

Furnish, Chapter IV “Women in the Church”

1. Rabbinic teachings on women’s participation in public prayers
 - a. allowed women to attend, but not to lead the prayers
 - b. required all Jewish women to attend public prayers
 - c. prohibited women from attending public prayers

2. Which of the following two texts is found in Paul’s letter to the **Romans**?
 - a. Adam was not deceived, but the woman was deceived and became a transgressor.
 - b. For if the many died through the one man’s trespass [Adam’s trespass], much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many.

3. The household codes in Ephesians and Colossians
 - a. reflect the values of the time in which Paul and his earliest disciples lived, but also challenge some of its assumptions about hierarchy
 - b. offer nothing really new, but merely reflect the values of the first century CE
 - c. are radical departures from the social values of Paul’s time, calling for the abolition of slavery and full rights for women

4. Some scholars challenge the Pauline authorship of First Corinthians 11:2—16 in which the author discusses proper appearance in worship for both men and women. Which of the following statements would most scholars today think is the best expression of Paul’s intent if he did write this discussion?
 - a. Paul was trying to restrict the freedom of women by requiring them to wear veils.
 - b. Paul wanted to provide support for the women prophets at Corinth.
 - c. Paul wanted the leadership in the church to look respectable so that they would not undermine the message of the church.

5. What does Furnish (as well as Dr. Palmer) think the term *akatakalypto* (*unbound, uncovered*) implies in 1st Corinthians 11?
 - a. Some women were prophesying without wearing their veils.
 - b. Some women were prophesying with their hair hanging loosely from their heads.
 - c. Some women were acting as though Christian teaching were too binding, so they were attempting to replace it with other moral teaching.

6. The household codes in Ephesians and Colossians
 - a. tell women to obey their husbands
 - b. call on women to “submit” to their husbands
 - c. tell women to stand up for themselves against unfair husbands

7. Where is the following text found?

Nevertheless, in the Lord woman is not independent of man or man independent of woman. For just as woman came from man, so man comes through woman; but all things come from God.

 - a. First Corinthians
 - b. Second Corinthians
 - c. Romans
 - d. Galatians

8. Who were **Euodia** and **Syntychē**?
 - a. Co-pastors of the church at Corinth
 - b. Deacons or ministers of the church at Cenchreae
 - c. Two of Paul's co-workers at Philippi
 - d. Two women who were prominent among the Apostles

9. Who was **Phoebe**?
 - a. The Pastor of the church at Corinth
 - b. A deacon or minister of the church at Cenchreae
 - c. One of Paul's co-workers at Philippi
 - d. A woman who was prominent among the Apostles

10. Paul called Phoebe his *prostata* (*benefactor, patron*). What does this indicate?
 - a. She had a social standing higher than his.
 - b. She was his inferior in social terms.
 - c. He did not know her very well.
 - d. The Roman church should be suspicious of her.

11. Who was **Junia**?
 - a. The Pastor of the church at Corinth
 - b. A deacon or minister of the church at Cenchreae
 - c. One of Paul's co-workers at Philippi
 - d. A woman who was prominent among the Apostles

12. In which letter are Paul's comments regarding Junia found?
 - a. Romans
 - b. 1st Corinthians
 - c. Galatians
 - d. Philippians

13. Which of the following is *not* one of the conclusions that Furnish reaches on the basis of his study of Paul's teachings about women?
- a. Paul was committed to the fundamental principle that there is neither male nor female in Christ Jesus.
 - b. There is nothing in Paul's concrete teaching on matters pertaining to women that is incompatible with the principle that there is neither male nor female in Christ.
 - c. While Paul clearly expressed the principle of equality for women, his actual treatment of women fell short of this ideal.
 - d. There is good evidence that the principle was affirmed by Paul not only in words but also in practice.