of 1 Corinthians 14 in verses 39–40. προφητεία is more important than γλῶσσα, but the church should not prohibit the correct exercise of the gift of tongues. The purpose of spiritual gifts is the edification of the whole church, and therefore, gifts must be exercised in an orderly manner. Public worship must be carried on “in a seemly manner,” that is, with beauty, order, and spiritual motivation and content. In the final analysis, however, Fiorenza (1990) notes that “it is not theology but concern for decency and order which determines Paul’s regulation concerning the behavior of pneumatic women and men in the worship service of the community” (p.233).

CHAPTER FOUR

WOMEN IN THE CHURCH OF NIGERIA (ANGLICAN COMMUNION)

4.1 History of the Church of Nigeria (Anglican Communion)

The Anglican Church in Nigeria, Adudu (2015) says “was born through the evangelical work of the Church Missionary Society (C.M.S.) which was founded in 1799 in England by a group of evangelical Christians” (p.92). The Church of Nigeria has experienced eventful years of her history as an autonomous Province in the Anglican Communion worldwide. Christianity came into Nigeria in the 15th century through the efforts of Augustinian and Capuchin monks from Portugal. However, it was not until 1842 that Henry Townsend of the Church Missionary Society sowed the seed of Anglicanism properly when he landed in Badagry from Freetown, Sierra Leone. The C.M.S. was founded by a group of sixteen clergy and nine laymen according to Omoyajowo (1994). They insisted that the Great Commission was given to all Christians as individuals and not to the Church as an organization. More so, evangelism requires to be within the context of a Church because the converts need to be constituted into a branch of an existing Church.

Samuel Ajayi Crowther and Rev J.F. Schon were part of the original British Niger expedition in 1841. Samuel Ajayi Crowther, a Yoruba boy was sold into slavery by Fulani Muslim raiders. He escaped a Portuguese slave ship and was raised in Church Mission Society School. He became an ordained deacon in 1843 in England, joined the Anglican mission in 1845, and later led a highly successful 1857 mission along the Niger River. He was made Bishop in 1864 and despite CMS policy, faced resistance from white mission personnel in his home

diocese of Sierra Leone. Lagos was his headquarters and from there, he reached the Ibos in the Middle Belt, Niger Delta region, the Nupes and some Muslim Hausas in the North. He led the CMS Niger Mission to Onitsha and its environs to found a formidable native pastorate. After his election as Bishop, he was posted to the see of the Niger. Kwashi (2013) says that Anglican missions arrived in the north almost at the same time as the establishment of the British Protectorate of Nigeria in 1900; as a result, Anglicanism and British colonialism were seen as one in the same by many in the north. This limited the work of the early missionaries to the north. This likely benefited CMS work in other regions which had limited resources that were then concentrated among missions in the south.

According to Women Organization, Church of Nigeria (Anglican Communion) (2014), the story of the early beginnings of the Church of Nigeria can be traced to 1906 when a conference of Bishops in Communion with the Anglican Church held in Lagos. The Rt. Rev. E.H. Elwin, then Bishop of Sierra Leone, presided at the meeting. The Rt. Rev. Herbert Tugwell (Bishop of Western Equatorial Africa) was there with four of his Assistant Bishops: Charles Phillips, Isaac Oluwole, James Johnson and N. Temple Hamlyn. It was there that the need for a Province of West Africa was first highlighted. In this article, it was also recorded that a second conference for the purpose came up again in Lagos in 1935. But it was the conference of 30th October – 3rd November 1944, also in Lagos that made a clear headway on this matter, leading first to the inauguration of the Church of the Province of West Africa in Freetown, Sierra Leone. This was done on the 17th of April, 1951 by the then Archbishop of Canterbury, The Most Revd. Geoffrey Fisher. The Rt. Revd. L.G. Vining, who was the Bishop of Lagos, was elected first Archbishop of the new Province comprising these five Dioceses: Sierra Leone (1852), Accra (1909), Lagos (1919), On the Niger (1920) and Gambia (1935). Between 1951 and 1977, the two

Dioceses in Nigeria (Lagos and on the Niger) gave birth to fourteen new ones: Niger Delta, Ibadan, and Ondo/Benin (all created in 1952); Northern Nigeria (1954); Owerri (1959); Benin (1962); Ekiti (1966); Enugu (Ilesha (1974); Egba/Egbado and Ijebu (1976); Asaba (1977).

These sixteen dioceses in Nigeria soon began to sense a growing need for contextualization of their Christian witness. The opportunity eventually came at an Episcopal Synod at Ado-Ekiti on the 31st of January, 1974. There the opportunity came for the deliberation and they resolved to set in motion the process of becoming an autonomous Province within the Anglican Communion. This was closely followed by the Standing Committee of the Church of Province of West Africa, which gave it their blessing and referred it to the Synod, which held on the Campus of the University of Lagos on the 14th of August 1975 and passed the resolution that the machinery for the actualization of this desire be set in motion.

As at this time, it was known as the Association of Anglican Dioceses in Nigeria (AADN), a Constitution Drafting Committee was set up under the Chairmanship of Sir Louis Mbanefo. The Anglican Consultative Council meeting in Trinidad (23rd March – 2nd April 1976) considered the draft to be in order and adopted it as “Resolution 34 on the proposed Province of Nigeria.” Finally, a meeting of the Standing Committee of the Province of West Africa held in Benin City on the 13th of August 1977, the resolution was adopted for the Church of the Province of Nigeria to be inaugurated in the month of February 1979. With the election of The Rt. Revd. Timothy Omotayo Olufosoye, the Bishop of Ibadan to take the lead, he was presented at the Cathedral Church of Christ, Marina as the Archbishop, Primate and Metropolitan of the Province, which was designated as “**The Church of Nigeria, Anglican Communion**”. The Church of Nigeria was inaugurated on St. Matthias Day, 24th February, 1979.

According to Nwosu and Adesegun (2012), the C.M.S. established a chain of mission schools in the early 1950s, predominantly in the south. CMS schools encouraged mother –tongue literacy, and classes were taught in the local language. This reflected the policy of indigenous evangelism. The idea was, if students could express Christian concepts in their native language, then they could share them with others. Early mission schools focused on preparing boys to become future priests, and for girls to become house wives. In the late 19th century, British colonial educational policies were in place that transformed the mission schools to produce civil servants in the colonial administration.

There have been very significant milestones in the undaunted advance of the Church of Nigeria especially during the tenures of the man who has been rightly called the Visionary Primate, the Most Revd. Joseph Abiodun Adetiloye (1988-1999). He opened up the unreached areas to the gospel as part of our response to the Decade of Evangelism proclaimed at Lambeth in 1988. According to Anglican Communion (2014), a significant achievement of his tenure is the creation of ten (10) Missionary Dioceses in 1990, a feat that was virtually repeated from 1996 onwards. It was during his tenure that the idea of internal Provinces gained ground with the first creation of three internal Provinces covering the three broad geographical regions of Nigeria. These earned the Church of Nigeria the reputation of being the fastest growing Province in the Anglican Communion. A paradigm shift was launched in March 2000, when The Most Revd. Peter J. Akinola was presented as the third Primate of the Church of Nigeria, Anglican Communion. On the assumption of the primacy of the Church, Archbishop Akinola did not hide his granite determination to take the Gospel of Christ to the nook and crannies of Nigeria; and with the cooperation of his brother bishops the number of dioceses has risen astronomically. From 76 in year 2000, the number of dioceses has risen to 161 as at May 2018. He has focused

his attention on consolidation of previous efforts to keep the banner of the gospel flying higher over the land, and the Church of Nigeria standing tall and taking its rightful place in the Anglican Communion.

According to Women Organization, Church of Nigeria (Anglican Communion) (2014), one of the greatest challenges before the Church today is to embark on aggressive evangelism and discipleship that will build the Church into a strong witness for this and future generations. The Church of Nigeria is now actively reaching out to the UK and the USA through the ministry of Chaplains in those parts. Anglican members who visit those nations or have settled there are the major focus of this ministry, while looking out for all others who are willing to respond to the gospel. The Church of Nigeria has over the years become established as the champion of mission efforts and has maintained its reputation as the fastest growing province in the Anglican Communion. The Church which was founded through the missionary effort of the CMS (Church Mission Society) is being expanded in like manner. The mission arm is the Church of Nigeria Missionary Society (CNMS), which holds out the gospel flag to different parts of the country.

4.2 The Structure of Members of the Church of Nigeria (Anglican Communion)

Anglican Consultative Council (2017) reveals that the Anglican Communion has no central authority or figure or body. Each member Church of the communion makes its own decisions in its own ways. However, the Church of Nigeria (Anglican Communion) is among the fast growing Churches in Nigeria. The Anglican Church recognises that all persons are equal in dignity before God. All persons have inherent rights and duties inseparable from their dignity as human beings created in the image and likeness of God and called to salvation through Jesus Christ. Baptism is the foundation of Christian rights and duties.

All the faithful, according to Anglican Consultative Council (2017) lay and ordained, by virtue of baptism, are responsible for Church life and witness in the places where they live, and should:

- (a.) Regularly attend public worship, especially at Holy Communion;
- (b.) Practice daily devotion, private prayer, Bible reading, and self discipline;
- (c.) Bring the teaching and example of Christ into every day life;
- (d.) Uphold Christian virtues;
- (e.) Be of personal service to Church and community; and
- (f.) Assist the Church financially in its work and mission.

All the faithful, ordained and lay, enjoy in a Church such rights to government, ministry, teaching, worship, sacraments, rites, and property as may flow from their human dignity, baptism, the duties of others, and the law of that church. The Church holds no unlawful denial of equal rights, status, or access to the life, membership, government, ministry, worship, rites and property of that Church on grounds of race, colour, ethnic, tribal or national origin, marital status, sex, sexual orientation, disability or age. Anglican Communion (2008) posits that membership in the Anglican Church for the purpose of participation in its governance may be based, as the case may be under its law, on any or all of these: baptism; or baptism and confirmation; or baptism, confirmation and communicant status; or regular attendance at public worship. A Communicant member is a person who has received Holy Communion at such frequency and on such occasions as may be prescribed by law. Membership of a Church implicitly involves profession of faith, acceptance of the doctrines of a Church, submission to its

government and law, and the enjoyment of the fundamental and other rights and duties of the faithful. The membership is structured in this manner; the ordained ministry (the bishop, priests and deacons) and the laity. Its synod comprises of three houses: the house of bishops, the house of clergy and the house of the laity.

4.2.1 The Ordained Ministry

The Church of Nigeria (Anglican Communion) operates on a threefold ordained ministry; viz: bishop, priest and deacon. Ordained ministry is exercised by a person in holy orders. Anglican Communion (2008) declares that:

1. Threefold ordained ministry accords with the practice and tradition of the church.
2. No person may be accepted in a church as a lawful bishop, priest or deacon, or allowed to perform any function belonging to these orders, unless ordained according to the appropriate rite authorized by or recognized under the law of that church.
3. A bishop has oversight to govern, teach and minister, a priest shares with and assists the bishop in the care of souls, and a deacon assists these; all are called to fulfill a ministry appropriate to their particular order.
4. Those in holy orders shall conduct their ministries in accord with the values enshrined in the law of their church and the practice of the church universal.
5. Bishops, priests and deacons are subject to the disciplinary jurisdiction of the courts or tribunals of a church.
6. The efficacy of a sacrament is not affected by the worthiness of its Minister. (p.4).

a. The ministry of deacons and priests

Deacons and priests are revered in the Anglican Communion. In the ecclesiastical hierarchy of leadership, they are placed below the bishop. The Church adopted this term from the holy Bible, although it has variant connotations. Some of the various usages are : a subordinate officer in a Christian church: as a Roman Catholic, Anglican, or Eastern Orthodox cleric ranking next below a priest. In some Pentecostal churches, it can be one of the laymen elected by a church with congregational polity to serve in worship, in pastoral care, and on administrative committees

The term deacon according to Easton (1996) is an anglicized form of the Greek word *diakonos*, meaning a “runner,” “messenger,” “servant”. Deacon, according to Hornsby (1971) is a loan-word coming through the Latin (*diaconus*) from the Greek word *διάκονος*. The basic meaning of the term is a “servant.” When a person refers to someone appointed as a “deacon” in a local church, the concept of a servant is united with that of office. The term “deacon” thus denotes an office involving the basic duty of rendering service to others. A deacon then is one who is placed in an official position for a ministry of service to benefit others.

The noun *δῖ ἀκονος* refers to a servant in relationship to his activity, one who renders a service to another for the benefit of the one being served. Unlike the word for slave (*δουλος*), *δῖ ἀκονος* implies the thought of voluntary service. It is used of the “servants” at the wedding in Cana (John 2:5, 7, 9). They were individuals who had voluntarily assumed this activity out of good will for the bride and groom. Among these various Greek words, this one has the nearest approximation to the concept of a love-prompted service. Thus basically the word “deacon” denotes one who voluntarily serves others, prompted by a loving desire to benefit those served.

Stegenga (1963) posits that “the derivation of this word **δῖ ἀκονος** is not certain. It has been held that the term is a compound of the preposition **δῖ α**, meaning “through,” and the noun **κόνις**, “dust,” (p.424) so that the term denotes one who hurries through the dust to carry out his service. But this suggested derivation is not generally accepted today. Lidell and Scott (1890) are of the view that the verbal root was **δῖ ἤκω** “to reach from one place to another” (p.369). Then the root idea is one who reaches out with diligence and persistence to render a service on behalf of others. This would imply that the deacon reaches out to render love-prompted service to others energetically and persistently. The term behind the word “deacon” appears in three forms in the New Testament. According to Hierbert (2002),

The verb **δῖ ακονέω** occurs 37 times, with various renderings for it in English, generally, “to minister to” or “to serve.” The noun **δῖ ακονί α** denotes the concept of the service being rendered; it occurs 33 times, with various renderings in English such as “ministry,” “ministering,” “service,” “serving,” or “doing service.” The personal noun **δῖ ἀκονος** occurs 30 times. It is usually translated “servant” or “minister,” though three times it is rendered “deacon.” Together, these three Greek terms, all coming from the same root and having the same basic meaning, occur 100 times in the Greek New Testament (pp.151-163).

In the early Church, it was alleged by the Hellenists that their widows were overlooked in the daily distribution of alms. The apostles accordingly advised the disciples to look out for seven men of good report, full of the Holy Ghost, and men of practical wisdom, who should take entire charge of this distribution, leaving them free to devote themselves entirely to the spiritual functions of their office (Acts 6:1–6). This was accordingly done. Seven men were chosen who appear from their names to have been Hellenists. The name “deacon” is nowhere applied to them

in the New Testament; they are simply called “the seven” (Acts 21:8). Their office was at first secular, but it afterwards became also spiritual; for among other qualifications they must also be “apt to teach” (1 Timothy 3:8–12). Both Philip and Stephen, who were of “the seven,” preached; they did “the work of evangelists.” This term can also be applied in the feminine case because there are women who devoted themselves to the service of God.

Deaconess — this is the feminine case of deacon found in these passages, Romans 16:1, 3, 12; Philippians 4:2, 3; 1 Timothy 3:11; 5:9, 10; Titus 2:3, 4. Easton (1996) notes: in these passages it is evident that females were then engaged in various Christian ministrations. Furthermore, Pliny makes mention of them also in his letter to Trajan (A.D. 110).

Anglican Communion (2008) presents the rules and responsibilities of deacons in the Anglican Communion as follows:

1. A deacon has special responsibilities to care for people in need, and to assist the priest in proclamation of the gospel, in administration of public worship, and in such other functions as are prescribed under the law.
2. When serving as an assistant in a parish, a deacon must act in accordance with the lawful directions of the person responsible for the care of souls therein.
3. A deacon must not exercise functions reserved to the order of priests.

It is pertinent to understand the meaning of priest before looking at the ministry of priests in the Church of Nigeria (Anglican Communion). Merriam- Webster (1993) defines priest as one authorized to perform the sacred rites of a religion especially as a mediatory agent between humans and God; specifically: an Anglican, or Roman Catholic clergyman ranking below a bishop and above a deacon. In Old Testament context, chief among the duties of the priests was the performance of sacrifices. They were the only people allowed to approach the altar, and then

only within the context of a complex series of rituals and while wearing specific vestments that symbolized their holiness. Chiegboka (2009) notes that the priests are “special instruments uniquely consecrated to shepherd the flock of Christ in various parish communities” (p.5). Priests are mediators between man and God. Priesthood is an important task before God. The Church cannot do without them and God as well does not play with them. The New Testament also speaks of the priesthood of all believers in 1 Peter 2:9. The priesthood of all believers in this age thereby implies that Christians are preserved by God to render utmost service to God. Any discussion of the role of women in the church must take note of the biblical teaching on the priesthood of all believers or the priesthood of the baptized. This teaching on the priesthood of the baptized is best understood by noting what Martin Luther wrote in his three monumental works of 1520. In his "To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate" documented in *Luther's Works* (1955-85) he says:

We are all consecrated priests through baptism, as St. Peter says in 1 Peter 2:9, 'You are a royal priesthood and a priestly realm.' The Apocalypse says, 'Thou hast made us to be priests and kings, by thy blood' (Rev. 5:9-10). And again he writes: If we are all priests, as was said above, and all have one faith, one gospel, one sacrament, why should we not also have the power to test and judge what is right or wrong in matters of faith? . . . Therefore, it is the duty of every Christian to espouse the cause of the faith, to understand and defend it, and to denounce every error (pp.8-9).

Also, in an essay written by Luther on "The Freedom of a Christian", *Luther's Works* (1955-85) Luther writes:

Not only are we the freest of kings, we are also priests forever, which is far more excellent than being kings, for as priests we are worthy to appear before God to pray for

others and to teach one another divine things. These are the functions of priests, and they cannot be granted to any unbeliever. Thus Christ has made it possible for us, provided we believe in Him, to be not only his brethren, co-heirs, and fellow-kings, but also his fellow-priests (p.12).

Since an individual Christian is a member of the priesthood of the baptized, he or she thus has priestly tasks to carry out. In his first epistle, St. Peter writes: "You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5). These spiritual sacrifices that all Christians are to offer include: our bodies (Romans 12:10); monetary gifts (Philippians 4:18); praises to God (Hebrew 13:15; 1 Peter 2:9); sharing with others (Hebrew 13:16); a repentant heart (Psalm 51:17); prayer (Psalm 141:2); proclaiming the Gospel (Romans 15:16); etc. These are prescribed duties of priests in the Anglican Church as contained in the *Principles of Canon Law*, Anglican Communion (2008):

1. A priest has a special responsibility, working with the bishop as servant and shepherd, to proclaim the gospel through preaching, teaching, administration of the sacraments and pastoral care.
2. The functions of priests include delivering sermons, presiding at the Eucharist. Priests must provide such other ministrations as may be prescribed by law, pronouncing the absolution, visiting those within their charge, providing opportunities for spiritual consultation and advice, preparing candidates for baptism, confirmation and reception, and instructing the children within their care in the Christian faith
3. A priest may be admitted to such ecclesiastical office, if provided by law, as vicar general, archdeacon or dean, to which particular ministries attach (pp.46-47).

b. Admission to the order of bishops

A bishop is an overseer, elder, or pastor charged with the responsibility of spiritual leadership in a local church in New Testament times. Youngblood and Bruce (1997) explain that before the church was founded, the Greek word for bishop was used in a general sense to refer to local gods as those who watched over people or countries. The word was later applied to men, including those who held positions as magistrates or other government offices. And eventually the term was extended to refer to officials in religious communities with various functions, including those who supervised the revenues of pagan temples.

Hornsby (2010) defines bishop as “a senior priest in charge of the work of the Church in a city or district” (p.136). A bishop is a clergyman having spiritual or ecclesiastical supervision in the Anglican, or Roman Catholic ranking above a priest, having authority to ordain and confirm, and typically governing a diocese. In the Protestant churches, the bishop is a clerical officer who superintends other clergy. The Bishop is the spiritual and administrative head of a diocese. He oversees the affairs of the diocese with the assistance of the Priests, Deacons and Lay Teachers known as Catechists. Anglican Communion (2008) presents the following conditions for election of bishops in the Anglican Communion. They are:

1. Candidature for admission to the episcopate is reserved to priests who satisfy such requirements as to age, eligibility, suitability, learning, soundness of mind, good morals and such other prerequisites for the proper exercise of Episcopal ministry as are prescribed by law.
2. A priest is admitted to the order of bishops by means of lawful consecration.
3. Consecration of a bishop-elect shall not take place unless and until the appointment is confirmed by competent lawful authority.

4. Episcopal consecration shall not occur without the prior consent of the candidate (p.47).

In the New Testament, Jesus is called the “Overseer of your souls” (1 Pet. 2:25). In this passage the word is associated with the term shepherd. It is also used to identify the leader of a Christian community or the one who filled the office of overseer. In Acts 20:28 the elders of the church at Ephesus summoned to meet Paul are identified as overseers. Their responsibility, given by the Holy Spirit, was “to shepherd the church of God.” In Philippians 1, bishops are associated with deacons, and the qualifications are outlined in 1 Timothy 3:2–7 and Titus 1:7–9. Included are standards for his personal and home life, as well as the bishop’s relationships with nonbelievers. The bishop was to oversee the flock of God, to shepherd his people, to protect them from enemies, and to teach, exhort, and encourage. He was to accomplish this primarily by being an example to his people. He was to do this willingly and with an eager spirit, not by coercion or for financial gain. To desire a position as bishop, the apostle Paul declared, was to desire a good work (1 Tim. 3:1).

4.2.2 The Laity

Ferguson and Packer (1988) posit that laity is the conventional designation of church members who are not clergy (ordained). The Greek *laos*, ‘people’, is used in the New Testament of Israel (Matthew 2:6; Acts 7:34; Hebrews 11:25). They further say that 1 Peter 2:9–10 (‘You are ... a royal priesthood ... a *laos* for God’s possession ... now you are God’s *laos*’) shows that both ‘laity’ and ‘priesthood’ should be used only of the whole church. In early Christian writings

laos often denotes the church as ‘the new people’ or as God’s people gathered for worship. ‘Laity’ has enjoyed greatest theological acceptance where a restricted ‘priesthood’ has operated. It is sometimes used to imply separate categories, that is, ‘members’ in ‘members and minister(s)’. In some denominations, ministers are not members of their congregations. *Laos* could mean ‘the populace, masses’, in distinction from leaders or experts. Roman Catholics talk of ‘the lay apostolate’. Chiegboka (2009) gives a simple definition of laity as those who are not clerics.

According to Anglican Communion (2008), “the *laos* is the whole people of God, but for the purposes of law, a lay person is a person who is not in holy orders” (p.38). The laity participates in the tasks of teaching and governing according to the law. The laity is subject to discipline to the extent and in the manner prescribed by law. Eligible lay persons may be admitted to such national, regional, provincial and diocesan offices as chairperson, chancellor, secretary, registrar or treasurer. Eligible lay persons in a parish may be admitted to such ministries or offices as warden, steward, secretary, treasurer, reader, evangelist, eucharistic assistant, catechist, lector, pastoral assistant or other worker. A warden or steward is selected in the parish, and admitted by due process, represents the laity, provides the necessities for and keeps order at public worship, and assists in the mission and ministry of the parish and in the administration and management of church property. A lay communicant may be authorized by the bishop to exercise ministry as a reader, evangelist, Eucharistic assistant, catechist, pastoral assistant, or worker, under the direction of the relevant designated local clergy. A reader is a lay person authorized to: assist at public worship by reading, preaching, receiving and presenting the offerings of the people; lead regularly public worship, distribute the Holy Communion, conduct funerals, visit the sick, undertake pastoral and educational work; and otherwise support clergy as

the bishop may direct. A lay Eucharistic assistant is a lay person authorized to distribute the Holy Communion in church and, in the absence of sufficient clergy, to the sick. A catechist is a lay person authorized to prepare persons for baptism, confirmation, reception and the reaffirmation of baptismal vows. A lector is a lay person authorized by a member of the clergy in charge of a congregation to read the Word of God and to lead prayers.

It is crystal clear that the laity has a wide room to operate in the ministry of the Anglican Church based on ones calling, gifts, abilities and talents. A lay person can be authorized to function at different levels and different leadership capacities in the Church. They are not in any way overlooked or restricted from full participation in the Church because they constitute the body of Christ whom he died for. Without the laity, there is no congregation and the pastor cannot pastor only himself. The priesthood of all believers includes the laity. Women constitute the laity and can function at different levels if permitted by the bishop or the priest in charge.

4.3 Women Organizations in the Church of Nigeria (Anglican Communion)

Women's Ministries have a multi-faceted purpose. It is designed according to Hardin (2008) to encourage and support women as they fill their various roles, to reach out to the community, to minister to those in the church, and to offer opportunities for spiritual and relational growth.

Women organizations in the Church of Nigeria (Anglican Communion) make great impacts in the Church. Nwabueze in a personal interaction with her says that "women are the owners of the church because without them, the Church will be vacant. Most of the duties in the

Church are being carried out by them such as cleaning of the Church, organization of programs and taking full participation in Church activities” (25th June, 2017).

4.3.1 The Mothers Union

Nwankiti (n.d) reveals that the Mother’s union was founded by Mary Elizabeth Sumner, the wife of Rev. George Sumner in 1876. She realized that the home was the foundation for character and religious training of the child. She was then burdened with how to get the women to realize their vital roles in the home. Mary Elizabeth Sumner started by teaching a few women their Christian responsibility in the home. She discussed with them about life, had Bible study with them and encouraged them in the training of their children in the love and fear of God. Then the group grew and had to spread.

According to Women Organization, Church of Nigeria (Anglican Communion) (2014), the Mothers’ Union in Nigeria was founded by Mrs. Abigail Oluwole in 1908. Today, the Mothers’ Union covers the fourteen Ecclesiastical Provinces of the Church of Nigeria (Anglican Communion) namely, Lagos, on the Niger, Niger-Delta, Ibadan, Ondo, Kaduna, Owerri, Bendel, Jos, Abuja, Enugu, Aba, Kwara, and Lokoja. Within these fourteen Provinces are about One Hundred and Sixty Seven Dioceses. The Provincial President of the Mothers’ Union, Church of Nigeria (Anglican Communion) is Mrs. Nkasiobi Okoh with the Provincial Headquarters at Abuja. The Mothers’ Union has great concern for families, emphasizing the need for Christian mothers to build and maintain stable Christian homes. Vibrant activities, including training programmes are organized for young and old, married and unmarried, female and male alike, all in an effort to equip and encourage people to build and maintain stable Christian homes.

The Mother's Union has Provincial Trainers who organize Leadership training Programmes for members. Skill acquisition for self-reliance is always included in their Training Programmes. The Mother's Union in Nigeria has link Dioceses both within and outside Nigeria with whom members communicate and unite in prayer, worship and service. Membership to Mother's Union in Nigeria is open to women who are baptized, confirmed and wedded in the church. The numerical strength of members is very high. This Union is for those who are properly married in the Church. Its mission statement, according to this online article by Enugu Diocese: Women Ministry (2013) is to promote the well-being of families worldwide, for example, taking care of the less privileged and the aged ones.

i. Aim and Objectives of the Mothers' Union

The Purpose of the Mothers' Union is to be specially concerned with all that strengthens and preserves marriage and Christian family life. The aim of the union is the advancement of the Christian religion in the sphere of marriage and family life. In order to carry out this Aim, its Objectives are:

- To uphold Christ's teaching in the nature of marriage and promote its wider understanding.
- To encourage parents to bring up their children in the faith and life of the Church.
- To maintain a worldwide fellowship of Christians united in prayer, worship and service.
- To promote conditions in society favourable to family life and the protection of children.
- To help those whose family life has met with adversity.

ii. Mothers Union Motto

The motto of the Mothers union is of “I can do all things through Christ which strengthens me” Philippians 4:13. According to Women Organization, Church of Nigeria (Anglican Communion) (2014), the Mother’s Union is set to achieve her aims and objectives by:

- Developing prayer and spiritual growth in families.
- Studying and reflecting on family life and its place in the society.
- Resourcing her members to take practical action to improve conditions for families, both nationally and in communities in which they live.
- To establish the Mothers’ Union voice as an authoritative Christian contribution to the debate on marriage and family life.
- To describe the Mothers' Union’s distinctive spirituality and ethos and to establish ways of communicating and sustaining it throughout the society.
- To identify those common value and stands shared worldwide, celebrate cultural differences and through them energise and unite the Mothers' Union into a coherent organization.
- To increase the membership and expand the funding base to support practical action.
- To develop and publicise effectively the project and other community initiatives of the Mothers’ Union.
- To develop and implement a broad range of training programmes in order to help members participate effectively in the mission of the Mothers’ Union.

4.3.2 The Women Guild

Nwankiti (n.d) says that the Women Guild was founded with much more open membership. The Women Guild was founded by Mrs Frances Melville Jones, the wife of Rt Rev Jones, the Bishop of Lagos. It was inaugurated in Lagos on 23rd May, 1921. It is for women who, although full church members, are not eligible for one reason or the other to join the mothers union. Women Guild has six rules guiding them, which are:

- To read some verses of the Holy Scripture and pray every day and to visit the sick, physically handicapped, the aged and the bereaved.
- They are advised to uphold the sanctity of marriage and the upbringing of children and servants in the right way and to teach them to pray every day and every night.
- To avoid being debtors or live corrupt lives, and to avoid drinking intoxicating wine or speaking filthy words.
- To attend Church services, class meetings and Guild meetings regularly.
- To help people to discover Christ.
- Lastly, to visit the sick, physically handicapped, the aged and the bereaved.

In upholding the chastity of marriage, the members of the Women Guild are meant to understand that marriage is to be held in honor by all. A married woman is bound to her husband as long as he lives, but if her husband dies she is discharged from the law concerning her husband. The husband is the head of the wife as Christ is the head of the Church. They are also advised to maintain prayer links with others. There is nothing like an isolated Christian, for Christian women are members of a community. Emphasis is laid on evangelism therefore members of the Women Guild are encouraged to know the word of God and share it with others.

Women are taught about the women of the Bible who played positive roles like Mary who was humble and faithful to the end in accepting God's plans.

4.3.3 The Girls Guild

This arm deals directly with the girls in the Diocese. Its aim is to learn very well the best way to live a wholesome life and to draw people to our Lord Jesus Christ through good conduct and selfless services in the church and at home. They also have rules and regulations guiding them which are: to reverence our Lord Jesus Christ with their whole heart, to avoid strong drink, bearing malice, fighting and to keep from conduct unbecoming of a follower of Christ.

Through the Girls Guild Organization in the Church of Nigeria (Anglican Communion), a lot of lives have been molded. According to Okoloene, G. in an oral interview, "the girls are our future mothers and because of this, the clergy wives do not play with them. We nurture them to become shining stars in the society" (personal communication on 25th May, 2017). The Clergy wives organize special programs and conferences for them. The members of the Girls Guild are exposed to skill acquisitions so as to prepare them for becoming future mothers.

4.4 The Roles of Women in the Church of Nigeria (Anglican Communion)

Women have been part of the Church's ministry since its beginning. They have been vitally involved in the outreach of the church. Perhaps, it reflects the nature of women, sensing the needs of others. According to Hardin (2008), Women Ministries are important to the church due to the vast number of women and because women need other women. Many women look for role models and mentors as they begin new stages of life such as adulthood, working, parenting,

discovering life as a single adult, becoming caregivers to parents and other relatives, grand parenting, etc.

The roles that women fill at home, in the workplace, and in the church are varied. These roles include being wives, mothers, new Christians, growing Christians, and caregivers to name a few. Yet, as women travel through these different roles and stages, they find commonalities. They look for women in the same stages of life, or women who have passed through a particular stage, for advice and support. For instance, career women often look for role models as they balance life at work, home, and church.

In the course of an interaction with Onyekachi, C. she pointed out some of the activities of women in the Church of Nigeria (Anglican Communion):

- They serve among women in the area of women ministry.
- Conducting of services
- Reading of lessons
- They rarely preach in Church except on special occasions like Mothering Sundays
- They hold women meetings and programs where important matters are raised and handled.
- They are involved in visitations, prayers and evangelism (personal communication, 25th July, 2017).

The Women Ministry takes adequate care of the physical and spiritual needs of widows. Programs are organized basically for widows at Church, parish, archdeaconry and diocesan levels from time to time. These programs are funded by the women ministry. Sometimes, philanthropists also reach out to these women through the women ministry headed by the clergy wives and generally overseen by the bishop's wife who is the president of the women ministries.

The Diocesan Widows' Conference which is a program uniting all the widows in the diocese takes place once in a year especially towards the end of the year. Akujobi, B. enumerates some of the activities that take place in this conference such as dramas, match past, singing competition, bible studies etc (personal communication on 24th July, 2017). This program is designed to heal widows of their emotional traumas and also give them a sense of worth. The widows do not go from this program with empty hands. Just as Jesus took care of both the physical and spiritual needs of people, widows are fed both physically and spiritually. They are also blessed with material gifts for themselves and children especially those whose children are still growing. The material gifts could be clothing, shoes, food stuff etc. sometimes their children are being given scholarships. These events and activities give women an opportunity to meet other women and enjoy fellowship. Diocesan, archdeaconry and parish activities encourage women to realize they are not alone on their journeys. Hearing stories from those traveling similar paths strengthens others. Understanding how each local church functions within the diocese, whether large or small, helps women gain an insight to the overall responsibility of the church. Another benefit is that diocesan events allow women to enjoy a larger special event that smaller churches cannot sponsor.

Paul enjoins the older women to take care of the younger women among them. Younger women were to be taught by older women (Titus 2:3-5). This injunction is practically carried out by women's ministry in the Anglican Communion. The Young Wives is an organization in the Church of Nigeria (Anglican Communion) established for young women in the Church. It is aimed at nurturing and bringing to maturity the faith and marriages of the young wives especially those whose marriages are below ten years. Programs are organized at different levels for the young wives such as seminars, conferences, crusades and other empowerment programs.

The prayer and spirituality unit are group of women who have devoted their time and resources to the service of God in prayers. Their contributions to the success of the church cannot be over-emphasized. They are the life-wire of the church. This unit is concerned especially with the third Mother's Union objective to maintain a worldwide fellowship of Christians united in prayer, worship and service. The Prayer and Spirituality Unit plays a central role in the lives of all Mothers Union members because prayer is central to everything the Mothers Union does. The Unit helps members and non-members to grow in Christian faith through writing and publishing prayer for special services, Bible Study guide, tracts for adults and youths. It encourages fasting and prayers at all levels for special occasions. According to Women Organization, Church of Nigeria (Anglican Communion) (2014), this unit is now known as Faith and Policy Unit at the Church of England.

Prayer vigils are organized to focus intense prayer on a particular situation to win a breakthrough. A schedule for an all night vigil might include worship, prayer for specific needs, teaching, testimonies, individual prayer and reflection. There are other prayer meetings which the women organize for their members, these are - the Women World Day of prayer, the Mothering Sunday, Annunciation of Blessed Virgin Mary, the Holy week and Easter Sunday.

According to Kanu (2012) Spirituality in the context of Anglicanism are those elements in Church worship and the church itself that bring worshippers into intimate relationship with God. Omoyajowo, (1994), an academic and a retired Anglican Bishop challenges the Church in Nigeria on the low level of spirituality maintained by her members. He is of the opinion that:

Today there is still spiritual ambivalence in the life of many Nigerian Christians. The Church must now devote time to serious spiritual reawakening and call the members to Spiritual rebirth... our liturgical revolution will be nothing other than noise making if we

do not receive the spiritual rebirth. Our leaders must pay more attention to spiritual life and spiritual sermon and reduce their attention to administration. We must realize that we have a question to answer before the Judgment seat on what we have done with the spiritual life of the people in our charge. If we are not spiritually equipped, we cannot fight the devil and his agents. Perhaps it is this spiritual drabness that made Anglicans to awaken to the impact of Pentecostalism which has a lot to offer in terms of Spirituality (p.17).

There are various forms of worship in the Anglican Church, and these various forms help Spiritual growth. Kanu (2012) says:

The main factor of Anglican Spirituality however is the Book of Common Prayer (BCP). It also gives the Anglican Church worldwide a sense of history. Bible reading contributes to Anglican spirituality. Bible reading thus became Anglicans' heritage and the essential tradition of the Anglican Church from the very beginning. So for the Anglican, history involves him in using the Bible as a matter of commitment. Spirituality as a general term can be defined as the disciplined way adherents of any religious or semi-religious faith practice or feel their religious beliefs. In other words, spirituality is the actual practice of religious beliefs especially as it affects the relationship, the human and the divine. Anglican spirituality may therefore imply the way Anglicans as believers in Christ relate with God in their practice of the commonalities and diversities of their Christian beliefs as found in the Book of Common Prayer (p.80).

Anglican spirituality embraces all the practices of Catholic and Apostolic Church including sayings of written as well as extemporaneous prayers, silent as well as vocal prayers,

speaking in plain languages as well as in tongues, singing of hymns as well as choruses, preaching of conservative as well as Charismatic sermons. It embraces the whole of the life and ministry of the Anglican Church in the context of her commonality and diversity in traditions and practices. It involves everything Anglicans do as God's people, such as prayer, worship, study, music, vocation etc. To sustain and nurture the spiritual lives of her members, the women ministry organizes praying and fasting programs, Bible Study programs, Retreats etc. Women are encouraged to read their Bibles and pray without ceasing.

Action and Outreach Unit as the name implies makes things to happen in the Women Ministry. Outreach is reaching to those outside the church. This unit is concerned with promoting activities that will help the Mothers' Union to achieve its aim – the advancement of the Christian religion in the sphere of marriage and family life.

Women Organization, Church of Nigeria (Anglican Communion) (2014) writes that the unit plans and executes training programmes and workshops that educate people (men, women and the youths) on issues that promote Christian marriage and family life. Participants are always exposed to skill-training for self-reliance in addition. Evangelical Outreach programmes are often planned and carried out in order to reach people at the grassroots level. This unit is also the overseer of the Mothers' Union project.

The Evangelism unit of the women ministry works regularly to visit small and local congregations for ministration and encouragement. They undertake house to house visitation of their members, organize prayer sessions, Bible Study and counseling. Through these activities they contribute to the spiritual growth of members. McGrath, (1994) says,

Evangelism makes Christians, and spirituality keeps them". Jesus Christ in his great commission statement said, "Go, then, to all people's everywhere and make them my

disciples; baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age” (Mathew 28. 19 – 20) (p.120).

From the above Biblical quotation, it can be seen that evangelism makes up the spirituality of the Anglicans. Those spiritual elements help to take care of the individual needs and nurture of the Church. The Spirituality of the Anglicans is rooted in worship and the organization of the Church

Education is an important aspect of the women ministry in the Church of Nigeria (Anglican Communion). The Women Ministry of various dioceses builds and manages schools because of the premium value placed on education. These schools serve as an avenue for catching them young for Christ as well as molding lives and talents for a better society.

Through the establishment of ‘Home and Abroad meetings’ in the various churches, a lot of developmental projects have been initiated and completed. They have been able to settle disputes in the church that has led to peaceful co-existence and opportunity for meaningful development. The ‘Home and Abroad’ meetings help to stir up the women, and as well harness the efforts (spiritually, materially, financially etc) of members in distant lands and those at home for development projects.

The Home and Abroad women meeting usually takes place in August of every year in various dioceses particularly dioceses in Igbo land. This meeting has yielded a lot of positive results in the Anglican Church. Nwigwe, E., lists some of the benefits of the August Meeting as follows: “It helps to foster good relationship between the members at home and those abroad. Through this medium, burdens are borne together for the progress of the local Church. Women also support the Church and community financially in carrying out developmental projects”

(personal communication, 8th April, 2017). In this same vein, Chiegboka (1997) comments that “the activities and contributions of women for Church development are indispensable and a necessity. Their services in the Church today are laudable and beneficial especially after their annual August meeting” (p.97).

In the Church of Nigeria (Anglican Communion), the clergy wives have made indelible marks in enhancing the growth of the Church and the progress of the women ministry. Ezeabii (2004) defines the Clergy wife as “the wife of a clergyman or Pastor. She is duly married to the clergyman both customarily and in Church. The clergy wife is a clergy without collar” (p.9). This definition of a clergy wife being a clergy without collar may not be applicable to other denominations whereby women are ordained priests and put on the full regalia of their male counterparts such as the Methodist Church. The position of the clergy wife demands that she patterns her life in the way of holy men of God.

The clergy wife is a woman but actually distinct from other women in the area of functions and qualities. She is the spiritual mother of all, her children and the congregation. According to Ewim, E., (2017), that is why she is called mummy, “nwunye nna anyi” (our father’s wife), “nne anyi” (our mother), “ochiora” (great leader) etc (personal communication on 2nd July, 2017). These names depict the important position the clergy wives occupy in the Church of Nigeria (Anglican Communion). The clergy wife is seen as a leader by the members of the Church and therefore is expected to know more than others. She is required to know the Scripture and be able to teach it well.

Ezeabii (2004) says that a clergy wife is a pattern to be looked upon. Her life style goes a long way to influence others. She is not supposed to look down on others because of the position she occupies but in humility consider others better than herself (Philippians 2:3). She is also

expected to be accommodating and not to be nagging for this can make the women to boycott meetings. In order to enforce good relationship, her house should be a “home for all”. She should be ready to receive people in her house anytime with cheerfulness. As a spiritual mother to all, the clergy wife is a counselor. Members of the church do have problems and do need persons that can be of help in giving counsels, as such the clergy wife should render assistance especially the females who may find it hard to disclose their secrets to the priest.

The clergy wife has important roles to play in her husband’s ministry. She is to attend church programs like the morning and evening services on time for this will encourage the members. It is her duty to conduct the women’s meeting. The clergy wives conduct preparatory classes for those to be enrolled into Girls Guild, Women Guild and Mothers Union. She grooms the members of the Girls Guild who are future mothers. The clergy wife organizes the women to clean the Church in turns. The Church cooking utensils and cutleries are kept in her custody. A clergy wife exercises great influence in the ministry of her husband through prayers. She is a source of comfort to her husband. At times, he may come back from Church committee meeting furious. She is always beside her husband to give him emotional and spiritual support. According to Ezeabii (2014) “a fortress is a large fort, a place strengthened against attack. The clergy wife is supposed to act as a fortress to her husband and members of the family” (p.79). The children of the priests ought to be role models. Others are to emulate their good behaviors and as such the clergy wife has the responsibility of training her children in the fear and knowledge of God. It is her duty to pray for them, make sure they are clean and properly dressed.

4.5 Restrictions to Women in the Church of Nigeria (Anglican Communion)

In Church of Nigeria (Anglican Communion), women serve as lay readers but are not permitted to carry out some special duties such as the distribution of Holy Communion and conducting of funerals. Okoloene holds that women can serve as lay readers but cannot become Pastor's warden. In her thought, women cannot be in the pastorate because they will not have time to look after their families and care for the Church (personal communication, 22nd May, 2017).

Anglican Communion (2008) defines a lay reader as a lay person authorized to: assist at public worship by reading, preaching, receiving and presenting the offerings of the people; lead regularly in public worship, distribute the Holy Communion, conduct funerals, visit the sick, undertake pastoral and educational work; and otherwise support clergy as the bishop may direct.

Igwe, C., who is a lay reader, reveals that the office of a lay reader is a respectable office in the Anglican Communion. One cannot become a lay reader without undergoing training. Therefore, for a woman to be in this office shows that women are recognized in the Church of Nigeria (Anglican Communion). Mrs Igwe also said that lay readers are taught dos and don'ts of the office. 'You can conduct service, read lessons, and assist the priest when there is need but that does not make you a priest'. A lay reader cannot be promoted to a priest because it is a unique office on its own (personal communication, 15th October, 2017).

The ordination of women in the Anglican Communion has been increasingly common in certain provinces since the 1970s but outside Nigeria. Within provinces which permit the ordination of women, approval of enabling legislation is largely a diocesan responsibility. The ordination of women has been a controversial issue throughout the Anglican Communion. While the majority of the 38 provinces of the Anglican Communion ordain women as priests, and many

have removed all barriers to women becoming bishops, some have taken formal or informal steps to provide pastoral care and support for those who cannot in conscience accept the ministry of women as priests and bishops. The Church of England, for example, has created the office of provincial Episcopal visitor (colloquially known as "flying bishops") to minister to clergy, laity and parishes who do not in conscience accept the ministry of women priests. These are suffragan bishops, appointed by the metropolitans, whose main purpose is to be available for this ministry.

There have been a number of protest groups established by conservative Anglicans who see the ordination of women as representative of a trend away from traditional or orthodox doctrine. A network for opponents of women's ordination called the Evangelical and Catholic Mission was established in 1976, and following the consecration of Barbara Harris, the first woman to become an Anglican bishop, in 1989, a group of 22 active and retired bishops established the Episcopal Synod of America, subsequently Forward in Faith North America. A sister organization, Forward in Faith UK, was established in 1992.

The Church of Nigeria (Anglican Communion) has maintained its stand on the ordination of women. There has not been any case of female ordination, although there has been an ongoing debate in that light. Okafor, N., who is a clergy wife in Awgu/Aninri Diocese, is of the opinion that women should not be ordained. She says "women are autocratic in nature and so cannot handle the ministerial affairs very well. The church is bigger than their families and so requires the strength of a man" (personal communication, 27th May, 2016). This is to say that some women consider themselves as unfit for the ministry. Ezenweke (2014) opines that women themselves are the ones hindering themselves from active participation in leadership positions. They label their fellow women in a negative light and discourage them from aspiring leadership

positions. Obasikene, Ubani, Nkpa and Okongwu are of the same view regarding the ordination of women in the Church of Nigeria (Anglican Communion). They disclosed in an oral interview that women can be ordained if they consider themselves called preferably those that have passed the age of child bearing so as to adequately concentrate in the priestly work (personal communication on 15th May, 2017; 19th May, 2017; 30th May, 2018 and 3rd June, 2018).

Agbo (2003) opines that the opponents of females in leadership in the Anglican Communion hold that the ordination of women into the priesthood is a deliberately violation of the Church tradition over two thousand years ago. Paul's teaching in his first epistle to the Corinthians forbids women from exercising authority over men, especially to be subordinate in things pertaining to liturgical teachings and expressions of doctrine. They also base their arguments mainly on three areas, viz: biblical teachings, tradition and ecumenical relations. This position is also held by the following priests (Ndukuba, Ogbaka, Iloh, Ojekwe, Chinwuko, Oguejiofor, Edo, Aka, Igwilo, and Okafor) who were engaged in an oral interview with the researcher after the clergy meeting held on 30th May, 2018. Some of them are of the opinion that 1 Cor. 14:26-40 is not used to marginalize women in the Anglican Church. Some of the reasons they gave against women ordination are: women ordination is unbiblical, women can serve with their gifts and edify the Church without been ordained, there will be family imbalance when the woman leaves her family duties for priestly duties and women have the tendency to usurp authority. On the same note, Okoli, S., opines that women will disrespect their husbands if they are allowed to speak (personal communication on 03/06/18). These are clear indications that the Church is patriarchal and women are considered as second class citizens based on church tradition and imbibed Jewish culture. On the other hand, Awo, A., who is an elder in the Anglican Church is of the opinion that women should not be restricted because we have seen

their impacts in the Church and tradition is not static but dynamic (personal communication on 03/06/18).

Marshall (1988) asserts that the scriptures are interpreted as established 'male leadership or headship' and as divinely ordained principle of the created order; confirmed by the incarnation in the masculine gender of the Son, who is the express image of the father. It establishes that the human representation of God in the ordained ministry and particularly in the presidency of the Eucharist must be male. Thus, it has been said that to agree to the ordination of women to the priesthood is also to believe that the decision of God to be incarnate as male was of no ultimate significance.

The position of the Church of Nigeria (Anglican Communion) on ordination of women is clearly seen in the action taken against Bishop Herbert Haruna of Kwara Diocese. He disregarded the fact that the Church of Nigeria is still saying no to women ordination and went ahead to ordain Mrs Hannah Bello, Mrs. Aciwunaya Elikpo and Mrs. Abigail Akinwade. However, the Most Rev. J.A. Adetiloye, who was the then Primate reacted instantly to this. He termed the ordination irregular and nullified, and individual clergy and laity throughout the country were directed not to accept the women's ministration. This resulted to the retirement of Bishop Haruna the following year. One can see from this act the stand of the Church, but the future is still bright.

4.6 Applying the Theory of Christian Egalitarianism to the Place of Women in the Church of Nigeria (Anglican Communion)

The theory of Christian egalitarianism is applicable in the context of this research since it holds that gender equality is biblically sound in Christian church leadership. The theological foundations are also embedded in the teachings of Jesus and other New Testament writings. This theory will help to bring about an end to the oppression of women in the church. This is relevant to this study since women are not given some of the positions they aspire in the church of Nigeria (Anglican Communion). Women are generally not satisfied with the position and roles they play in the social, economic and religious life of the church and society.

Indeed men and women are equal sharers of God's image. In the contemporary times, women are getting more involved in the various spheres of life that had earlier been closed to them. The Church of Nigeria (Anglican Communion) had long battled with the question of the ordination of women to priesthood. The Church has continued to swing between the dilemma of defining the role relationship between men and women especially with regards to Church ministry. In as much as Paul did not limit women from prophesying and using their spiritual gifts in the preceding context (1Cor.11), women's roles should therefore not be restricted. Indecent behaviors from those exercising their spiritual gifts whether men or women should be cautioned (such should be silenced). Disruptive talk in the worship meetings should be disallowed.

As Christian egalitarianism posits that all have equal responsibility to use their spiritual gifts to the glory of God, therefore this research recommends that those called to the ministry should do so wholeheartedly to the glory of God whether male or female.

CHAPTER FIVE

1 CORINTHIANS 14:26-40, WOMEN MINISTRY AND NATION

BUILDING

In this chapter of the study, the researcher presents the implication of 1 Cor. 14:26-40 to contemporary women ministry in the Church of Nigeria (Anglican Communion), the role of culture in the interpretation of the text and the ordination of women. It also gives a call for adequate opportunity for women in the Church of Nigeria (Anglican Communion), a call for a proper understanding of Paul's text, women ministry and nation building.

5.1 The Place of 1 Corinthians 14:26-40 to Contemporary Women Ministry in the Church of Nigeria (Anglican Communion)

Nmah (2008) points out that, women were actively involved in ministerial service in the early Church as some of them served as deaconesses and evangelists alongside the apostles and other believers in the early Church. The history of the early Church documents graphic stories of martyred women, saints and great leaders. Their stories and witness are a source of constant admiration and challenge by revealing evidence of women's participatory role in the royal priesthood of believers. By New Testament times, the Jewish women had stopped being active in temple or synagogue worship. Although there was a special area called the "Court of Women". Women were not allowed to go into the inner court. Extra Biblical sources show that women were not allowed to read or to speak in the Synagogue; but they could sit and listen in the special women's section. A different picture unfolds in the early Christian Church. Luke 8:1-3 indicates that Jesus welcomed some women as traveling companions. He encouraged Martha and Mary to

sit at his feet as disciples (Luke 10:38-42). After the ascension of Jesus, men and women gathered to pray in the Upper Room. Both men and women gathered to pray regularly at the Church in Corinth (1 Corinthians 11:2-16). This freedom was so new that it caused some problems within the Church, so Paul gave the early congregations some guidelines that limited the role of women. He wrote, "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 the law says. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the Church" (1 Corinthians 14:34-35).

The traditional readings that saw in this passage a biblical basis for woman's inferiority fit well with the prevailing culture. Through nearly two millennia of church history, the dominant cultures did not see women as equal to men. Men were the pinnacle of humanity, while women fell short. Today, those statements seem distasteful. This puts today's readers in a radically different place for interpreting passages like 1 Corinthians 14:34–35. There are many ways to read 1 Corinthians 14:26–40. Virtually every interpretation that is widely advocated today did not exist 150 years ago, including that the verses are an interpolation, a quotation or only refer to weighing prophecies. However, the Church should not use any text of Scripture either to affirm or negate a position on any matter, unless it either explicitly or implicitly speaks to the proposed position.

Furthermore, a particular first-century application of a "basic Christian principle" should not be turned into a "general and timeless prescription" to be applied in "all places, times, and circumstances" in the continuing experience of the universal church. While it may have paradigmatic significance, prescriptive significance should not be imposed upon it. Yet, an undeniable and hopefully irreversible change has occurred: the church, as well as the wider

culture, no longer views everything as revolving around men. Coinciding with this shift, new interpretations of this passage have emerged. The best of these not only make sense to current readers, but also explains how the intended meaning would have been clear to the first readers and hearers. The researcher believes that the other views, the ones that dilute the meaning in various ways that seemingly never occurred to ancient interpreters, need to be set aside as wishful thinking.

This leaves a few options. Perhaps Paul was dealing with a local matter or accommodating an enduring principle to a local situation. Since many details of the church in Corinth are lost to time, it is possible that Paul would have been understood by his first audience even though later readers were confused. Perhaps the words silencing women were not originally part of the letter. Again, this makes Paul's actual letter intelligible to the Corinthians, and the cultural bias against women explains why a scribe felt the need to add words commanding their silence. Or, perhaps Paul is quoting and correcting a Corinthian approach to women. The Corinthians would have recognized this, but as the letter was copied, the presence of this and all other Corinthian quotes became obscured, and cultural bias encouraged interpreters to ignore the signs that remained.

It is one thing to insist on women not teaching based on 1 Timothy 2:12 and women not speaking in church based on 1 Corinthians 14:34–35. While the research thinks that this approach is overly simplistic, it is based on taking each passage literally and plainly. This work finds it disturbing that this passage is still used to prop up other restrictive views on women's participation, even after the plain sense meaning of the passage has been rejected.

Rather than restricting women in any way, it believes 1 Corinthians 11–14 contains one of the sharpest calls for women's full participation in church services. Paul rebukes those who

would arbitrarily limit the participants by sex. He reveals a new view of the body of Christ in which gifts are not apportioned by worldly measures. When the church gathers, all are to participate and all are to learn and be encouraged. One of the aims of Women Ministries is to work within and support the total church program. The specific goals and objectives of a local Women Ministries should be compatible with those of the total church program. Real ministry takes place when perceived needs are strategically matched by the person who has the gift to meet that need. The matching of needs to the gifts of people is essential for meaningful ministry to take place. Knowing a woman's gifts and plugging her into a ministry where she can express them builds her sense of significance, competency, and contribution to the church. It is easy to become weary in well-doing when a woman is working outside her area of expertise and effectiveness. But a woman is more energetic in her tasks when she is doing something that she loves and that comes naturally.

Through the hermeneutical analysis of the text, it has been established that Paul's injunction is not a blanket prohibition on all women; therefore the ministry of women should be encouraged. Women Ministry is a place where women may find role models and other women at the same stage of life. Through Women Ministries in the church, women find friendships, support, and encouragement. It provides practical encouragement, help and support required to face specific situations. Women's Ministry is the arm of the church that allows women to meet the needs of other women. It provides a place where love is offered under every circumstance, where acceptance is granted without reservation, and where forgiveness is freely given. As these three key elements thrive, Women's Ministries will grow and the women involved in it will grow personally and spiritually.

In addition to offering the opportunity to grow in their relationships with each other, Women's Ministry also gives women the opportunity to grow in their relationships with God. The women will not only find insights from each other, but as they are pointed to the Creator of relationships, they will find His wisdom for each challenge they face. They will grow in their individual relationship with God, and the women will grow as a community.

5.2 Adequate Opportunity for Women in the Church of Nigeria (Anglican Communion)

The Anglican Church gives great weight to tradition. But when the Church faces new situations, tradition itself may afford no adequate guidance. Women should be given adequate opportunity to exercise their spiritual gifts. The Church should give utmost support to women ministry. Jesus accepted and affirmed as persons of worth various women who were neglected or rejected within his society. According to the Gospels, Jesus clearly regarded women as persons of dignity and worth by his many healings of women, by his acceptance and forgiveness of undesirable ritually unclean women. Paul worked with women whom he addressed as co-laborers. These women greatly contributed and influenced his ministry.

Chiegboka (1997) observes that “despite the numerical strength of women and their manifest and laudable contributions in the Church, women's voice in policy making bodies are still very minimal” (p. 124). Women should be allowed to air their views in the advisory committees of the Church. The church should encourage and empower women through education. This will enable them to put in their best in various institutions of the church and society such as in the educational and health sectors. Women should also be considered for diaconate ordination.

5.3 The Role of Culture in the Interpretation of 1 Cor. 14:26-40

Culture has a great influence on people's religious beliefs and in the interpretation of the Scripture. Most cultures and traditions in Nigeria depict male dominance in all situations and as such females are inferior. This unfortunate belief system has been a major obstacle to women's position in the Church of Nigeria (Anglican Communion) and thus constrains their contribution to national development.

The subjugation of women in Africa is based on the fact that the African society is both patriarchal and hierarchical. This means that the social structure is organized with grades of authority from the lowest to the highest. In the Nigerian society, women and children occupy the lowest rank on the social ladder. They were to be seen but not to be heard. Man is held to be superior to the woman. According to Agbo (2003), men do not embark on the same kind of business with women. Men are favored in the Igbo traditional court or judicial system. This is to say that if there is any case between a man and his wife, it was always the woman who was declared guilty. And he will not be reprimanded before the woman to avoid humiliating him before a woman. In Igbo land, however, the superiority of man is not a premise for exploitation. It is true that the Church does not exist outside a cultural context, but enlightenment and common sense indicate that the status of women calls for a change.

Women are regarded as home makers and should not be engaged in anything that takes them out of the home. On the other hand, women are regarded as weak and easily taken by emotions. Consequently, they should not be given leadership roles or positions in the society, sacred or secular.

The average African views women as dependent persons. Women in traditional societies depend on the men who have the power, authority and who could be stable in the face of oppositions and challenges. Women have therefore continued to be treated as minors and inferior in matters of relationships, even in the Church which is God's new society. However, the coming of Jesus Christ helped to erase this ill treatment of women in the Palestinian world. With the rise of women liberation, feminist theology and gender related interpretive theories; women's position in the Church is gradually changing. This is a clarion call for the reinterpretation of 1 Corinthians 14:26-40 because people have been conditioned to accept only male priests.

In the Igbo culture, women are not to lead men. Women have their boundaries. They are restricted from performing certain rituals and entering some sacred places. For instance, a woman does not break kola nut or climb the palm tree. Just like in the Jewish culture where women have become prophetesses and judges like Deborah, a woman can serve as priestess in Igbo culture in worship to a goddess and not to a male deity. This cultural bias against women has crept into the Church. However, those who are called by God for the pastoral ministry should not be restricted from the ordination for any cultural reason. Cultural norms are therefore subject to change even though others may see it as deviation.

Culture is dynamic. Consequently, women's status is changing with the trend in culture. In the Nigerian society, women have been given chieftaincy titles which used to be given to only men. Women are now occupying some leadership positions which they were denied formerly. Therefore, the Church of Nigeria (Anglican Communion) should emancipate women and give them a chance to exercise their leadership abilities.

5.4 Women Ordination

Ordination is a practice by the Church which sets apart, as ministers, people who are called by God and believes to be qualified for the ministry of the word and sacraments. This means that the ordained are set aside for administering of the word of God and sacraments. Agbo (2003) notes that the first proposal for the ordination of women in the Church of Nigeria came from the revolutionary resolution of the Provincial Mothers' Union quadrennial conference held in Ibadan from 18th to 23rd August, 1984. However, the Provincial Synod, which held at the same period, referred the matter to the Episcopal Synod for discussion and decision. Since then, the Movement for the Ordination of Women and the Association of Female Graduates of Immanuel College of Theology, Ibadan has repeatedly pressurized the Church of Nigeria to accept the ordination of women. Oyewale (1987) argues for female ordination in the Church of Nigeria (Anglican Communion). He maintains that the exclusion of women from priesthood was really due to male domination. He also believes that women are more dedicated Christians than men. They are less prone to the temptations of stealing, cockiness and promiscuity. They will make wonderful priests.

All Christian believers are incorporated into the royal priesthood of God. This view is also held by the Church of Nigeria (Anglican Communion), thus the 1988 Lambeth Conference says; "we acknowledge that the foundation of all ministry is that of a royal priesthood of all God's people within which every Christian is called to exercise a ministry of witness, love and service" (Lambeth 1988). The calling of God upon one's life is for service and not for self gratification.

The accommodation of women as priests will make the ministry of word and sacrament to become a shared ministry. The Church of Nigeria (Anglican Communion) should embark on a

systematic re-orientation of the people about the equality of every human being as declared by Paul in Galatians 3:28. Also 1 Cor.14:26-40 does not restrict women in the area of ordination but silences noise makers and usurpers of authority.

5.5 Proper Understanding of Paul's Text

The Bible has been understood and interpreted in various ways by modern scholars using different models and approaches. According to Fiorenza (2004), the doctrinal approach understands the Bible in terms of divine revelation and canonical authority. It conceives of biblical revelation and canonical authority in a historical, dogmatic term. It also insists on the verbal inspiration and literal –historical inerrancy of the Bible. The second model which is the positivist historical exegesis is modeled after the rationalist understanding of the natural sciences. Positivist historical interpretation seeks to achieve a purely objective reading of the texts and a scientific presentation of facts. The third model which is the dialogical-hermeneutical interpretation takes seriously the historical methods developed by the second model while at the same time reflecting on the interaction between the text and the community, or text and interpreter. The fourth model of interpretation is that of liberation theology. The basic insight of all liberation theologies is the recognition that all theology is engaged for the oppressed.

The Bible has been used to subject women in the society and even in the Church. However, women are the most faithful believers in the Bible which is the word of God. The interpretations given to Pauline texts on women by contemporary churches share in the androcentric-patriarchal mind set of western culture, they cannot do justice to texts that speak positively about Christian women. Because they generally presuppose that men, and not women,

developed missionary initiatives and exercised central leadership in early Christianity, texts that do not fit such an androcentric model are quickly interpreted in terms of an androcentric perspective. Pauline texts allow today's readers to recognize that women were among the most prominent missionaries and leaders in the early Christian movement.

Pauline injunctions especially 1 Corinthians 14: 26-40 should be understood in the context of Paul's argument against indecent behaviors and disorderliness in the Church. Paul is more concerned that order and propriety be preserved so that an outsider cannot accuse the Christians of religious madness.

5.6 Women Ministry and Nation Building

The role of women in nation building is very important in the development of any country. The women ministry makes provision for adequate opportunities for women to develop their potentials and contribute to the development of the nation. Ovute (2015) opines that no nation can develop to the limit of its potentials unless women are fully empowered to take up the responsibilities as men and work collectively towards the political and socio-economic development of the country. To emancipate women in nation building and fully empower them requires a holistic approach to break the cultural and traditional barriers that hold women in bondage in a free world of equal opportunities.

There are other factors that inhibit the roles of women in nation building. Some of these factors are not absent in the Church. During the period of socialization, females are usually trained to believe that there are different roles for males and females as well as the superiority of males over females. Adults also discourage competition between males and females and as such females feel inferior to the males. On this note, Lasiele (1999) asserts that Nigerian women are

not aggressive enough to seize leadership mantle from their male counterparts. They lack the courage and confidence to aspire high. This notion hinders them from trying to compete with their male counterparts which would have given them opportunity to contribute meaningfully to nation building.

The Church and government owes it as a duty to remove those artificial and institutional barriers based on religion, culture, or traditional considerations which have incapacitated Nigerian women in participating effectively and freely in national affairs, particularly, at the political and economic levels so that women will contribute their quota to nation building.

In addition to this, the Church and government can enhance the effectiveness of women ministry through empowerment programs. One major way by which women could be empowered is acquisition of vocational skills education. The right of women to be self-reliant and self-employed can be achieved through the acquisition of vocational skills that are related to their environment. This will enable them to engage in small scale enterprises, which is one of the ways of reducing the incidence of poverty and unemployment among women and consequently become empowered enough to contribute to nation building.

Okemakinde and Tijani (2009) are of the view that the major pre-requisites for empowering women in the society include:

1. Being sensitive to issues of gender and other aspects of humanity and interaction where social inequality can emerge.
2. Endeavor to utilize existing resources in the given location in a productive manner whenever possible.

3. Giving people who live and work in a community and in a decision making process regarding the delivery of services.
4. Giving opportunities to excluded groups to participate in public policy matters.
5. Formalizing, disseminating and enforcing legal rights among others.

Women can be sensitized to maximize their potentials through the pulpit. Women can be empowered orally, by the use of inspiring words that will awaken the inner being of a woman to the realization of the potentials she has and inherent abilities that can make her actualize great things. Written empowerment that one receives from written materials like books, magazines, articles, among others will bring back fresh ideas and push one to accomplish her task. Women need it to integrate into national building. It helps them to actualize gender equality and claim their rights as persons created in God's image.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

The Scriptures have always been used to subordinate women in the Church. This ill treatment of women emanated from the Jewish culture which sees women as second class citizens. This has also crept into Christianity. The contemporary Church is not excluded from this marginalization of women. Consequently, Paul's injunction to women in 1 Corinthians 14: 26-40 informed this research. Women's status in the church is enhanced based on the understanding that they are created in God's image, redeemed by Christ and share in the spiritual gifts endowed upon the Church for service.

Based on the review of works by various scholars, this research discovered that later rabbinical writings tend to undervalue women's spiritual contributions but Jesus showed them love and respect. On the other hand, Paul cautions the women, tongue speakers and prophets against indecent behaviours in the worship assembly. The theories examined show that scholars are deeply concerned regarding the status of women. However, this research adopts the theory of Christian egalitarianism which advocates that women should be given leadership positions in the Church.

The hermeneutical analysis reveals that Paul does not say, "Every woman who prays or prophesies should stop doing that," as one would expect in light of 1 Corinthians 11. Rather, the issue in the Corinthian Church may thus have been a clash of cultural values concerning modesty, and Paul wants the more liberated ones within the Church to care enough about their

more conservative colleagues in order not to offend them. Paul permitted that women can pray and prophesy in church (1Corinthians 11), and a worship service includes two or three people prophesying in turn (14:29-32). This means that it is permissible for women to have formal speaking roles in the church. Paul was apparently forbidding some other type of speech which could be disruptive. Just as he did not allow tongue-speakers or prophets to speak out of turn, he did not want women to speak out of turn, saying things in such a way that they were breaking social customs about what is appropriate.

6.2 Conclusion

Paul was addressing a specific situation rather than making a general prohibition on women speaking in Church. His intent was to prohibit disruptive and disrespectful questions and comments that were part of the chaotic Corinthian meetings. These particular practices were coming from the women. Just as he told the disorderly tongue speakers and prophets to control themselves because God is not a God of disorder, he also told the women to control themselves because the law teaches self-control. If they want to learn anything, they can ask questions somewhere else. Only one person should speak at a time. Everyone else, whether male or female should be quiet for it is disgraceful for people in the audience to be talking while another is speaking to the group. If we take Paul's injunction literally, it would mean that women are not allowed to sing in Church nor respond when the pastor asks for comments or questions from the audience.

The shrewdness which women express in conducting home and family affairs is an eloquent testimony that given a cooperative hand to join freely in Church leadership, women got

worthwhile experience to draw from. The Church would be losing a vital factor in Church spirituality and organizational structure without active and full involvement of women.

To argue that women should have political and vocational freedom in the secular world while declaring that they should be subordinate in marriage and silent in church is to stand the gospel on its head. The church must deal with its attitudes and practices in regard to women. To fail to come to grips with this issue is to fail both God and the world we profess to serve in his name.

Men and women are fully equal in their person and in their standing before God. He has made the man the head of the woman in the home. Women are to be submissive and are not to usurp authority over their heads. Women held an important place in the Church. To a large degree, the woman was the key to a successful family and Church, or the cause to its failure. She could have incalculable influence on her husband and her children. The failure of a Church begins from the home. The Church of Nigeria (Anglican Communion) owes a great deal to these hard-working women.

Considering the immense contributions of women in God's salvation plans, right from the Old Testament periods, it is pertinent that the church should at this time reconsider her stand on the position of women in the church. The church has continued to enjoy the benefits from their efforts and contributions, but still neglect to recognize and honor them for their good works. Because Paul always sought to be sensitive to his readers' situations, we dare not presuppose that every command applies in all circumstances. In the Church of Nigeria (Anglican Communion), women should not usurp authority or become disruptive but in decency serve God with their gifts.

6.3 Recommendations

This work suggests that the church should appreciate the services of women by preferring an order of special honor to pastor's wives for their contribution to the growth of the church and welfare of human race. The church has recognized the services of lay achievers by conferring on them the order of St. Christopher and the ordained ministers are provided a hierarchical order whereby one may rise from the position of a deacon and priests to other categories of preferment. These preferments are meant both for administrative and honorary purposes; the church should consider the women for recognition and honor, because most of them have made significant contributions which will overwhelm the efforts of some ordained ministers. Mary Sumner, founder of the Mother's union is a good example.

The church may also express her appreciation by providing the women ministry leaders with monetary reward as stipends and allowances. This would go a long way to encourage them toward improving on what they are doing already. Considering the hazards that surround the women and their services, this work is suggesting that "free medical services" should be provided for the women leaders. This program may start with Ante-Natal and post-natal services and this would serve a very good incentive and encouragement to them.

This work is also of the view that the church should provide opportunities of training and higher education for the women leaders. The church should consider establishing a women training centre like the famous "Ama Nwanyi" at Awka. It may establish convents which would help to catch them (Girls) young. The convents may serve as a foundation for brooding the young girls. Regular refreshers courses, seminars and workshops should be organized to up-date

the women's knowledge. Good training would help the women to respond effectively to the challenges of the 21st century ministry.

As part of their duties to the church, the women leaders should assist in providing for younger women. St. Paul admonished that they are to teach what is good, and so train the younger women to love their husbands and children, to be sensible, chaste, domesticated, kind and submissive to their husband.

The closure of missionary schools led to a very high level of moral decadence in the morals of the youths. It then becomes difficult for the church to manage the excesses of the young-stars single handedly. This trend has led to a short fall in the quality of marriageable spinsters. Some young ministers have been led to marry from other denominations because of this anomaly. Mission churches should consider reopening or establishing new schools which would help to improve the morality of the youngsters. As Christian women, it is important that they should submit to their husbands in all things 'lawful'. Being obedient and supportive to them, where the women are specially gifted in a particular area of the ministry or with special professional training, they should utilize properly for the promotion of the course of the gospel and not to brag or to contest authority with the pastor or even exhibit a 'holier than thou attitude'.

A baby may be born with good intelligence but show a significant lag in mental development from living in an environment where learning is not stimulated. So, a Christian may have an aptitude for ministry (a spiritual gift) that has not been encouraged to grow. Spiritual gifts need to be discovered and developed. A number of tools are available to help Christians discover their spiritual gifts. Many books on spiritual gifts are available for study. Do

not overlook secular sources for learning how to express spiritual gifts with greater effectiveness.

Teachers can learn to teach better by taking classes in teaching methods. Speakers can learn to speak more effectively by taking courses in communication. Leaders can become more capable by attending seminars on management, administration, and leadership skills. Also, consider both Christian and secular books as resources for growth. Finding a mentor with the same gifts is another wonderful learning opportunity.

Finally, the Church of Nigeria (Anglican Communion) should have a rethink concerning the ordination of women into priesthood. Women who are called by God into the pastoral ministry should not be discouraged.

The researcher believes that if these suggestions and recommendations are considered, approved and implemented, they would go a long way to clear fears and boost the morale of women in their service to the church.

6.4 Suggestions for Further Study

Due to the fact that this research cannot claim to be exhaustive, the researcher therefore suggests the following areas that need to be researched on:

1. The issue of the gender equality and in-equality in the Anglican Church ministry.
2. The concept of second class citizenship and the Biblical position.
3. The place of women ministry in church developmental strategies in modern times.

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Appendix 1

Research Questions

These questions are strictly for academic purpose and not in any way to indict you. Therefore your honest and objective response is needed to help the researcher to study the place of women in the Church of Nigeria (Anglican Communion) taking perspectives from 1 Cor.14:26-40.

A. Personal Data

- i. Name
- ii. Age
- iii. Location
- iv. Status in Anglican Church

B. Research Questions

- i. Are women recognized in the Anglican Church?
- ii. If yes, what roles do they play in the Anglican Church?
- iii. If no, what are their restricted roles?
- iv. What theological teachings exist in your church, which make it hard for women to become leaders and be taken seriously?
- v. How has the interpretation of 1 Corinthians 14:26-40 affected the place of women in the Church of Nigeria (Anglican Communion)?
- vi. What is your opinion regarding female ordination in the Church of Nigeria (Anglican Communion)?

Appendix 11

Respondents

S/N	Name	Sex	Age	Location	Status	Date
1	Aka, I. O.	M	52	Awgu	Archdeacon	30/05/18
2	Akujobi, B.	F	43	Owerri	Lay, Teacher	24/07/17
3	Awo, A.	M	62	Awgu	Lay, Trader	30/05/18
4	Chinwuko, O.	M	65	Awgu	Archdeacon	30/05/18
5	Chukwuedo, G.	M	43	Nenwe	Canon	15/10/17
6	Edo, O.	M	Above 50	Awgu	Archdeacon	30/06/18
7	Egbujor, G.	M	36	Umuahia	Canon, Lecturer	15/10/17
8	Ewim, E.	F	Above 30	Awgu	Clergy wife, Teacher	02/07/17
9	Igwe, C.	F	56	Nenwe	Lay Reader	15/10/17
10	Igwilo, S.	M	42	Awgu	Canon	30/05/18
11	Iloh, K.	M	42	Enugu	Canon, Medical doctor	31/05/18
12	Ndukuba, G.	M	43	Awgu	Priest	30/05/18

13	Nkpa, E.	M	53	Awgu	Priest	30/06/18
14	Nwabueze, O.	F	40	Mpu	Clergy wife	25/06/17
15	Nwigwe, E.	F	40	Nenwe	Clergy wife, Teacher	08/04/17
16	Nwobodo, L.	F	65	Nenwe	Lay	15/10/17
17	Obasikene,	M	54	Mpu	Archdeacon, Prof.	18/05/17
18	Obioma G.	F	52	Aba	Clergy wife, Lecturer	20/06/17
19	Ogbaka, K.	M	44	Awgu	Archdeacon	30/06/18
20	Oguejiofor, V.		47	Awgu	Canon	30/06/18
21	Ojekwe, C.	M	41	Awgu	Canon, Engr	30/06/18
22	Okafor, A.		45	Awgu	Priest	30/06/18
23	Okafor, N.	F	Above 40	Mpu	Clergy wife	27/05/17
24	Okoli, S. J.	M	65	Awgu	Lay, Lecturer	03/06/18
25	Okoloene, G.	F	38	Nenwe	Clergy wife, Teacher	25/05/17
26	Okongwu, N.	F	53	Awgu	Lay	03/06/18
27	Onyekachi,C.	F	41	Nenwe	Clergy wife	25/07/17
28	Orah, G.	F	35	Nenwe	Clergy wife	25/05/17

29	Ubani, O.	M	47	Enugu	Lay, Lecturer	19/05/17
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