compelled to depart from the majority of  
modern critics of note, who join these  
words, “*As in all the churches of the  
saints,*” with what follows,—and to adhere  
to the common arrangement of this latter  
clause. My reason is, that taken as beginning   
the next paragraph, the clause  
would be harsh beyond example, and superfluous,   
as anticipating the reason about  
to be given, “*for it is not permitted,*” &c.  
Besides which, it is more in accordance  
with St. Paul’s style, to place the main  
subject of a new sentence first, sce 1 Tim.  
iii. 8, 11, 12; and we have an example of  
reference to general usage coming in last,  
in aid of other considerations, ch. xi. 16:  
but it seems unnatural that it should be  
placed first in the very forefront of a matter  
on which he has so much to say.

**34, 35.**) *Regulation prohibiting women  
to speak publicly in the church, and its  
grounds.*

**34. but** [supply, *it is ordered   
them*] **to be in subjection**] The  
same construction, where a second verb  
must be supplied from the context, occurs  
1 Tim. iv. 3. See there.

**the law**]  
See reference. Their speaking in public  
would be of itself’ an act of *in*dependence ;  
of teaching the assembly, and among others  
their own husbands.

**35.**] This prohibits  
another kindred irregularity—their *asking  
questions* publicly. They might say in  
answer to the former command to keep  
silence, ‘But if we do not understand  
any thing, are we not to ask?’ The stress  
is on **learn**.

**their own**, confining  
them to their *own husbands*, to the exclusion   
of other men.

**a shame**] See ch. xi. 6: **indecent**, bringing deserved   
reproach.

**36–40.**] GENERAL CONCLUSION: *the  
unseemliness and absurdity of their pretending   
to originate customs unknown to  
other churches, as if the word of God first  
went forth from them: and the enforcement   
of his apostolic authority.* Then, *a summary in a few words of the purport  
of what he has said on the spiritual gifts,  
and a repetition,* in another form, *of the  
fundamental precept,* ver. 26.

**36.**] This question seems to refer to *all  
the points of church custom* which he has  
been noticing, and to be inseparably connected   
with what follows,—the recognition  
of *his* apostolic orders, as *those of God.*

**37.**] **spiritual**, i.e. one spiritually  
endowed : not quite as in ch. ii. 15.  
**the things which I am writing**, viz. ‘*these  
regulations* which I am now making.’

**the Lord’s**, emphatic: the **Lord’s**  
[**commandment**]: carrying His authority.  
No more direct assertion of inspiration can  
be uttered than this. “Paul stamps here:  
*the seal of apostolic authority*: and on  
that seal is necessarily *Christ*.” Meyer.

**38. let him be ignorant**] implying  
both the hopelessness of reclaiming such  
an one, and the little concern which his opposition