

JTS 10 (1909) 41-42	Judith L. Kovacs, '1 Corinthians: Interpreted by Early Christian Commentators' [2005 Eerdmans, Grand Rapids] pp. 239-240	From a B-Greek thread: http://lists.ibiblio.org/pipermail/b-greek/2010-January/051994.html Dr Yancy W Smith, Bible League International	Gerald Bray, Ancient Christian Commentary, 1-2 Corinthians [IVP 1999] p.146	Roger Gryson, The Ministry of Women in the Early Church (Collegeville, Minn.: Liturgical Press, 1976), p. 28, as quoted at http://www.bible-researcher.com/women-prophecy.html , (Michael Marlow)
Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.	[<i>Let the women be silent in the churches, for it is not permitted for them to speak, but to be in submission, as the law also says.</i>]			
εἰ (n2) δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γάρ ἐστι γυναιξὶ ἐν ἐκκλησίᾳ λαλεῖν.] (n4) [Ὡριγένους] (1)	[<i>If they want to learn anything, let them ask their own husbands at home, for it is a shame for women to speak in an assembly.</i>]			
Ὡς γὰρ πάντων λεγόντων καὶ δυναμένων λέγειν, ἐὰν ἀποκάλυψις αὐτοῖς γένηται, φησὶν Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν.	Realizing that all were speaking and had permission to speak if a revelation came to them (1 Cor 14:30), Paul says, <i>The women should keep silence in the churches.</i>			
ταύτης δὲ τῆς ἐντολῆς οὐκ ἦσαν οἱ τῶν γυναικῶν μαθηταί, οἱ μαθητευθέντες Πρισκίλλῃ καὶ Μαξιμίλλῃ, οὐ Χριστοῦ τοῦ ἀνδρὸς τῆς νύμφης.	Now the disciples of the women, who had become pupils of Priscilla and Maximilla, not of Christ the bridegroom (see Eph 5:31-32), did not heed this commandment.			

ἀλλ' ὅμως εὐγνωμονῶμεν (5) καὶ πρὸς τὰ πιθανὰ ἐκείνων ἀπαντῶντες.	Let us consider what they say fairly as we reply to their specious arguments. Indeed, let us consider their arguments fairly.			
τέσσαρες φασὶ θυγατέρες ἦσαν Φιλίππου τοῦ εὐαγγελιστοῦ καὶ προεφήτευν.	They say that there were four daughters of Philip the evangelist, and that they prophesied (Acts 21:9).		If this was the case, what are we to make of the fact that Philip had four daughters who prophesied?	
εἰ δὲ προεφήτευν, τί ἄτοπὸν ἐστὶ καὶ τὰς ἡμετέρας, ὥς φασὶν ἐκεῖνοι, προφήτιδας προφητεύειν; ταῦτα δὲ @1 λύσομεν.	“And,” they assert, “if these women prophesied, why is not [sic] appropriate for our prophetesses to prophesy?” Our response is as follows:		If they can do it, why can we not let our own prophetesses speak? We may answer this question as follows.	
πρῶτον μὲν λέγοντες ὅτι Αἱ ἡμέτεραι προεφήτευν, δείξατε τὰ σημεῖα τῆς προφητείας ἐν αὐταῖς.	First, if you say “our women prophesied,” show us the signs of prophesy in them.		First, if our prophetesses have spoken, show us the signs of prophecy in them.	
δεύτερον δὲ Εἰ καὶ προεφήτευν αἱ θυγατέρες (10) Φιλίππου, ἀλλ' οὐκ ἐν ταῖς ἐκκλησίαις ἔλεγον.	Second, even if the daughters of Philip prophesied, they did not speak in the churches -		Second, even if the daughters of Philip did prophesy, they did not do so inside the church.	If the daughters of Philip prophesied, at least they did not speak in the assemblies;
οὐ γὰρ ἔχομεν τοῦτο ἐν ταῖς Πράξεσι τῶν Ἀποστόλων.	we do not find this reported in the Acts of the Apostles			for we do not find this fact in evidence in the Acts of the Apostles.
ἀλλ' οὐδ' ἐν τῇ παλαιᾷ.	Nor is this found in the Old Testament.		Likewise in the Old Testament,	Much less in the Old Testament.
Δεββώρα μεμαρτύρηται προφητὴς εἶναι, λαβοῦσα δὲ Μαριάμ ἡ ἀδελφὴ Ἀαρὼν τὸ	Yes, it is attested that Deborah was a prophetess, and <i>Miriam the sister of Aaron, taking a drum, led off the</i>		Although Deborah was reputed to be a prophetess,	...

τύμπανον ἐξῆρχε τῶν γυναικῶν.	<i>women</i> ¹ (Exodus 15:20).			
ἀλλ' οὐκ ἂν εὔροις ὅτι Δεββῶρα ἐδημηγόρησεν εἰς τὸν λαὸν ὥσπερ Ἰερεμίας καὶ Ἡσαΐας·	But you will not find it written that Deborah publicly addressed the people, as Jeremiah and Isaiah did.		there is no indication that she ever corporately addressed the people in the way that Isaiah or Jeremiah did.	There is no evidence that Deborah delivered speeches to the people, as did Jeremiah and Isaiah.
οὐκ ἂν εὔροις ὅτι Ὁλδὰ προφητὶς οὖσα ἐλάλησε (15) τῷ λαῷ ἀλλ' ἐνί τινι ἐλθόντι πρὸς αὐτήν.	Nor will you find that Huldah, who was a prophetess, spoke to the people, but only to a one person who came to her (2 Kings 22:14-20).		The same is true of Huldah.	Huldah, who was a prophetess, did not speak to the people, but only to a man, who consulted her at home.
ἀλλὰ καὶ ἐν τῷ εὐαγγελίῳ ἀναγράφεται Ἄννα προφητὶς, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ·	“But,” they will say, “the Gospel also mentions <i>Anna a prophetess, the daughter of Phanuel, of the tribe of Asher</i> ” (Luke 2:36).			The gospel itself mentions a prophetess Anna...
ἀλλ' οὐκ ἐν ἐκκλησίᾳ ἐλάλησεν.	Yes, but she did not speak in the church.			but she did not speak publicly.
ἵνα οὖν καὶ δοθῇ ἐκ σημείου προφητικοῦ εἶναι προφητὶς γυνή, ἀλλ' οὐκ ἐπιτρέπεται ταύτῃ λαλεῖν ἐν ἐκκλησίᾳ.	Therefore, even if we should concede, on the basis of a prophetic sign, that a woman is a prophetess, still she is <i>not permitted to speak</i> in church.			Even if it is granted to a woman to show the sign of prophecy, she is nevertheless not permitted to speak in an assembly.
ὅτε ἐλάλησε Μαριὰμ ἡ προφητὶς ἄρχουσα ἦν τινων γυναικῶν·	When Miriam the prophetess spoke, it was to certain women she was leading.	But when Miriam the prophet spoke she was leader of some women,		When Miriam the prophetess spoke, she was leading a choir of women
αἰσχρὸν γὰρ γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ, (20) καὶ διδάσκειν δὲ	<i>For it is shameful for a woman to speak in church. And I permit no</i>	for it is shameful for a women to speak in the		... For [as Paul declares]

¹ Kovacs note: Origen quotes and abridges the Septuagint, which differs from the Hebrew text. He does not mention that the verse calls Miriam a “prophetess.”

γυναικὶ οὐκ ἐπιτρέπω ἀπλῶς ἀλλ' οὐδὲ αὐθεντεῖν ἀνδρός.	<i>woman to teach or to have authority over men</i> (1 Timothy 2:12).	assembly and it is clearly not permitted for a woman to teach neither to have authority over a man.		"I do not permit a woman to teach," and even less "to tell a man what to do.
Καὶ ἄλλοθεν δὲ τοῦτο παραστήσω, εἰ καὶ ἐκεῖνο ἀσφαλέστερον εἴρηται περὶ τοῦ μὴ τὴν γυναῖκα ἡγεμόνα γίνεσθαι τῷ λόγῳ τοῦ ἀνδρός.	I will demonstrate this same point from another text....	But also from other passages I will support this thesis, since the point has been made more securely concerning the fact that a woman is not to be directing the man by means of discourse:		
πρεσβύτιδας ἐν καταστήματι ἱεροπρεπεῖς, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας, οὐχ ἀπλῶς ἵνα διδάσκωσιν.	<i>The older women should be reverent in behaviour....They are to be teachers of what is good, and so train the young women</i> (Titus 2:3). They are not to have a general license to teach.			
καλοδιδασκαλοὶ μὲν γὰρ ἔστωσαν καὶ γυναῖκες, οὐχ ἵνα ἄνδρες (25) καθήμενοι ἀκούωσι γυναικῶν, ὡς ἐκλειπόντων ἀνδρῶν τῶν δυναμένων πρεσβεύειν τὸν τοῦ θεοῦ λόγον.	Women are to be <i>teachers of what is good</i> but not so that men sit and listen to them, as if there were a lack of men capable of presenting the word of God.			
Εἰ δέ τι μαθεῖν ἐθέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.	<i>If there is anything they desire to know, let them ask their men² at home.</i>			
δοκεῖ μοι τὸ τοὺς ἰδίους ἄνδρας οὐκ ἐπὶ τοὺς γαμετοὺς	It seems to me that <i>their men</i> does not refer only to their husbands.			

2 Kovacs note: RSV: "husbands."

ἀναφέρεσθαι μόνον·				
αἱ παρθένοι γὰρ ἢ λαλήσουσιν ἐν (30) ἐκκλησίᾳ ἢ οὐχ ἔξουσιν τοὺς διδάσκοντας, καὶ αἱ χηρεύουσαι ὁμοίως·	For otherwise virgins will either speak in church or will have no one to teach them, and the same would be true of widows.			
ἀλλὰ μήποτε τοὺς ἰδίους ἄνδρας οἶον καὶ τὸν ἀδελφὸν καὶ τὸν οἰκεῖον καὶ τὸν υἱόν; ἅπαξ ἀπλῶς ἄνδρὸς πυνθανέσθω γυνὴ τοῦ ἰδίου κατὰ τὸ γενικὸν ὄνομα ἄνδρὸς πρὸς ἀντιδιαστολὴν γυναικός· αἰσχρὸν γὰρ γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ, ὅποῖα ἐὰν λαλῇ, καὶν θαυμαστὰ λαλῇ, καὶν ἅγια, μόνον δὲ ἀπὸ στόματος γυναικείου (35) ἐξέρχεται.	But might <i>their men</i> perhaps indicate also their brothers, for example, and their kinsmen sons? To put this simply: let a woman ask questions of <i>her own man</i> , understanding “man” as a generic noun, in contrast to “woman.” <i>For it is shameful for a woman to speak in church</i> , whatever she may say, even if she should speak marvelous and holy words.			