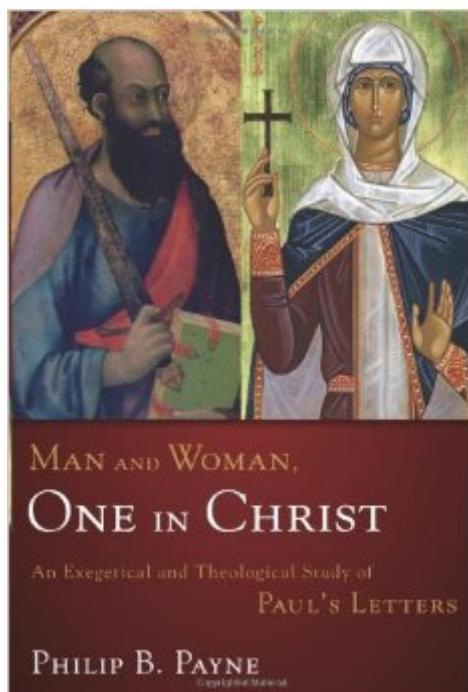


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Man And Woman, One In Christ: An Exegetical And Theological Study Of Paul's Letters



Synopsis

Does Paul teach a hierarchy of authority of man over woman, or does he teach the full equality of man and woman in the church and home? In *Man and Woman, One in Christ*, Philip Barton Payne answers this question and more, injecting crucial insights into the discussion of Paulâ™s view of women. Condensing over three decades of research on this topic, Payneâ™s rigorous exegetical analysis demonstrates the consistency of Paulâ™s message on this topic and its coherence with the rest of his theology. Payneâ™s exegetical examination of the Pauline corpus is thorough, exploring the influences on Paul, his practice as a church leader, and his teachings to various Christian communities. Paulâ™s theology, instruction, and practice consistently affirm the equal standing of men and women, with profound implications for the church today. *Man and Woman, One in Christ* is required reading for all who desire to understand the meaning of Paulâ™s statements regarding women and their relevance for Christian relationships and ministry today. This work has the potential of uniting the church on this contentious issue.

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Customer Reviews

This is a strong scriptural look at the unity of women and men in Christ according to Paul's writings. Dr. Payne wrote this for the Evangelical Free Church so that they would reconsider their stand of not ordaining women. He cogently argues from Galatians 3:26-29, 1 Corinthians 12:12, Colossians 3:11, and elsewhere that Paul's uniform vision is Jew and Gentile, man and woman, slave and free, united and equal in Christ. No problem there. Dr. Payne goes on to expound some controverted

texts in 1 Corinthians. He argues at length that wherever the word kephale (Head) shows up in 1 Corinthians 11:1-10, we should interpret this to mean source rather than leader or authority. Therefore, Paul is not saying that the leader of every man is Christ, and the leader of the woman is man, he is saying that the source of every man is Christ, and the source of the woman is man, and the source of Christ is God. He gives parallels in ancient literature, but the argument is strained. The head covering debate is really a hair covering issue rather than a hat covering issue according to Payne, and this may be right. He also shows from 1 Corinthians 11:5 that both women and men can pray and prophesy in church. Payne then goes into 1 Corinthians 14 and gives a painstaking, 42 page deliberation on why verses 34-35 were interpolated into the text centuries later. He argues forcefully for this, because he knows if Paul really did say that women are to be silent and submissive in the churches at all times, this shoots down Payne's position that women can pray and preach and lead in church. Payne shows that these verses were not quoted in the first couple of centuries of the church, and when they show in later texts, they are not always in the same place.

This book is very Bible-based and text-based, it doesn't make a lot of arguments from outside the text itself like some Egalitarian books, unless using outside source material is genuinely relevant. It is extremely scholarly, but not hard to read or understand (except for the use of Greek fonts which laymen may not know how to understand). Despite the fact that there is some evidence that may make one wonder about the authenticity of 1 Cor 14:34-35, I didn't end up agreeing with Dr. Payne on these verses. It was because of the lack of enough manuscripts with these verses totally absent, and because very early writers, like Tertullian, knew about these verses and commented on them. However, it seems that writers earlier than Tertullian did not know or wish to comment on these verses, which lends credibility to the idea that they viewed them differently than later writers (or to those inclined to believe in interpolations, that they weren't there at all.) I'll be honest, I can't accept his view because I believe God promised to keep His Word intact. I can't imagine Him allowing spurious material to continue to exist in the Scripture since the early years of Christianity to the present that would change Church doctrine so radically without really, really compelling evidence. The other verses commonly asserted to be "interpolations" do not change doctrine like 1 Cor 14 would if it was not original.

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