



# One Image One Purpose One Baptism

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## *Inside:*

Men, women, and creation

Interpreting 1 Timothy 2:11–15

Debating over *kephale*

... and more



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# One Image, One Purpose, One Baptism

J.W. WARTICK

Integrity to Scripture, I believe, is the foundation of the life of the Lutheran Church-Missouri Synod (LCMS). I grew up in the LCMS and approached the issue of women in the church from the high view of Scripture I inherited from the teaching within that denominational heritage. Thus, when I was confronted by issues that led me to explore the service of women, I turned to the Bible.

My primary question was simple: What does the Bible teach about the service of women in the church and home? In order to answer this question, I looked to God's Word. I also, of course, read several books along with it. I read the Concordia Publishing House book, *Women Pastors?*, making extensive notes throughout. I even used many of the same arguments as I approached what the "other side"—those who advocate for women in ministry and equal partnership in the home—had to say.

However, as my study continued, I began to discover the richness of the Bible's narrative on women. I had been taught at LCMS schools to interpret Scripture with Scripture, but began to feel I had not seen this consistently applied when it came to women in the ministry. Women who challenged my presupposed paradigms were pushed to the sidelines—women like Junia, Deborah, and Phoebe. The notion that men and women were made together to be image-bearers for God ran through Scripture. God's purposes for humanity were unified and not split along gender boundaries. Paul affirmed the oneness of men and women through baptism in Christ. Passages that affirmed women's leadership were sometimes reinterpreted in light of other passages (1 Tim 2:11–15, 1 Cor 14:34–35, and Eph 5:22–23, for instance), rather than being allowed to challenge ideas that were considered to be established.

Coming to the position that women should serve alongside men in ministry and in the home was something I could not by my own conscience abide if I had not been convinced by Scripture that my former position was mistaken. Reading both sides of an issue need not be an exercise in muddying the waters, but may instead be a practice in challenging one's own paradigm and coming to an appreciation of fellow Christians' perspectives. I hope that you will find this as fruitful an exercise as I.

Here, I have the pleasure of presenting a collection of essays on just this topic: man and woman in the church and home. Most importantly, we should remember that we have one image, one purpose, and one baptism. These essays explore the Bible's rich truths on women throughout the Old and New Testaments, presenting a coherent picture which allows a reading that truly does interpret Scripture with Scripture without compromising the authority of God's Word. Here is a way to explore the Lutheran question "What does this mean?" related God's intentions for humanity. Here is a way to richly affirm the notion that we as male and female are made in one image, for one purpose, and brought together in Christ through one baptism.



**J.W. Wartick** is a Christian apologist with an MA from Biola University. He fills his spare time reading and writing theology and philosophy. He lives in Minnesota with his wonderful wife, Beth, and newborn son, Luke.

Over the years the LCMS has brought me the precious life-giving Gospel of Jesus Christ, and nurtured me as a follower of Jesus. For that I love my church. Recently I've become curious about some of the Biblical scholarship surrounding the relationships of women and men within God's creation of marriage, family, society and, especially, the Body of Christ. While the LCMS has produced multiple studies and guides over the years regarding the topic, other Christian scholarship has been going on as well. To catch some of that other scholarship, I have found the resources provided by Christians for Biblical Equality (CBE) quite helpful.

When viewed together with other resource producers, such as the Commission on Theology and Church Relations and the Council for Biblical Manhood and Womanhood (CBMW), I see multiple viewpoints, some helpful Biblical interpretations, and some thoughtful questions. In other words, I find the resources of CBE contribute to understanding today's complexity, confusion and emotions regarding relationships of women and men in God's creation. For that reason, I recommend to you, my brother pastors, the material attached.

—Chaplain Don Muchow, Buda Texas

# Thinking through the Paradigms: Woman and Man in God’s Creation

ELIZABETH A. GOODINE

Any biblically based position regarding the relationship of men and women under God must inevitably rest on interpretation of the texts dealing with the creation of human beings, that is, on Genesis 1 and 2. While much of the argumentation over the proper service of women and men in the church revolves around writings of Paul—with those who prefer differentiation of types of service focusing on texts such as 1 Corinthians 11 and 14 and those favoring like modes of service for men and women emphasizing Galatians 3—those arguments build on, and thus ultimately rest on, an assumed understanding of the creation narrative. Thus, in order to make an educated choice in regard to these interpretations (referred to here as the “complementary” view and the “egalitarian” view), it is critical to first understand how proponents of each position interpret the Genesis texts.

## The Complementary View

This is the view that has been adopted by the Lutheran Church–Missouri Synod and is supported by its Commission on Theology and Church Relations in the 2009 document, *The Creator’s Tapestry*. It is an interpretation based largely on Genesis 2 wherein God creates the woman out of the side of the man. In this complementary view, the order in which the humans are created is very significant; the woman is created second—she comes into the picture only after the man. Based on this order of creation (a key term for this view), Eve, the first woman, is understood as subordinate to Adam, the first man. This order is understood as signifying the proper relationship of men and women for all generations since it was God who created the first humans in this manner. Proponents of this view point out that, prior to creating Eve, God notices that Adam does not have a suitable partner, declares that it is not good for the man to be alone, and therefore decides to make a “helper” for him. This underscores that the woman is created for the man; her purpose is to help the man fulfill his purpose; and while the two are understood as interdependent, they are also, as noted in *The Creator’s Tapestry*, created “in a distinctive way . . .” (14).

With this structured and ordered relationship between the man and the woman established, supporters of this view turn their attention to Genesis 1. In this account, the text informs readers that “God created humankind in his image, in the image of God he created him; male and female he created them.” The key word here is image. Therefore, the question regarding what it means to be the image of God must be asked and answered. Analysis of

the Hebrew word shows that it carries the same basic meaning as it does in English. An image can be thought of as a “reflection” or a “copy” of an original. Putting this information together with the proper ordering of men and women as established in Genesis 2, LCMS advocates of the complementary view assert that while both the man and the woman were created in the image of God (according to Genesis 1), the woman participates in this (God’s) image only through the man as evidenced by the events of Genesis 2 wherein “The man was held accountable to God for obedience to the Creator’s word given prior to the creation of woman” (Italics added—*The Creator’s Tapestry*, 12). In this view, it is not that the woman does not bear God’s image—but rather, that as long as she is in this earthly existence, she does so through Adam, that is, through the man.

This basic interpretation of the creation narratives forms the foundation for the complementary view. The woman’s purpose is defined in terms of her relationship to the man, not in terms of her relationship to God. As “helper” to man, she is a necessary being whose creation serves to complete the man—It is through the woman that “the man is enabled to grow in his understanding of himself as man. She is the mirror in which the man will come to know himself as man” (*The Creator’s Tapestry*, 14). Quite distinctly, the man, is understood as the primary reflection of God whose task is to respect and care for the woman given to him, and the children she bears for him. While many proponents of this view argue for distinct forms of service based on one’s sex and tend to support traditional jobs and responsibilities for men and women both in the world and in the church, the position of the LCMS in regard to proper service of women and men is somewhat more nuanced. Here, it is understood that a woman may hold a prominent leadership position in the community and may even hold certain powerful positions within the church as long as the particular position does not place her in authority over men in regard to religious or theological matters; the realms of which are open to men alone. Since the church is to be the family of God on earth, and since Christ is the head of the church, the maintenance of proper forms of service in regard to headship within that context is understood as especially critical.

## The Egalitarian View

This is the view that has gained prominence in the academic community and is supported by many church bodies today. Proponents of this view tend to begin with the creation narrative

of Genesis 1 which states that “God created humankind in his image, in the image of God he created him; male and female he created them.” Once again, image is the key word in this text. However, advocates of this view also emphasize the writer’s use of particular nouns and pronouns. First, they note that the writer chooses to use the word *hā-’ādām*, a broad term that encompasses all human beings—“God created humankind [not just males] in his image. . .”

They also note the parallelism of the two lines that follow (“in the image of God, he created him; male and female he created them”). This parallel structure, they point out, is quite common in Hebrew, with these two lines serving to unpack the meaning of the first line. In this case, the pronoun of line 2 (“in the image of God he created him”) refers to the *hā-’ādām* (the human being) and the pronoun of line three clarifies that fact—“male and female [within that human being] he created them.” Advocates of this view, further assert that such an interpretation is emphasized in verses 26 and 28 (which surround verse 27) wherein God grants dominion over all the earth not to male humans alone but rather to humankind, male and female. Thus, in this view, God is understood as having created the human beings, both of them, equally, in his image. It is not the sexual categories of male and female, but rather, the category of human (male and female) that is primary, that is, that is understood to be in God’s image (as distinct from the animals who do not bear the image of God).

With this egalitarian relationship between the man and the woman established, proponents of this view turn their attention to Genesis 2 wherein God is shown creating the man, Adam, out of the dust of the ground and the woman, Eve, out of the flesh of Adam. In this view, it is also critical that Eve is created from Adam; yet, she is not understood as subordinate. Rather, emphasis is on the intimate relationship of the two which is supported by the writer’s choice of the descriptor, *ezer kenegdwo*, commonly translated “helper” (discussed more fully below). For proponents of the egalitarian view, God’s literal co-mingling of the flesh of man and woman disallows a graded order based on sex. Rather, an equal and intimate relationship is instituted by God and underscored by the statement that follows at the end of the chapter “and they [the man and the woman] become one flesh.”

This basic interpretation of the creation narratives forms the foundation for the egalitarian view. The man and the woman are understood as equal partners before God, having both been created in the image of God. As human beings who are reflections of their God, they are to love and care for one another as well as for all of the earth and its creatures. In the modern context, advocates of this view argue that proper service should be determined by the God-given talents of each individual and not according to one’s sex. Thus it is understood that while the gifts of some individuals may lead them to follow traditional forms of service; others may be led in different directions, i.e. women may hold top positions in government and corporations, and men may stay home to nurture and raise children. Since the church is to be a model of family and community for the world, it is critical that all members be valued and treated equally in that context with any limitations based only

on ability and not on one’s sex. Thus, advocates of this view assert that God calls both women and men to a number of forms of service, including the office of the pastoral ministry.

## Making a Choice

From this brief overview, it should be clear that proponents of each of these views draw on and use the creation narratives to validate their interpretations (regarding the relationship of man and woman) and then to claim biblical authority for theologies and practices that stem from those interpretations. Most specifically, while sometimes open to an egalitarian reading of the Genesis creation narratives, faithful clergy and laypeople who have been schooled in a complementary interpretation often raise the specter of the “great elephant” in the room, saying something to the effect of: But what about Paul? Isn’t Paul clear that women should submit? And that women should submit because they were created second? These are valid questions and the responses are not as clear-cut as they sometimes seem. Serious consideration needs to be given to whether Paul’s words are prescriptive (that is, given for all people for all time) or descriptive (that is, given within the context of his own Greco-Roman world). Those coming from a complementary view are likely to argue that Pauline passages such as the above are prescriptive—arguing that, as a model, Genesis asserts a clear structured order. Those coming from an egalitarian interpretation, on the other hand, are more likely to claim that the passages in question are descriptive—that is, that Paul was illustrating how church and family might best function within his own context—but that on a wider basis, Genesis lays out a model of intimacy based on equality, not on sequential order. Included in the study of this question must be consideration of the Greco-Roman household codes—was Paul really using Scripture as his model or was he actually drawing more from the household codes of his day? And more broadly, does the Bible, and Genesis in particular, call Christian churches and families to conform to a particular cultural model or rather, to determine within each culture, how congregations and families might best reflect the love modeled by God? This broad question holds serious implications, especially in terms of mission and evangelism.

Given the above questions (and no doubt many more) it is clearly incumbent on any person who takes the Bible seriously to think critically about the Genesis creation narratives and to decide for him/herself which interpretation reflects the message of Scripture and thus holds greater potential for creating a world most in line with that intended by God. As has already been noted, the Lutheran Church–Missouri Synod has adopted a complementary interpretation; however, there may be significant reasons for both ordained clergy and laypersons to reconsider that position. A few of these are outlined below.

### *Rationale based in grammatical issues:*

For reasons explained above, it is significant, and not easily ignored, that Genesis 1:27 refers to human as the category of creature which is made in God’s image; not to the man, with the woman in later succession. In addition, the common (complementary)

interpretation of Genesis 2:18 obscures the equality between the man and the woman that is preserved in Genesis 2. In 2:18 God is recorded as saying “It is not good that the man should be alone; I will make him a helper as his partner.” The Hebrew term used for “helper as his partner” is *ezer kenegdwo*. Admittedly, it is difficult to find an adequate English word(s) to render this phrase and yet, “helper” (“help-meet” in some translations) distorts the sense of the text. Perhaps “companion” or “associate” would make a better choice since *ezer* does not carry the connotation of an assistant or one with inferior status, as seen in the fact that God is frequently referred to as Israel’s helper in the biblical text (i.e. Exodus 18:4; Deuteronomy 33:29; Psalm 33:20). Furthermore, the adjective *kenegdwo* means “corresponding to,” “adequate to,” “equal to.” Thus, while awkward in English, the sense of the text is that the woman is created as an equal partner with the man; and that the formation of her out of the man’s flesh is not intended to underscore subordinate status but rather, to emphasize the intimate bond that the two humans share. Thus, serious analysis of this Hebrew phrase calls into question the prominent opinion in the LCMS, that woman, as the second human, is created to be passive recipient of the man’s active giving; that is, that God intended separation of the humans with the male as leader and the female as follower.

*Rationale based on comparisons of the two narratives:*

As noted above, the complementary view places a great deal of importance on the order of creation. Yet, a careful reading of Genesis 1 and 2 does not support an emphasis on sequential order. Certainly, Genesis 1 does portray God as speaking his creation into existence in an orderly fashion: light/dark, water/land, vegetation, sun/moon, sea creatures, birds, animals, humans. Yet, if sequence is so critical to the proper interpretation of these texts, it is curious that the writer of Genesis 2 appears to be so entirely confused; for in that account, God forms the man “when no plant of the field was yet in the earth and no herb of the field had yet sprung up” and before he had created any of the animals (see 2:5 & 2:15–19). To suggest that the writers of either account were confused seems the height of hubris. Implementation of the interpretive principle highly respected among Lutherans—that Scripture interprets Scripture—might well be the more sensible route; and when employed, that principle forces recognition that the point of these accounts, when read together, is not sequence. Rather, it seems that Genesis 1 seeks to make known the great power of God as he brings each thing into existence by his very word, culminating with the creature that would bear his own image; while Genesis 2 reveals a network of relationships involving God and creation. Relationships between God and the humans, God and the earth, the humans and the animals, the humans to one another all illustrate the intimacy between God and his creation and the created beings to one another.

*Rationale based on the wider biblical text:*

Both the Old and New Testaments reveal a pattern whereby God lifts up the lowly (those deemed as the lesser ones in society) and

brings down the mighty (those deemed by the world to be greater in terms of status and power). From the Old Testament: God favors Jacob, the younger, over Esau, the elder; Joseph, the younger, over his brothers; Moses over Pharaoh; David, the shepherd boy over Saul, the first anointed king; and Jael, the weak woman, over the powerful general, Sisera. The New Testament follows suit with Jesus calling his followers from the ranks of the poor—fishermen and demon possessed women—and statements like “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs” (Mark 10:14) and to the Pharisees, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you” (Matthew 21:31).

Based on this prominent pattern running throughout the biblical text, an interpretation that privileges the mighty should raise suspicion. Furthermore, the pattern suggests a definite need to question any interpretation of Scripture that claims that those who are second occupy a subordinate position in relation to those who are first. Is the woman’s service to God, her Creator, really more limited than the man’s service to God, his Creator? An affirmative answer to that question runs counter to the wider paradigm of the Bible. If anything, the pattern would lead us to think that the woman, not the man, would be the privileged one in God’s eyes. Even so, that inverted order must also be rejected if one accepts that the creation narratives emphasize intimate, loving and equal relationships between men and women. Likewise, the equality embedded in the relational network revealed in Genesis 2 disallows the possibility that the woman, rather than the man, should be interpreted as the pinnacle of creation on the basis that she is created last in Genesis 2; or on the assumption that the sequence of Genesis 1 moves from the creation of the least to the greatest. In short, the wider biblical paradigm dispels the notion that either the man or the woman should be understood as holding subordinate status to the other. Instead, the paradigm suggests that whoever would make him/herself great will be brought low.

In conclusion, let me assert that theology is never neutral; nor should it be. Theological opinions and statements do lead to real world outcomes. It is therefore critical that leaders in the church take time to seriously study and analyze these formative texts. As Christians, we are all called to do justice, love mercy, and walk humbly with our God (Micah 6:8). As leaders in the church, the decision to embrace that call is not adiaphora; it is, rather, the very thing that God requires. It is therefore, not too much to contemplate whether a theology that privileges one person over another on the basis of sex, can possibly reflect the will of God or lead to justice for all.



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# BECOMING NEW: MAN AND WOMAN TOGETHER IN CHRIST

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THE OLD HAS GONE, THE NEW IS HERE!  
(2 CORINTHIANS 5:17)**

# Correcting Caricatures: The Biblical Teaching on Women

WALTER C. KAISER JR.

If we all approach the text of Scripture, each having his or her own framework of understanding (even when we share a view of the Bible that it is inerrant and true in all it affirms and teaches), is there any hope that we can ever reach a “correct” or “objectively valid” interpretation,<sup>1</sup> especially on passages that are so sensitive as those that deal with the place and privilege of women in the body of Christ today? Surely, no one particular set of presuppositions is to be favored in and of itself over any other set of presuppositions as the proper preparation for understanding a text. And no one starts with a *tabula rasa*, a blank mind. So does this mean we are hopelessly deadlocked with no possibility for a resolution?

But evangelicals do argue, nevertheless, that despite the acknowledgement that we all begin with a certain number of presuppositions, this does not demolish the possibility of our reaching a correct interpretation. Our pre-understandings are changeable and, therefore, they can and should be altered by the text of Scripture. Just as one must not involve one’s self in a hopeless contradiction by declaring that “absolutely, there are no absolutes,” in the same manner, to declare, “Objectively, there are no objective or correct meanings possible for interpreting a passage of Scripture,” is to decry exactly what is being affirmed. The way out of this quandary of both the relativist or the perspectivalist conundrum is to identify the presence of those aspects of thought that are self-evident first principles of thought that transcend every perspective, and act the same way for all people, all times, and all cultures.<sup>2</sup> This is not to say that a correct, or an objective, interpretation is always reached in every attempted interpretation. But, for those who accept the God who has created all mortals and given us the gift of language when he gave us the “image of God,” it is not a stretch to say that a “correct” and “objective understanding” is possible for subsequent readers of the earlier revelation of God. The God who made the world is the same God who made our minds, thus, a direct connection between my mind and the world is possible. To deny objectivity would be self-defeating, for it would again reduce itself to a violation of the law of non-contradiction. Accordingly, there is real hope for realizing an objective meaning and deciding between various truth claims and even between differing perspectives and different worldviews.<sup>3</sup>

All of this must serve as a preface to our remarks, for some have grown so weary of this discussion that they have just given up and decided that nothing more can be said that will move any others from their entrenched positions. But an evangelical must not either surrender to the status quo of a multiplicity of

competing interpretations or reject simply out of hand honest discussion of the key points of Scripture on these matters. All correct interpretations will stand both the test of challenges as well as the test of time. So, let me review the scriptural teaching on the place and gifts God has given to women. Scripture, after all, is our only final arbiter on all such matters.<sup>4</sup>

## 1. Genesis 2:18. Woman as possessing “power” or “strength” corresponding to the man.

Adam was regarded by his Creator as incomplete and deficient as he lived at first without the benefit of a proper counterpart. He was without community. God said: “It is not good for the man to be alone” (Gen. 2:18). So, as Ecclesiastes 4:9–11 expressed it, “Two are better than one. . . .” Accordingly, in order to end man’s loneliness, God formed “for Adam [a] suitable helper” (Gen. 2:18)—or at least that is the way most have rendered the Hebrew word *‘ezer*.

Now, there is nothing pejorative about the translation “helper,” for the same word is used for God, but it is also variously translated as “strength,” as in “He is your shield and helper [strength] (*‘ezer*)” in Deuteronomy 33:29; 33:26.

But R. David Freedman<sup>5</sup> has argued quite convincingly that our Hebrew word *‘ezer* is a combination of two older Hebrew/Canaanite roots, one, *‘z-r*, meaning “to rescue, to save,” and the other, *g’z-r*, meaning “to be strong,” to use their verbal forms for the moment. The difference between the two is in the first Hebrew letter that is today somewhat silent in pronunciation and coming where the letter “o” comes in the English alphabet. The initial *ṣ*, or *ghayyin*, fell together in the Hebrew alphabet and was represented by the one sign *ṣ*, or *‘ayyin*. However, we do know that both letters were originally pronounced separately, for their sounds are preserved in the “g” sound still preserved in English today, as in such place names as Gaza or Gomorrah, both of which are now spelled in Hebrew with the same letter, *‘ayyin*. Ugaritic, a Canaanite tongue, which shares about sixty percent of its vocabulary with Hebrew, did distinguish between the *ghayyin* and the *‘ayyin* in its alphabet of thirty letters, as it represents the language around 1500 to 1200 B.C. It seems that somewhere around 1500 B.C. the two phonemes merged into one grapheme and, thus, the two roots merged into one. Moreover, the Hebrew word *‘ezer* appears twenty-one times in the Old Testament, often in parallelism with words denoting “strength” or “power,” thereby suggesting that two individual words were still being represented under the common single spelling. Therefore, I

believe it is best to translate Genesis 2:18 as “I will make [the woman] a power [or strength] corresponding to the man.”

The proof for this rendering seems to be indicated in 1 Corinthians 11:10, where Paul argued, “For this reason, a woman ought to have power [or authority] on her head.” Everywhere Paul uses the Greek word *exousia* in 1 Corinthians it means “authority,” or “power.” Moreover, never is it used in the passive sense, but only in the active sense (1 Cor. 7:37; 8:9; 9:4, 5). But in one of the weirdest twists in translation history, this one word was rendered “a veil, a symbol of authority” on her head!! But, as Katharine C. Bushnell showed in the early years of the twentieth century, the substitution of “veil” for “power” goes all the way back to the Gnostic Alexandrian teacher known as Valentinus, who founded a sect named after himself sometime between A.D. 140 and his death on Cyprus in A.D. 160. His native tongue was Coptic, and, in Coptic, the word for “power” and the word for “veil” bore a close resemblance in sound and in print: *ouershishi*, meaning “power, authority,” and *ouershoun*, meaning “veil.” Both Clement and Origen also came from Alexandria, Egypt, so they too made the same mistake, possibly off the same Coptic type of manuscripts or influence of Valentinus in that city of Alexandria.

This debacle continues right down to our own day. For example, the NIV insists on saying “the woman ought to have a *sign of authority* on her head” (emphasis ours). Even though the unwarranted word “veil” has dropped out, the expanded “sign of authority” for *exousia* remains!

But let the word stand as it should and the question arises: Where did Paul find that “power” or “authority” was placed on the head of a woman? In Genesis 2:18—that is where!

So, rather than saying a woman is to be a “helper corresponding to the man,” instead, the text teaches that the woman has been given “authority,” “strength,” or “power” that is “equal to [man’s].” The full Hebrew expression is *‘ezer kənegdô*. If later Hebrew is of any help here, this second Hebrew word, often translated as “corresponding to him,” is used in later Hebrew as meaning “equal to him.” Surely, that would assuage Adam’s loneliness.

That line of reasoning would also be borne out in Genesis 2:23, where Adam says to Eve, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” This idiomatic expression points to family propinquity, one’s own close relative, or, in effect, “my equal.”

Finally, woman was never meant to be a “helpmate,” no matter which force is given to this word *‘ezer*. The Old English “meet” or “suitable to” slipped to a new English word, “mate.” But what God had intended was to make her a “power” or “strength,” who would in every respect “correspond to” the man, that is, to be “his equal.”

## 2. Genesis 3:16 is not a command for man to rule over the woman, but it is a curse: men [unfortunately] will rule over women.

This text, contrary to popular opinion and repeated incorrect appeal

for support to 1 Corinthians 14:34 (“[Women] are not allowed to speak, but must be in submission, as the *law* says”), does not demand that men are to take charge of their women and “rule over them.” Rather than viewing this as a normative and prescriptive text found in the Mosaic Law and revealed by God, it is in a *curse* passage that predicts what will happen when women “turn” toward their husbands instead of turning to God. In effect, if God were explaining this in today’s plain speech, God might have phrased it thus: “The truth is that, as a result of the fall, do not be surprised, my good lady, if that guy just plain lords it over you.” The statement does not have the slightest hint of a command or a mandate for men to assume that they are in charge, nor is it a prescriptive command from God by any means. The Hebrew grammar may not be rendered as “[the man] *must* [or *shall*] rule over you.” To demand such a rendering here would be to invite a similar move in verse 18 of this chapter, where “[the ground] *must* produce thorns and thistles for you.” Farmers (should this be the accurate way to render this text) would need to stop using weed killer or pulling out such thorns and thistles, for God otherwise demands that they be left in place in the farm, if this too was meant to be normative in God’s order of things. But of course that is nonsense—and so is the same logic for verse 16.

Some, of course, will object by saying that Genesis 4:7 has the same construction, where “sin is crouching at your door; it desires to have you, but you *must master it*” (NIV, emphasis ours). Both the word for “turning,” incorrectly translated, as we will see later on here, as “desire,” and the verb “to rule,” or “to master,” are found here as in Genesis 3:16. Accordingly, it is alleged that the rendering of Genesis 4:7 seems to validate the rendering of Genesis 3:16.

However, a more preferable rendering of the verb in Genesis 4:7 is to understand that a question is being asked here. The Hebrew particle signaling a question is absent in about one-half of the Hebrew questions in the Bible, as it is here. Therefore, we would render the last part of Genesis 4:7, “But you, will you rule (or “master”) over it?” (i.e., the sin that is lingering at the door of Cain). That would allow for the verb to be rendered in its normal way, “*will rule*,” or “*will master*,” rather than “*must rule*.”

So, the traditional move to see the “law” referred to in 1 Corinthians 14:34–35 as the Mosaic Torah is totally without any basis, for the Genesis passage would need to command and mandate husbands to rule over their wives, which it distinctly does not! As we will see later on, there are plenty of places in the Jewish law of the Talmud and Mishnah where just such a command does occur, but one is pressed to embarrassment to find any such hint, much less an order to do such, in the Law of Moses or, for that matter, anywhere else in the Old Testament.

## 3. Genesis 3:16. Women did not acquire sexual desires or develop “lust” for men as a result of the fall!

This translation story has to be one of the oddest stories ever told. It is a travesty of errors, in which one man in particular, an Italian Dominican monk named Pagnino, published his version at Lyons in A.D. 1528 with the meaning “lust,” and thus occasioned a parade

of mimics who have continued to follow his lead to this very day!

The Hebrew word *təshûqâ* only appears three times in the Hebrew Bible (Gen. 3:16, 4:7; Song of Sol. 7:10). The third century B.C. Greek Septuagint<sup>6</sup> rendered the two Genesis passages as *apostrophe* (meaning “turning away”) and the Song of Solomon passage as *epistrohe* (meaning “turning to”). The Samaritan Pentateuch also rendered the two Genesis passages as “turning,” as did the Old Latin, the Coptic (Bhairic), and the Ethiopic version of A.D. 500.

Jerome’s Latin Vulgate, produced around A.D. 382, under the influence of Jewish rabbis, rendered Genesis 3:16, “Thou shalt be under the power of a husband, and he will rule over thee.” And so the history of an error began.

The result was that Pagnino’s version appeared in every English version. But the problem with Pagnino, as with those earlier deviations already representatively noted here, was this: they tended to depend on the rabbis for their sense of this infrequently used word in the Bible instead of depending on the Ancient Versions of the Scripture such as the Greek Septuagint, the Syriac Peshitto, the Samaritan Pentateuch, the Old Latin, the Coptic Versions, and the Ethiopic. But where the rabbis or the Babylonian Talmud were followed, such as by Aquila’s Greek, Symmachus’s Greek, Theodotion’s Greek, or the Latin Vulgate, preference was given to senses like “lust,” “impulse,” “alliance,” or the like. Bushnell concludes this enormous piece of philological and translation detective work by saying, “Of the 28 known renderings of *teshuqa*, . . . the word is rendered ‘turning’ 21 times. In the 7 remaining renderings, only 2 seem to agree; all the others disagree.”<sup>7</sup> Even the early church fathers give evidence of knowing no other rendering for this Hebrew word than “turning.”

Therefore, let us be done once and for all with any idea that women, since the fall, have lusted after men and that is why men must control them as best as they can. This must be a male fantasy at best, or a downright imposition of one’s own imagination on

It is none other than our Lord who encourages women to lead in public prayers, presumably at the time of the assembling of the worshipping community in 1 Timothy 2:9.

the text, because of certain interpretive schools of thought that grew up around a word that had limited usage in the Scriptures.

Eve “turned” from her Lord and instead placed all her dependency on her husband only to find out that he, too, as a fallen sinner, would take advantage of her and rule over her. Thus, instead of the resulting gender hierarchy being the norm that God had prescribed, it turns out that it displays the curse that has fallen on humanity, and on women in particular, because of the fall described in Genesis 3:1–13.

#### **4. Exodus 38:8; 1 Samuel 2:22, etc. Women served at the tabernacle and ministered as prophetesses in the Old Testament.**

“Women who served” at the tabernacle (Exodus 38:8 and 1 Samuel 2:22) offended the Greek translators of the Septuagint, so they rendered the phrase: “women who fast.” Bushnell quotes a Professor Margoliouth of Oxford as decrying such an idea with the words, “The idea of women in attendance at the Tabernacle is so odious that it has to be got rid of.”<sup>8</sup> And so it was gotten rid of as the Authorized Version of the King James mistranslated it as “assembled” and others substituted “prayed,” or “thronged,” instead of “served.” But there it stood: women served at the Tabernacle!

But if that is too much to understand, what shall we say of a Miriam, a Deborah, or a Huldah? Miriam is called a “prophetess” in Exodus 15:20 as she led the women in singing the song Moses and the Israelites had just sung in Exodus 15:1–19. True, she, along with the Chief High Priest Aaron, was censured for her complaining about Moses marrying a Cushite woman. But, if Aaron too fell under the same judgment, yet he survived in his position through the grace of God, why not allow the same for Miriam?

If women are not to take the lead over men in any circumstance, why did God send Deborah to motivate Barak so he might carry out the plan of God (Judg. 4:6)? And, further, did not God use another woman, Manoah’s wife, to tell her husband about the announcement of the child she was to bear (Judg. 13:2–7)? And, if the prophet Jeremiah was already ministering in Jerusalem, or not more than a mile or two north of Jerusalem in Anathoth, why did Hilkiah the priest, along with other dignitaries from the palace, seek out Huldah the prophetess about the meaning of the recently discovered Law of Moses (2 Kings 22:14; 2 Chron. 34:22)? Huldah held nothing back as she declared thrice over, “This is what the LORD, the God of Israel, says” (2 Chron. 34:23, 24, 26). Her exposition of a half dozen or more texts from Deuteronomy 29:20, 23, 25, 26, 28, 29 thundered against Judah and her King Josiah!

Nor was God any less displeased with an Abigail (1 Sam. 25), who showed more discernment and wisdom than her foolish husband Nabal, who almost led that whole household into mortal danger had not Abigail intervened. Not only did King David praise her for preventing him from acting foolishly, but Scripture attests to the rightness of her actions over against

those of her husband Nabal by saying that, ten days later, the Lord struck Nabal down and he died.

It was not Scripture (not even the Old Testament) that placed women in an inferior position, but a rabbinic set of traditions that had been infused later on more with pagan roots than with its own Tanak that introduced these deviant views of women.

### **5. 1 Timothy 2:8–15. Women are encouraged to lead in public prayers and to teach, but only after they have been taught.**

It is none other than our Lord who encourages women to lead in public prayers, presumably at the time of the assembling of the worshipping community in 1 Timothy 2:9. Paul, under the direction of the Holy Spirit, had just told the men that “I want men everywhere to lift up holy hands in prayer” (v. 8), but he warned men to beware of leading outwardly in prayer while inwardly harboring hostility over some dispute or hidden anger. This is a problem men still need to handle.

From there Paul went on to draw a strong comparison. He began verse 9 with the Greek word *hōsautōs*, meaning “in like manner,” or “similarly.” The NIV and other versions tend to drop out or to soften this linking word (NIV, “I also want . . .” — just “also?”). The apostle wants the women to do something similar to what he had just instructed the men to do, viz., to pray in public. I say “in public,” because it is prayer with a “lifting up of holy hands” or outstretched as is common when publicly blessing God’s people. Thus, the Greek word for “in like manner” repeats the whole previous sentence, except the warning is different: men have trouble in overly internalizing anger and disputes while trying to pray effectively in public, whereas women have trouble sometimes not realizing God meant them to be beautiful and attractive to men, but not in this situation! Women must dress modestly while offering prayers in public. There is no concern here for what women may look like when they offer their own private prayers in their closet at home surely. Accordingly, the apostle wants women to participate with men in the public service of the church by offering prayers. There can be no debate over this point unless someone knows how we can get rid of *hōsautōs* in this text.

A. J. Gordon, one of the founders of Gordon-Conwell Theological Seminary, quipped (after noting our passage here and 1 Corinthians 11:5 [“Every woman who prays or prophesies]): “It is quite incredible, on the contrary, that the apostle should give himself the trouble to prune a custom, which he desired to uproot, or that he should spend his breath condemning a forbidden method of doing a forbidden thing.”<sup>9</sup> Exactly so! God wanted women to participate in public services both in prayer and, as we will see, by prophesying; however, they were to be careful of their dress so as not to draw attention to themselves.

Now, the central point of this passage, one indeed that would have been revolutionary for Paul’s day, came in 1 Timothy 2:11—“Let a woman . . . learn!” This was a real bombshell for that day! Why would anyone ask women to do something like that?

The Hebrews did not let their women learn publically, nor did the Greeks, Romans, or the pagans. Why should the Christians start such a strange custom since it had never been heard of or done by anyone before this? But Paul is insistent: it is the only imperative in the passage. It is this verb, *manthanō*, “let [the women] learn,” which would have drawn everyone’s attention and potential ire when this was first written. Unfortunately, we do not have a third person imperative form in English, so our “let [them] learn” sounds as if it is mere permission, but do not mistake the apostle’s intention here. He now orders all Christians to teach women the gospel in all its magnificence.

Yes, some respond, but, however she learns, she must do so “in silence,” and “in full submission” [apparently, argue some, to her husband!]. On the contrary, the “subjection” is to her God or alternatively to her teacher, as encouraged in 1 Corinthians 16:16 or Hebrews 13:17. Likewise, it is not total “silence” that is required of the female learner any more than the same “silence” is required of men when they work or eat their lunches (2 Thess. 3:12). In both cases the Greek word *hēsuchia* is better rendered as “quietness” or, even better, “a quiet spirit.” Thus, it is not an absolute silence that is required here of women any more than of men. But even with this word about the demeanor and attitudes of the female learner noted here, it would not commend itself to Jewish teaching of that time, for the Jewish attitude was: “Let the law be burned rather than committed to a woman” (*y. Sotah* 3:4, 19<sup>a</sup>); “He who teaches his daughter the law is as though he taught her sin” (*m. Sotah* 3:4). So taught the Talmud.

Fine, may agree some objectors, but why is it that Paul goes on to say in 1 Timothy 2:12 that he does “not permit a woman to teach or to have authority over a man . . .”? Had Paul suddenly changed his mind after demanding that women pray in public, prophesy in the body of believers, and be taught?

But, again, we say, if this is an absolute command allowing no exceptions, then why does Paul instruct women to teach other women in Titus 2:4? Should he not also have silenced Priscilla, whose name usually precedes Aquila’s in the Greek order of the names in the book of Acts (e.g., Acts 18:26, despite how some of the versions put it the other way around), when Aquila clearly taught as well? And Timothy, whose father was a Gentile, attributed all his learning and teaching to his mother and grandmother (2 Tim. 1:5). Some insist they taught him before he was seven years old, as they oddly teach that women should not teach boys once they passed their seventh birthday. I have no idea why: They just simply assert it is so!

So what is the answer?

Yes, Paul is saying in this passage that women must not teach or exercise authority over a man, but the reasons he gives are found in the context that follows: verses 13 and 14. Paul expresses his strong preference and his own desires (though he too has the mind of the Lord even in this), for he uses the Greek word *epitrepō*, “I do [not] permit.” This form is exactly the same form as Paul used in 1 Corinthians 7:7, “I *wish* that all of you were as I am [unmarried].” But he does not use the imperative form of the verb now as he did when demanding that women be taught. So why

does he not wish or permit women “to teach [note there should be no comma here, for the Greek text is without our systems of punctuation] or to control a man”?

The reasons are these: Adam was “shaped/formed/molded/fashioned” first. What will throw everything off track here is to view this first reason as an argument from “the orders of creation,” i.e., Adam was created first and then came Eve. If this argument were held consistently, then the animals might be demanding their rights since they got here even before Adam was created! But, Paul did not use the Greek word *ktizō*, “to create,” but *plassō*, which is also used, as I believe it is used here, of “the orders of education,” not the orders of creation. It is the same root from which we today get our word for “plastic.” It refers in Greek to all sorts of formative thinking, teaching, and action in society, life, and both formal and informal teaching. Therefore, Paul’s restriction, or wish—however we desire to view it here—is on women only so long as they remain untaught. Presumably (for, how else can we avoid formulating an unnecessary contradiction between Paul’s teaching and his practices as taught and permitted elsewhere in Scripture?), as soon as the women were taught, they would be allowed to teach and exercise leadership much as some did in the examples already noted from the Old Testament.

Adam had a head start on Eve in education, for God walked and talked with him in the Garden of Eden until he got lonely. That is how Satan, the snake, was able to trick her. It appeared as if she had planned to hold her peace, but, when “The Serpent” (*hannāhās*) subtly suggested that God had set up impossibly narrow rules and then even went on deliberately to distort what God had said, Eve almost involuntarily sprang to defend God as well as the couples’ own standing and thus was beguiled and drawn into the vortex of the Evil One’s trickery and deception. Why Adam did not intervene, taught as he was, I cannot say! He just let Eve rattle on, which was foolish! So that is what Paul teaches here: Adam himself was not “deceived,” but Eve was “thoroughly deceived” (the phrasing uses the same verb, but adds an intensifying preposition attached to the same verb for Eve). The only way you can deceive or trick someone is to do so when they have not been taught. It is this Greek verb, *exapataō*, “to thoroughly deceive,” that shifts the word *plassō* from the secondary meaning “to form,” as in creation, to the primary meaning usually associated with this verb: “to shape [socially or educationally].” Thus, according to Paul, the two reasons women should not teach are: (1) they have not as yet had a chance to be taught, and (2) they can all too easily be tricked and deceived when they have not yet been taught. Unfortunately, Adam too sinned, but did so being fully cognizant of what was going on: he just ate! Eve, on the other hand, seemed to be really misled and attacked as if in an ambush, because she had not as yet had all the advantages of walking and talking with God in the garden of Eden or of learning as had Adam.

And then there is the extremely difficult verse of 1 Timothy 2:15, for which some thirty major interpretations exist. But the context is the determiner, so the flow of the argument is this:

Do not attempt to put down women just because Eve was really deceived. Remember, God chose a woman through whom the promised child came and not a man! So, men, be careful and kind in your assessments and in your comments about these women that God has given to end our loneliness.

With this understanding of 1 Timothy 2:8–15, we can see now how Paul could also allow women to “pray and prophesy” in 1 Corinthians 11:5 and even be more emphatic in 1 Corinthians 14:31 where “all may prophesy” so that “all may learn” and “all may be encouraged.” The same “all” who were learning and being encouraged made up the identity of those who may prophesy—“all.” If some wish to cavil over the word “prophesy,” it can be noted in 1 Corinthians 14:3 that “everyone who prophesies speaks to mortals for their strengthening, encouragement and comfort.” That sounds like a definition of preaching, does it not?

### 6. 1 Corinthians 14:34–38. The Talmud, not the Old Testament law, taught that women must be silent and only talk at home.

The NIV, along with other translations, errs badly by interpretively giving a capital letter to the word “Law” in verse 34. The problem simply put is this: nowhere in the whole Old Testament does it teach or even imply what is claimed here! No law in the entire Old Testament, much less the Torah, can be cited to teach that a woman “must be in submission” and “remain silent” and, if she wants to know or ask about anything, she “should ask [her own] husband at home.” Women spoke freely in public in both testaments.

It was in the Jewish synagogues where women were not allowed to speak. Thus, the “law” referred to here may be the Jewish Oral Law, the same one Jesus referred to in the Sermon on the Mount, when he too corrected, “You have heard it said,” which he contrasted with the written word of Scripture. Yes, the Talmud taught that “out of respect to the congregation, a woman should not herself read the law publicly” (*b. Meg. 23<sup>a</sup>*), implying that a woman shamed herself if she spoke formally in a gathering of men.<sup>10</sup>

One scholar has singled out our interpretation of this passage as an example of a hermeneutical “fallacy” in interpretation. But let this scholar just point to the place in God’s “law” where any of these concepts are taught or even alluded to and he can retain his labeling of this view as a “fallacy.” But failing that, he should recognize the text calls for a repudiation of all alternative views that in some way or another demand that these three teachings are ordained and prescribed by God.

Thus, if Paul is not quoting from Scripture, but rather from a letter of inquiry that was sent to him by the Corinthians, asking if they too should observe such rules of quietude for women in a church which uses rabbinic teaching as its norm,<sup>11</sup> can we show any other places where the same type of quoting from external sources is used by Paul as a basis for a following rebuttal? Yes, in 1 Corinthians 6:12, 8:8, and 10:23 Paul quotes an outside aphorism, “All things are lawful for me.” But Paul immediately refutes such a statement as he does in 1 Corinthians 14:36. Paul shouts, “What?”

“Did the word of God originate with you? Or are you the only ones [masculine plural] it has reached?” I would put this popularly: “You can’t really be serious, can you?” sneers Paul. “That you guys are the *only* ones able to get the word of God?”

If that is so, what was Pentecost all about? Did we not see the “now,” even if it was not all of the “not yet” of the prophecy of Joel 2:28–29, where the Holy Spirit would be poured out on all regardless of their age, *gender*, or ethnicity? Brothers and sisters, the Holy Spirit came upon women as well as men: the text says so! And what shall we say about Psalm 68:11? There it proclaims: “The Lord gave the word: Great was the company of the [women] preachers!” for the word for “preachers” is a feminine plural form [Note the NASB rendering of this text]. Oh my, as one of my teachers once said, the easiest way to detect that you are dealing with a dead horse is if you prop it up on one end, the other end will fall down! That is what so many are doing with their interpretations of these texts.

### **7.1 Corinthians 11:2–16. Women are to exercise authority and veils are not required.**

We have already noted the Old Testament background for the women to have strength, power, or authority invested upon themselves in Genesis 2:18. That is, no doubt, what Paul was alluding to in 1 Corinthians 11:10. We also noted how false and thoroughly intrusive was the thought that a “veil as a sign of authority” was forced into the translations of this verse from the days of the Gnostic religions both in Paul’s day and in subsequent times. Paul did not, nor should we, allow for any parts of such substitutions for the Word of God that stands written! Away with all impositions of a “veil” or veiled references!

Now, at the heart of this passage in 1 Corinthians 11:1–16 is Paul’s desire to stop the practice that had come over from the Synagogue, where men veiled their heads in the worship service. The head covering that was used was called a *tallit*, worn by all men during the morning prayers and on Sabbath days and Holy Days. This *tallit* was also worn by the *hazzan* whenever he prayed in front of the ark, and by the one who was called up to read the scroll of the law at the “reading desk,” known as the *almemar*. The *hazzan* was the chief leader of the Synagogue. Remarkable, as well, is the fact that the Romans also veiled when they worshipped, so both the Jewish and Roman converts would have been accustomed to such veiling practices as part of the liturgy of the worship service.

From the Jewish perspective, Paul was anxious to make clear that such a veiling of the *tallit* was not only a sign of reverence to God, but, unfortunately, it was also a sign of condemnation for the sin and of the guilt of its wearer before the Almighty. But how could such signs be worn when “there is therefore now no condemnation to those who are in Christ Jesus?”<sup>12</sup>

Paul will, thus, forbid men to be veiled. He will permit a woman to be veiled, but it is only by permission, not by

obligation that he does so, for his real preference here also is for women likewise to be unveiled before God, men, and angels, especially when women are addressing God in prayer. On the contrary, women should not feel embarrassed about having their heads uncovered, for their hair is given to them as their “glory.” In fact, the Church has no prescribed rule or custom about needing a veil.

Men and women are not independent of one another (1 Cor. 11:12), for God made woman “for [*dia* with the accusative] the man,” while God now brings all men “through [*dia* with the genitive] the woman.” Anyway, “All things are of God,” so who gets bragging rights or one-up-manship here?

### **Conclusion**

The Scriptures are far from being repressive, hostile, or demeaning to women; instead they constantly elevate women and give them places of honor and credit along with their male counterparts. Even in the matter of both males and females being given a head of hair, they are equal. In 1 Corinthians 11:15, the woman is given her hair *anti* (“in place of”; “instead of”) a chapeau, hat, or covering. And, if anyone is unnerved over the whole matter of requiring women to wear some kind of covering, then Paul says in 1 Corinthians 11:16, “We have no such practice” that requires women to wear a covering. Note even here, how the translations reverse the whole meaning of the Greek text and say, as the NIV says, “We have *no other* practice” (emphasis ours), which infers this is the only one, and that is that women must wear a covering when they worship. How difficult it is to reverse some habits and traditions, much less some translations!

From insights such as these gained in a lifetime devoted to study of the Bible, I have realized, indeed, that together men and women are “joint heirs of the grace of life” (1 Pet. 3:7, 11), submitting themselves to the Lord and to each other (Eph. 5:21). Each owes to the other love, respect, and an appreciation for the sphere of authority given to each one as part of the gifts of the Spirit. These gifts are never gender-coded in Scripture, but they are meant for the blessing of the whole body of Christ.

May Christ’s Church take the lead in setting forth a whole new standard for the place and ministry of women even against a confusing background and cacophony of a radical women’s movement of our day that has other goals in mind than those posed for us in these Scriptures. *Sola Scriptura* must be the rallying point once again as it has been time after time in history. May Christ’s Church find the rest, comfort, and admonition of Scripture on the teaching of women and their ministries to be God’s final word for our day as it has been in the past!

### **Notes**

1. I am indebted for the argument that follows to a marvelous recent work by Thomas Howe, *Objectivity in Biblical Interpretation* (no city listed: Advantage Books, 2004).
2. Thomas Howe, *Objectivity*, 463.
3. *Ibid.*, 465.
4. For examples of my earlier contributions on this topic, see

Walter C. Kaiser, Jr., “Paul, Women and the Church,” *Worldwide Challenge* (Sept. 1976): 9–12; idem “Shared Leadership,” *Christianity Today* 30 (Oct. 3, 1986): 12,1.

5. R. David Freedman, “Woman, a Power Equal to Man,” *Biblical Archaeology Review* 9 (1983): 56–58.

6. Theodotion’s rendering is “turning,” as Katharine C. Bushnell explains in her *God’s Word to Women* (often privately printed since the final edition came in 1923) ¶¶ 128–145. However, Symmachus’s Greek rendering followed Aquila’s suggestion by rendering it by the Greek word, *hormē*, meaning “impulse.” Aquila, noted Bushnell, was a proselyte to Judaism, who followed the Jewish scholars of the second century. The *Talmud*, which is technically not a translation of the Bible, but a listing of traditions, teaches that there were ten curses pronounced over Eve, and in the fifth, sixth, and ninth of these curses, the word, “lust,” is used to render the Hebrew word *tēshûqâ*. Thus, in Origin’s *Hexapla* (a six column listing of all the variant readings of Scripture he knew about), Aquila’s column rendered the word there “coalition,” or “alliance,” which Bushnell says is not all that an unnatural sense “since Eve is represented as turning from God to form an alliance with her husband.”

7. Bushnell, ¶ 139.

8. Ibid., ¶ 151.

9. Adoniram Judson Gordon, “The Ministry of Women,” *Missionary Review of the World* 7, new series (Dec. 1894).

10. See Bushnell, ¶¶ 201–02.

11. Ibid., ¶ 201: “The Apostle Paul is here quoting what the

Judaizers in the Corinthian church are teaching—who themselves say women must ‘keep silence’ because Jewish law thus taught.” Her proof is detailed in 203ff.

12. Ibid., ¶ 241: “Where the practice has ceased of veiling in sign of guilt and condemnation before God and His law, this whole teaching, in its literal sense, has no application.”

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# Exegetical Fallacies in Interpreting 1 Timothy 2:11–15

LINDA L. BELLEVILLE

The battle over women leaders and the church continues to rage unabated in evangelical circles. At the center of the tempest sits 1 Timothy 2:11–15. Despite a broad spectrum of biblical and extra-biblical texts that highlight female leaders, 1 Timothy 2:11–15 continues to be perceived and treated as the Great Divide in the debate. Indeed, how one interprets this passage has become for some a litmus test for the label “evangelical” and even for salvation.<sup>1</sup>

The complexities of 1 Timothy 2:11–15 are many. There is barely a word or phrase that has not been keenly scrutinized and hotly debated. But with the advent of computer technology we now have access to a wide array of tools and data bases that can shed light on what all concede to be truly knotty aspects of the passage. In this brief treatment, the focus will be on four key exegetical fallacies: Contextual/historical, lexical (silently, *authentain*), grammatical (the Greek infinitive and correlative), and cultural (Artemis).

## Contextual/Historical Fallacies

The first step in getting a handle on 1 Timothy 2:12 is to be clear about where the verse sits in the letter as a whole. Paul begins by instructing his stand-in, Timothy, to stay put in Ephesus so that he can command certain persons not to teach “any different doctrine” (1:3). That false teaching is Paul’s overriding concern can be seen from the fact that he bypasses normal letter writing conventions such as thanksgiving greetings and gets right down to business. It is also obvious from the roughly 50% of the letter’s contents that Paul devotes to the topic of false teaching.

Some believe that false teaching is a minor concern compared with that of “church order.” To be sure, Paul does remind Timothy about “how one ought to behave in the household of God” (3:15). It is critical mass, however, that determines the overriding concern.<sup>2</sup> Also, a lack of details about leadership roles and an absence of offices steer us away from viewing church order as the primary matter. Paul’s posture throughout is corrective, rather than didactic. For example, we learn very little about what various leaders do and what we do learn, we learn incidentally. Yet there is quite a bit about how not to choose church leaders (1 Tim 5:21–22) and what to do with those who stumble (vv. 19–20). There is also little interest in the professional qualifications of church leaders.<sup>3</sup> Instead we find a concern for character, family life, and commitment to sound teaching (3:1–13). This is perfectly understandable against a background of false teaching. Then there are the explicit statements. Two church leaders have been expelled (1:20). Some elders need to be publicly rebuked

due to continuing sin, while the rest take note (5:20).<sup>4</sup> There is malicious talk, malevolent suspicions, and constant friction (6:4–5). Some, Paul says, had, in fact, wandered from the faith (5:15; 6:20–21).

Were women specifically involved? Women receive a great deal of attention in 1 Timothy. Indeed, there is no other NT letter in which they figure so prominently. Behavior befitting women in worship (2:10–15), qualifications for women deacons (3:11), appropriate pastoral behavior toward older and younger women (5:2), support of widows in church service (5:9–10), correction of younger widows (5:11–15), and familial responsibilities toward destitute widows (5:3–8, 16) are all concerns of Paul. More, Paul speaks of widows, who were going from house to house speaking things they ought not (5:13). That something more than nosiness or gossiping is involved is clear from Paul’s evaluation that “some have already turned away to follow Satan” (v. 15).

Some are quick to point out that there are no explicit examples of female false teachers in 1 Timothy, and they are correct. No women (teachers or otherwise) are specifically named. Yet this overlooks the standard principles that come into play when interpreting the genre of “letter.” The occasional nature of Paul’s letters always demands reconstruction of one sort or another and this from only one-half of a conversation. The cumulative picture, then, becomes that which meets the burden of proof. All told, Paul’s attention to false teaching and women occupies about 60% of the letter. It would therefore be very foolish (not to mention misleading) to neglect considering 1 Timothy 2 against this backdrop. “They [the false teachers] forbid marriage” (1 Tim. 4:3) alone goes a long way toward explaining Paul’s otherwise obscure comment, “she will be saved [or the NIV 1973 edition’s “kept safe”] through childbearing” (1 Tim. 2:15), and his command in 1 Timothy 5:14 that younger widows marry and raise a family, which is contrary to his teaching in 1 Corinthians 7:39–40.

The grammar and language of 1 Timothy 2 also dictate such a backdrop. The opening “I exhort, *therefore*” (NASB) ties what follows in chapter 2 with the false teaching of the previous chapter and its divisive influence (1:3–7; 18–20). The subsequent “*therefore* I want” (NASB) eight verses later does the same (2:8). Congregational contention is the keynote of chapter 2. A command for peace (instead of disputing) is found four times in the space of fifteen verses. Prayers for governing authorities are urged “that we may lead a quiet and peaceable life” (v. 2). The men of the church are enjoined to lift up hands that are “without anger or argument” (v. 8). The women are commanded to show “sound judgment”

(2:9, 15), to learn in a peaceful (not quarrelsome) fashion (v. 11; see below), and to avoid Eve's example of deception and transgression (vv. 13–14). The language of deception, in particular, calls to mind the activities of the false teachers. A similar warning is given to the Corinthian congregation. "I am afraid," Paul says, "that just as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure devotion to Christ" (2 Cor 11:3).

## Lexical Fallacies

### *Quietly/Silently*

In Corinth's case, the false teaching involved preaching a Jesus, Spirit, and Gospel different from that which Paul had preached (2 Cor 11:4–5). What was it in the Ephesian case? One pointer is Paul's command that women learn "quietly" (v. 11) and behave "quietly" (v. 12; Phillips, NEB, REB, NLT). Some translations render the Greek phrase *en hēsychia* as "in silence" and understand Paul to be setting forth public protocols for women. In public, women are to learn "in silence" and "be silent" (KJV, NKJV, RSV, NSRV, , CEV, NIV, JB; compare "be quiet" BBE, NAB, NJB, TNIV, "remain quiet" NASB, NASU, ESV, NET, "not to speak" JB, and "keep quiet" TEV). But does this make sense? Silence is not compatible with the Socratic dialogical approach to learning in Paul's day. Also, Paul does not use the Greek term *hēsychion* this way nine verses earlier: "I urge . . . that requests, prayers, intercession and thanksgiving be made . . . for kings and all who are in high positions, so that we may lead a quiet and *hēsychion* life, in all godliness and dignity" (2:2).<sup>5</sup>

Yet, all too often it is assumed that Paul is commanding women not to speak or teach in a congregational setting as a sign of "full submission" to their husbands (2:11). On what grounds, though? "Let a woman learn . . ." does not suggest anything of the sort (v. 11). In a learning context, it is logical to think in terms of submission either to teachers or to oneself (i.e., self-control; compare 1 Cor 14:32). Submission to a teacher well suits a learning context, but so does self-control. A calm, submissive spirit was a necessary prerequisite for learning back then (as now too).

Some translations have sought a way out by narrowing "women" and "men" to "wives" and "husbands" (e.g., *Luther's Bible* [1545, 1912, 1984], *Young's Literal Translation* [1898], Charles B. Williams' Translation [1937]). Lexically, this is certainly possible. *Gynē* can mean either "woman" or "wife" and *anēr* can mean "man" or "husband" (see BDAG s.v.): "I permit no *wife* to teach or to have authority over her *husband*." Yet, context determines usage, and "husband" and "wife" do not fit. "I want the men to pray . . ." (NASB, 1 Tim 2:8) and "I also want women . . ." (NIV, vv. 9–10) simply cannot be limited to husbands and wives. Nor can the verses that follow be read in this way. Paul does refer to Adam and Eve in verses 13–14; but it is to Adam and Eve as the prototypical male and female, not as a married couple ("formed first," "deceived and became a transgressor").

Paul's commands for peaceable and submissive behavior suggest that women were disrupting worship. The men were

too. They were praying in an angry and contentious way (v. 8). Since Paul targets women who teach men (v. 12) and uses the example of Adam and Eve as a corrective, it would be a fair assumption that there was a bit of a battle of the sexes going on in the congregation.

### *Authentein*

Without a doubt, the most difficult piece to unpack is verse 12—although the average person in the pew wouldn't know it. English translations stemming from the 1940s to the early 1980's tend to gloss over the difficulties. A hierarchical, non-inclusive understanding of leadership is partly to blame. Women aren't supposed to be leaders, so the language of leadership, where women are involved tends to be manipulated. One of the primary places where this sort of bias surfaces is 1 Timothy 2:12. Post World War II translations routinely render the clause *didaskein de gynaikei ouk epitrepō, oude authentein andros*: "I do not permit a woman to teach or to have [or exercise] authority over a man" (e.g., RSV, NRSV, , NAB, NAB Revised, TEV, NASB, NASU, NJB, JB, NKJV, NCV, God's Word, NLT, Holman Christian Standard, ESV, TNIV)—although some, such as the BBE, qualify it with "In my [Paul's] opinion."

Earlier translations were not so quick to do so. This was largely owing to dependence on ancient Greek lexicographers and grammarians. In fact, there is a virtually unbroken tradition, stemming from the oldest version and running down to the 21st century, that translates *authentein* as "to dominate" and not "to exercise authority over":<sup>6</sup>

**Old Latin** (2d–4th A.D.): "I permit not a woman to teach, neither to *dominate* a man (*neque dominari viro*)."

**Vulgate** (4th–5th A.D.): "I permit not a woman to teach, neither to *domineer* over a man (*neque dominari in virum*)."

**Geneva** (1560 edition): "I permit not a woman to teache, nether to *vfurpe* authoritie ouer the man.

**RV9** (Casiodoro de Reina, 1560–61): "I do not permit the woman to teach, neither to *seize* authority over the man (*ni tomar autoridad sobre el hombre*)."

**Bishops** (1589): "I suffer not a woman to teach, neither to *usurpe* authoritie over the man."

**KJV** (1611): "I suffer not a woman to teach nor *usurp* authority over a man."

A wide-range of moderns follow the same tradition:<sup>7</sup>

**L. Segond** (1910): "I do not permit the woman to teach, neither to *seize* authority over the man (Je ne permets pas a la femme d'enseigner, ni de prendre autorite sur l'homme)."

**Goodspeed** (1923): "I do not allow women to teach or to *domineer* over men."

**La Sainte** (1938): "I do not permit the woman to teach, neither to *seize* authority over the man (Je ne permets pas à la femme d'enseigner, ni de prendre de l'autorité sur l'homme)."

**NEB** (1961) "I do not permit a woman to be a teacher, nor must woman *domineer* over man."

**JBCerf** (1974) : "I do not permit the woman to teach, neither

to *lay down the law* for the man (“Je ne permets pas a la femme d’enseigner ni de faire la loi a l’homme”).

**REB** (1989) I do not permit women to teach or *dictate* to the men.”

**The New Translation** (1990): “I do not permit a woman to teach or *dominate* men.”

**CEV** (1991) “They should . . . not be allowed to teach or to *tell* men *what to do*.”

**The Message** (1995): “I don’t let women *take over and tell* the men *what to do*.”

There are good reasons for translating the Greek infinitive *authentēin* this way. It cannot be stressed enough that in *authentēin* Paul picked a term that occurs only here in the New Testament. Its cognates are found merely twice elsewhere in the Greek Bible. In the Wisdom of Solomon 12:6 it is the noun *authentas* (“murderer”) used with reference to the indigenous peoples’ practice of child sacrifice:

Those [the Canaanites] who lived long ago in your holy land, you hated for their detestable practices, their works of sorcery and unholy rites . . . these parents who murder (*authentas*) helpless lives. (NRSV)

In 3 Maccabees 2:28–29 it is the noun *authentia* (“original,” “authentic”). The author recounts the hostile measures taken by the Ptolemies against Alexandrian Jews toward the end of the 3rd century B.C., including the need to register according to their original status as Egyptian slaves and to be branded with the ivy-leaf symbol in honor of the deity Dionysus.<sup>8</sup>

All Jews [in Alexandria] shall be subjected to a registration (*laographia*)<sup>9</sup> involving poll tax and to the status of slaves. . . . those who are registered are to be branded on their bodies by fire with the ivy-leaf symbol of Dionysus and to register (*katachōrisai*) in accordance with their [Egyptian] origin (*authentian*) of record (*prosynestalmēnēn*).<sup>10</sup>

These two uses in the Greek Bible should give us pause in opting for a translation such as “to have [or “exercise”] authority over.” If Paul had wanted to speak of an ordinary exercise of authority, he could have picked any number of words. Louw and Nida have twelve entries within the semantic domain of “exercise authority” and forty-seven entries of “rule,” “govern.”<sup>11</sup> Yet Paul picked none of these. Why not? The obvious reason is that *authentēin* carried a nuance (other than “rule” or “have authority”) that was particularly suited to the Ephesian situation.

So what is the nuance? The probable root of the noun *authentēs* is *auto* + *hentēs*, meaning “to do” or “originate something with one’s own hand.”<sup>12</sup> Usage confirms this. During the sixth through second centuries B.C., the Greek tragedies used it exclusively of murdering oneself (suicide) or another person(s).<sup>13</sup> The rhetoricians and orators during this period did the same.<sup>14</sup> The word is rare in the historians and epic writers of the time, but, in all instances, it too is used of a “murderer” or “slayer.”<sup>15</sup>

During the Hellenistic period, the primary meaning of the noun *authentēs* was still “murderer,”<sup>16</sup> but the semantic range widened to include “perpetrator,”<sup>17</sup> “sponsor,”<sup>18</sup> “author”<sup>19</sup> and “master”<sup>20</sup> of a crime or act of violence. This is the case, regardless of geographical location, ethnicity, or religious orientation. For instance, the Jewish historian, Josephus, speaks of the author of a poisonous draught (BJ 1.582; 2.240). Diodorus of Sicily uses it of (1) the *sponsors* of some daring plans (*Bibliotheca Historica* 35.25.1), (2) the *perpetrators* of a sacrilege (*Hist* 16.61), and (3) the *master-mind* of a crime (*Hist* 17.5.4.5). By the first century A.D., lexicographers defined *authentēs* as the perpetrator of a murder committed by others (and not as the actual murderer himself or herself).<sup>21</sup>

Was there a meaning that approached anything like the NIV’s “exercise authority”? “Master” can be found, but it is in the sense of the “mastermind” of a crime, rather than one who exercises authority over another. For example, in the first and second centuries B.C., historians used *authentēs* of those who masterminded and carried out such exploits as the massacre of the Thracians at Maronea<sup>22</sup> and the robbing of the sacred shrine at Delphi.<sup>23</sup>

A search of the non-literary databases produces quite different results. While *authent-* words appear quite regularly in Greek literature from the 6th century B.C. on, they first appear in non-literary materials in the first century B.C.<sup>24</sup> The popular form is the impersonal noun *authentikos* (from which we derive our English word “authentic” or “genuine”) and not *authentēs* (murderer”). Numerous examples of *authentikos* can be found in Greek inscriptions and papyri of the Hellenistic period.<sup>25</sup>

By contrast verb forms contemporary with or prior to Paul (including the verbal noun [the infinitive “to teach”] and verbal adjective [the participle “to have authority”] are rare to non-existent in Greek literary and non-literary materials. There are a mere handful of uses in the *Thesaurus Lingua Graeca* (TLG) and *Packard Humanities Institute* (PHI) databases. It is these that are of critical importance for shedding light on the verbal noun *authentēin* in 1 Timothy 2:12.

The first is found in the fifth to first centuries B.C. *Scholia* (or explanatory remarks) on a passage from Aeschylus’ tragedy *Eumenides*: “His [Orestes’] hands were dripping with blood; he held a sword just drawn [from avenging the death of his father by killing his mother] . . .” (42). The commentator uses the perfect participial form of *authentēō* to capture the intentional character of the deed: “Were dripping,” is explained as: “The murderer who just now *has committed an act of violence* (*ēuthentēkota*) . . .”

The second use of *authentēō* is found in the first century B.C. grammarian Aristonicus. In commenting on a portion of Homer’s *Iliad*, he states, “It [five lines of verse] does not appear here. For it customarily appears, where *the author* (*ho authentōn tou logou*) has produced something outstanding. But how is he [the author] able to speak for Odysseus, who discloses the things said by Achilles?”—a daunting task and hence the silence.<sup>26</sup>

The third use of *authentēō* is found in a 27/26 B.C. letter in which Tryphon recounts to his brother Asklepiades the

resolution of a dispute between himself and another individual regarding the amount to be paid the ferryman for shipping a load of cattle: “And I had my way with him (*authentēkotos pros auton*) and he agreed to provide Calatythis the boatman with the full fare within the hour” (*BGU IV 1208*).

Evangelical scholarship has been largely dependent for its understanding of the verbal noun *authentēin* on George Knight III’s 1984 study and his translation of *authentēkotos pros auton* as, “I exercised authority over him.”<sup>27</sup> Yet, this hardly fits the mundane details of the text (i.e., payment of a boat fare). Nor can the phrase *pros auton* be understood as “over him.” The preposition plus the accusative does not bear this sense in Greek. “To/towards,” “against,” and “with” (and less frequently “at,” “for,” “with reference to,” “on” and “on account of”) are the range of possible meanings.<sup>28</sup> Here, it likely means something like “I had my way with him or, perhaps, “I took a firm stand with him.”<sup>29</sup> This certainly fits what we know of the Asklepiades archive. As John White notes, *BGU IV 1203-9* is a series of seven letters written among family members—three brothers, Asklepiades, Paniskos, and Tryphon, and one sister, Isidora. Although various business matters are discussed in the correspondence, it is evident that these are private letters, written, for the most part, by Isidora, who is representing her family’s interests abroad.<sup>30</sup>

The fourth use of *authentēō* occurs in the work of Philodemus, the first-century B.C. Greek poet and Epicurean philosopher from Gadara, Syria. Philodemus wrote against the rhetoricians of his day and their penetration into Epicurean circles. Rhetors were the villains; philosophers were the heroes of the Roman republic. He states, “rhetors harm a great number of people in many ways—those “shot through with dreadful desires”; they [rhetors] fight every chance they get with prominent people—”with powerful dignitaries” (*syn authent[ou]sin anaxin*) . . . Philosophers, on the other hand, gain the favor of public figures . . . not having them as enemies but friends . . . on account of their endearing qualities . . . (*Rhetorica II Fragmenta Libri [V] fr. IV line 14*).

In regard to translating Philodemus’ work, once again, Knight’s analysis falls short. He claims to be quoting a paraphrase by Yale classicist, Harry Hubbell.<sup>31</sup> He states that “the key term is *authent[ou]sin*” and the rendition offered by Hubbell is “they [orators] are men who incur the enmity of those in authority.”<sup>32</sup> But Hubbell actually renders *authent[ou]sin* rightly as an adjective meaning “powerful” and modifying the noun “rulers”: “To tell the truth the rhetors do a great deal of harm to many people and incur the enmity of *powerful rulers*.”<sup>33</sup>

The fifth use of *authentēō* is found in the influential late first/early second-century astrological poet, Dorotheus. He states that “if Jupiter aspects the Moon from trine . . . it makes them [the natives] leaders or chiefs, some of civilians and others of soldiers, especially if the Moon is increasing; but if the Moon decreases, it does not make them *dominant* (*authentas*) but subservient (*Hyperetoumenous*; 346). Along similar lines, second century mathematician, Ptolemy, states: “Therefore, if Saturn alone takes planetary control (*ten oikodespotian*, literally

“household despot”) of the soul and *dominates* (*authentēsas*) Mercury and the Moon [who govern the soul and] if Saturn has an honorable position toward both the solar system and *its angles* (*ta kentra*),<sup>34</sup> then he [Saturn] makes [them] lovers of the body (*Tetrabiblos III.13 [#157]*). Although Dorotheus and Ptolemy post-date Paul, they nonetheless provide an important witness to the continuing use of the verb *authentēō* to mean “to hold sway over,” “to dominate” and to the developing meaning of “leader,” “chief” in the post-apostolic period.

Ancient Greek grammarians and lexicographers suggest that the meaning “to dominate,” “hold sway” finds its origin in first-century popular (versus literary) usage. That is why second century lexicographer, Moeris, states that Attic (literary Greek) *autodikēn* “to have independent jurisdiction,” “self-determination” is to be preferred to the Hellenistic (or common/non-literary Greek) *authentēn*.<sup>35</sup> Modern lexicographers agree. Those who have studied the Hellenistic letters argue that the verb *authentēō* originated in the popular Greek vocabulary as a synonym for “to dominate someone” (*kratein timos*).<sup>36</sup> Biblical lexicographers Louw & Nida put *authentēō* into the semantic domain “to control, restrain, domineer” and define the verb as “to control in a domineering manner”: “I do not allow women . . . to dominate men” (1 Tim 2:12).<sup>37</sup> Other meanings do not appear until well into the A.D. third and fourth centuries.<sup>38</sup>

So there is no first-century warrant for translating the Greek infinitive *authentēin* as “to exercise authority” and to understand Paul in 1 Timothy 2:12 to be speaking of the carrying out of one’s official duties. Rather the sense is the common Greek “to dominate,” “to get one’s way.” The NIV’s “to have authority over,” therefore, must be understood in the sense of holding sway or mastery over another. This is supported by the grammar of the verse. If Paul had a routine exercise of authority in view, he would have put it first, followed by teaching as a specific example. Instead he starts with teaching, followed by *authentēin* as a specific example. Given this word order, *authentēin* meaning “to dominate,” “gain the upper hand” provides the best fit in the context.

### Grammatical Fallacies: The Greek Infinitive/Correlative

So how did “to exercise authority over” find its way into the majority of modern translations of 1 Timothy 2:12? Andreas Köstenberger claims that it is the correlative that forces translators in this direction. He argues that the Greek correlative pairs synonyms or parallel words and not antonyms. Since “to teach” is positive, *authentēin* must also be positive. To demonstrate his point, Köstenberger analyzes “neither” + [verb 1] + nor + [verb 2] constructions in biblical and extra-biblical literature.<sup>39</sup>

Yet, there is a grammatical flaw intrinsic to this approach. It is limited itself to *formally* equivalent constructions, excluding *functionally* equivalent ones, and so the investigation only includes correlated verbs. Thus it overlooks the fact that the infinitives are functioning as nouns in the sentence structure (as one would expect a verbal noun *to do*), and not as verbs is

overlooked. The Greek infinitive may have tense and voice like a verb but it functions predominantly as a noun or adjective.<sup>40</sup> The verb in verse 12 is actually “I permit.” “Neither to teach nor *authenthein* modifies the noun, “a woman,”<sup>41</sup> which makes *authenthein* the second of two direct objects. Use of the infinitive as a direct object after a verb that already has an object has been amply demonstrated by biblical and extra-biblical grammarians.<sup>42</sup> In such cases the infinitive restricts the already present object. Following this paradigm, the 1 Timothy 2:12 correlative *neither to teach nor authenthein* functions as a noun that restricts the direct object “a woman” (*gynaiki*).

It behooves us, therefore, to correlate nouns and noun substitutes in addition to verbs. This greatly expands the possibilities. “Neither-nor” constructions in the New Testament are then found to pair *synonyms* (e.g., “neither despised nor scorned,” Gal 4:14), *closely related ideas* (e.g., “neither of the night nor of the dark,” 1 Thess 5:5) and *antonyms* (e.g., “neither Jew nor Greek, neither slave nor free,” Gal 3:28). They also function to *move from the general to the particular* (e.g., “wisdom neither of this age nor of the rulers of this age,” 1 Cor 2:6), to *define a natural progression of related ideas* (e.g., “they neither sow, nor reap, nor gather into barns,” Matt 6:26), and to *define a related purpose or a goal* (e.g., “where thieves neither break in nor steal” [i.e., break in to steal], Matt 6:20).<sup>43</sup>

Of the options listed above, it is clear that “teach” and “dominate” are not synonyms, closely related ideas, or antonyms. If *authenthein* did mean “to exercise authority,” we might have a movement from general to particular. But we would expect the word order to be the reverse of what we have in 1 Timothy 2:12, that is, “neither to exercise authority [general] nor to teach [particular].” They do not form a natural progression of related ideas either (“first teach, then dominate”). On the other hand, to define a purpose or goal actually provides a good fit: “I do not permit a woman to teach so as to gain mastery over a man” or “I do not permit a woman to teach with a view to dominating a man.”<sup>44</sup> It also fits the contrast with verse 12b: “I do not permit a woman to teach a man in a dominating way *but* to have a quiet demeanor (literally, “to be in calmness”).

### Cultural Fallacies: The Ephesian Cult Of Artemis

Why were the Ephesian women doing this? One explanation is that they were influenced by the cult of Artemis, where the female was exalted and considered superior to the male. Its importance to the citizens of Ephesus in Paul’s day is evident from Luke’s record of the two-hour long chant, “Great is Artemis of the Ephesians” (Acts 19:28–37). It was believed that Artemis was the child of Zeus and Leto and the sister of Apollo. Instead of seeking fellowship among her own kind, she sought the company of a human male consort. This made Artemis and all her female adherents superior to men.<sup>45</sup>

An Artemis influence would help to explain Paul’s correctives in 1 Timothy 2:13–14. While some may have believed that Artemis appeared first and then her male consort, the true story was just the opposite. For Adam was formed first, then Eve (v. 13). And

Eve was deceived to boot (v. 14)—hardly a basis on which to claim superiority. It would also shed light on Paul’s statement that “women will be saved [or the 1973 NIV edition’s ‘kept safe’] through childbirth” (v. 15); for Artemis was the protector of women. Women turned to her for safe travel through the childbearing process.<sup>46</sup>

The impact of the cults on the female population of Ephesus and its environs has recently been challenged by S. M. Baugh, who contends that the lack of any first century Ephesian high priestess runs counter to an Artemis impact on the church.<sup>47</sup> Although Baugh is correct in saying that urban Ephesus lacked a high priestess during Paul’s day, he overlooks the fact that suburban Ephesus did. While Paul was planting the Ephesian church, Iuliane served as high priestess of the imperial cult in Magnesia, a city 15 miles southeast of Ephesus. She is honored in a decree of the mid-first century (*I. Magn.* 158). There were others as well. Inscriptions dating from the first century until the mid-third century place women as high priestesses in Ephesus, Cyzicus, Thyatira, Aphrodisias, Magnesia and elsewhere.<sup>48</sup>

Baugh also argues that female high priestesses of Asia did not serve in and of their own right. They were simply riding on the coattails of a husband, male relative or wealthy male patron.<sup>49</sup> This simply was not true. Many inscriptions naming women as high priestess do not name a husband, father, or male patron. In the case of those that do, prestige attached to being a relative of a high priestess and not visa versa. Iuliane’s position, for example, was hardly honorary. While it is true that her husband served as a high priest of the imperial cult, Iuliane held this position long before her husband did. Nor was her position nominal. Priests and priestesses were responsible for the sanctuary’s maintenance, its rituals and ceremonies, and the protection of its treasures and gifts. Liturgical functions included ritual sacrifice, pronouncing the invocation, and presiding at the festivals of the deity.<sup>50</sup>

Baugh further maintains that Asian high priestesses were young girls, whose position was analogous to the private priestesses of Hellenistic queens. Theirs was a nominal position of no real substance, given to the daughters and wives of the municipal elite.<sup>51</sup> This too runs counter to Greco-Roman evidence. The majority of women who served as high priestess were hardly young girls.<sup>52</sup> Vestal virgins were the exception. Delphic priestesses, on the other hand, were required to be at least fifty years old, came from all social classes, and served a male god [and his adherents].

The primary flaw of Baugh’s study is that it is not broad-based enough to accurately reflect the religious and civic roles of first century women in either Asia or in the Greco-Roman empire as a whole. Because Roman religion and government were inseparable, to lead in one arena was often to lead in the other. Mendora, for example, served at one time or another during Paul’s tenure as magistrate, priestess, and chief financial officer of Sillyon, a town in Pisidia, Asia.<sup>53</sup>

### Doctrinal Fallacies

What about the prohibition in verse 12: “I do not permit a

A reasonable reconstruction of 1 Timothy 2:11–15 would be as follows: The women at Ephesus (perhaps encouraged by the false teachers) were trying to gain an advantage over the men in the congregation by teaching in a dictatorial fashion. The men in response became angry and disputed what the women were doing.

woman to teach . . .? There are several aspects of verse 12 that make the plain sense difficult to determine. The exact wording of Paul’s restriction needs careful scrutiny. What kind of teaching is Paul prohibiting at this point? Some are quick to assume a teaching office or other position of authority. But teaching in the NT period was an activity and not an office (Matt. 28:19–20), and it was a gift and not a position of authority (Rom. 12:7; 1 Cor. 12:28; 14:26; Eph. 4:11).

There is also the assumption that authority resides in the act of teaching (or in the person who teaches). In point of fact, it resides in the deposit of truth—“the truths of the faith” (1 Tim. 3:9; 4:6), “the faith” (1 Tim. 4:1; 5:8; 6:10, 12, 21), “the trust” (1 Tim. 6:20) that Jesus passed on to his disciples and that they in turn passed on to their disciples (2 Tim. 2:2). Teaching is subject to evaluation just like any other ministry role. This is why Paul instructed Timothy to “publicly rebuke” (1 Tim. 5:20) anyone who departed from “the sound instruction of our Lord Jesus Christ” (1 Tim. 6:3).

It is often countered that teaching in 1 Timothy takes on the more official sense of doctrine and that teaching doctrine is something women can’t do. Yet doctrine as a system of thought (i.e., dogma) is foreign to 1 Timothy. Traditions, yes; doctrines, no. While Paul urged Timothy to “command and teach these things” (1 Tim. 4:11; 6:2), these “things” are not strictly doctrines. They included matters like avoiding godless myths and old wives’ tales (4:7), godly training (4:7–8), God as the Savior of all (4:9–10), and slaves treating their masters with full respect (6:1–2). The flaw therefore lies in translating the Greek phrase *tē hygiainousē didaskalia* as “sound doctrine” instead of “sound teaching” (1:10; 4:6; compare 1 Tim. 6:1, 3; 2 Tim. 4:3; Titus 1:9; 2:1).

What about Adam as “first” in the creation process? Isn’t Paul saying something thereby about male leadership: “For Adam was formed first, then Eve” (1 Tim 2:13)? Yet, if one looks closely at the immediate context, “first-then” (*prōtos . . . eita*) language does nothing more than define a sequence of events or ideas. Ten verses later Paul states, “Deacons must be tested first (*prōton*) and then (*eita*) let them serve” (AT 1 Tim. 3:10). This, in fact, is the case throughout Paul’s letters (and the NT, for that matter). “First-then” defines a temporal sequence, without implying either ontological or functional priority. “The dead in Christ will rise *first*. *Then* we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air” is a case in point (1 Thess 4:16–17). “The dead in Christ” gain neither personal nor functional advantage over the living as a result of being raised “first” (cf, Mark 4:28; 1 Cor. 15:46; James 3:17).

But doesn’t *gar* at the start of verse 13 introduce a creation order dictum?: Women must not teach men *because* God created men to lead (following the creation order of male, then, female). Eve’s proneness to deception while taking the lead demonstrates this. This reading of the text is problematic for a number of reasons. First, there is nothing in the context to support it. Paul simply does not identify Eve’s transgression as taking the lead

in the relationship or Adam's fault as abdicating that leadership. Second, the conjunction *gar* typically introduces an explanation ("for") for what precedes, not a cause.<sup>54</sup> If the sense of verse 12 is that women are not permitted to teach men in a domineering fashion, then verse 13 would provide the *explanation*, namely, that Eve was created as Adam's "partner" (NRSV Gen 2:24) and not his boss. By contrast, *effect* ("women are not permitted to teach men in a domineering fashion") and *cause* ("Adam was created to be Eve's boss" [i.e., first]) surely make no sense. Third, those who argue for creation-fall dictums in verses 13–14, stop short of including "women will be saved (or kept safe) through childbearing" in verse 15. To do so, though, is to lack hermeneutical integrity. Either all three statements are normative or all three are not.

What about Eve's seniority in transgression? Isn't Paul using Eve as an example of what can go wrong, when women usurp the male's created leadership role, "And Adam was not the one deceived and became a sinner" (2:14). But this is without scriptural support. Eve was not deceived by the serpent into taking the lead in the male-female relationship. She was deceived into disobeying a command of God, namely, not to eat the fruit from the tree of the knowledge of good and evil. She listened to the voice of false teaching and was deceived by it. Paul's warning to the Corinthian congregation confirms this: "I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ" (2 Cor 11:3).

The language of deception calls to mind the activities of the false teachers at Ephesus. If the Ephesian women were being encouraged as the superior sex to assume the role of teacher over men, this would go a long way toward explaining verses 13–14. The relationship between the sexes was not intended to be one of female domination and male subordination. But neither was it intended to be one of male domination and female subordination. Such thinking is native to a fallen creation order (Gen 3:16).

## The Sum Of The Matter

A reasonable reconstruction of 1 Timothy 2:11–15 would be as follows: The women at Ephesus (perhaps encouraged by the false teachers) were trying to gain an advantage over the men in the congregation by teaching in a dictatorial fashion. The men in response became angry and disputed what the women were doing.

This interpretation fits the broader context of 1 Timothy 2:8–15, where Paul aims to correct inappropriate behavior on the part of both men and women (vv. 8, 11). It also fits the grammatical flow of verses 11–12: "Let a woman learn in a quiet and submissive fashion. I do not however permit her to teach with the intent to dominate a man. She must be gentle in her demeanor." Paul would then be prohibiting teaching that tries to get the upper hand and not teaching *per se*.

## Notes

1. A case in point is Andreas Köstenberger's rationale for *Women in the Church. A Fresh Analysis of 1 Timothy 2:9–15*. He argues that a hierarchical view of men and women is necessary for "a world estranged from God" to "believe that God was in Christ reconciling the world to himself" (Grand Rapids, MI: Baker Books, 1995, pp. 11–12).

2. For further discussion, see Gordon Fee, *1 and 2 Timothy, Titus* (Peabody, Mass.: Hendrickson, 1988) 20–23.

3. Qualifications for leaders are listed in 3:1–13 and 5:9–10, but there is little indication about who they are or what they do.

4. The NIV's translation of 1 Timothy 5:20, "Those who sin are to be rebuked publicly so that the others may take warning" is misleading. The tense and mood are present, indicative. So Paul is not treating a hypothetical possibility but a present reality. The NRSV is closer to the mark: "As for those who *persist in sin*, rebuke them in the presence of all, so that the rest also may stand in fear."

5. Nor does Paul use the term *hēsychia* to mean "silence" elsewhere. When he has absence of speech in mind, he uses *sigāō* (Rom. 16:25; 1 Cor. 14:28, 30, 34). When he has "calmness" in view, he uses *hēsychia* (and its cognate forms; 1 Thess. 4:11, 2 Thess. 3:12, 1 Tim. 2:2). This is also the case for the other NT authors. See *sigāō* in Luke 9:36; 18:39; 20:26; Acts 12:17; 15:12, 13) and *sigē* in Acts 21:40 and Revelation 8:1. For *hēsychia* (and related forms) meaning "calm" or "restful," see Luke 23:56; Acts 11:18; 21:14, 1 Thess. 4:11, 2 Thess. 3:12, 1 Peter 3:4. For the sense "not speak," see Luke 14:4 and, perhaps, Acts 22:2.

6. There are two notable exceptions:

Martin Luther (1522): "Einem Weibe aber gestatte ich nicht, dass sie lehre, auch nicht, dass sie des Mannes Herr sei." Luther, in turn, influenced William Tyndale (1525–26), "I suffre not a woman to teache nether to have auctoritie over a man."

Rheims (1582): "But to teach I permit not vnto a woman, nor to haue dominion ouer the man." Rheims, in turn, influenced the ASV ("nor to have dominion over a man.") and subsequent revisions of Reina's *La Santa Biblia*. See, for example, the 1602 Valera revision: "ni ejerker domino sobre" ("neither to exercise dominion over").

7. Technically, *vir* in Latin and *Weibe* in German (as *gyne* in Greek) can mean either "woman" or "wife." Consequently, some translations opt for "wife." See, for example, Charles B. Williams' 1937 translation, "I do not permit a married woman to practice teaching or domineering over a husband."

8. Branding in honor of a deity was a common practice in antiquity. See, Bruce Metzger and Roland Murphy, eds, *The New Oxford Annotated Apocrypha* (New York: Oxford University Press, 1991), p. 289 n. 28.

9. *Laographia* ("registration") is a rare word found in the Greek papyri from Egypt with reference to the registration of the lower classes and slaves. See, *ibid*.

10. R. H. Charles, "they shall also be registered according to their former restricted status" does not fit the lexical range of possibilities for *authentia* (*The Apocrypha and the Pseudepigrapha of the Old Testament*, 2 vols., London, 1913).

11. J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2 vols., 2d edition (New York: United Bible Societies, 1989) #37.35–47; #37.48–95. *Authentein* is noticeably absent from either both of these domains.

12. See *autoentes* in Henry Liddell, Robert Scott, and Henry S. Jones, *A Greek-English Lexicon* (Oxford: Clarendon, 1968).

13. Aeschylus [2x], Ag 1573; Eum 212; Euripides [8x], Trag 20.645; 39.172, 614; 43.839; 43.47post11312; 44.660; 51.1190; 52.873. For a detailed study of the nominal forms of *authentēs*, see Leland Wilshire, "The TLG Computer and Further Reference to AYQENTEΩ in 1 Timothy 2.12," *New Testament Studies* 34 (1988) 120–134 and his

more recent article “1 Timothy 2:12 Revisited: A Reply to Paul W. Barnett and Timothy J. Harris,” *Evangelical Quarterly* 65 (1993) 43–55.

There is a disputed reading of *authentēs* in Euripides’ *Suppliant Women* 442. Arthur Way (*Euripides. Suppliants* [Cambridge, MASS: Harvard University Press, 1971], p. 534) emends the text to read *euthyntēs* (“when people pilot the land”), instead of *authentēs*. David Kovacs (*Euripides. Suppliant Women, Electra, Heracles* [Cambridge, MA: Harvard University Press, 1998] p. 57) deletes lines 442–455 as not original. Thus, Carroll Osburn erroneously cites this text as “establishing a fifth century BC usage of the term [*authentēs*] meaning ‘to exercise authority’” and mistakenly faults Cathie Kroeger for not dealing with it (“AYQENTEΩ [1 Timothy 2:12]” *Restoration Quarterly* 1982, p. 2 nos 5).

14. Antiphon [6x], *Tetr* 23.4.6; 23.11.4; 24.4.3; 24.9.7; 24.10.1; *Caed Her* 11.6; Lysias [1x], *Orat.* 36.348.13.

15. Thucydides [1x], *Hist* 3.58.5.4; Herodotus [1x], *Hist* 1.117.12; Apollonius [2x], *Arg* 2.754; 4.479.

16. Appian [5x], *Mith* 90.1; BC 1.7.61.7; 1.13.115.17; 3.2.16.13; 4.17.134.40; Philo [1x] *Quod Det* 78.7.

17. Josephus [1x] *BJ* 1.582.1; Diodorus [1x] 1.16.61.1.3.

18. Posidonius [1x] *Phil* 165.7 (Diodorus *Bibliotheca Historica* 3.34 35.25.1.4).

19. Compare Josephus [1x] *BJ* 2.240.4; Diodorus [1x] 17.5).

20. E.g., Diodorus, *Hist* 17.5.4.5.

21. See, for example, Harpocration *Lexicon* 66.7(A.D. 1st century): “*Authentēs*—“Those who commit murder (*tous phonous*) through others. For the perpetrator (*ho authentēs*) always makes evident the one whose hand committed the deed.”

22. Polybius 22.14.2.3 (2d century B.C.).

23. Diodorus of Sicily 17.5.4.5 (1st century B.C.). In the patristic writers, the noun *authentēs* does not appear until the mid-to-late second century A.D. and then in Origen in the 3rd century—far too late to provide a linguistic context for Paul. Predominant usage is still “murderer” (Clement [3x]), but one also finds divine “authority” (Irenaeus [3x]; Clement [2x]; Origen [1x]) and “master” (Hermas [1x]). (For the second century dating of the Shepherd of Hermas 5.82, see Michael Holmes, *Apostolic Fathers*, 2d ed. [Grand Rapids, Mich.: Baker, 1992], p. 331). The rest (the vast majority) are uses of the adjective *authentikos* (“authentic,” “genuine”). The verb does not occur until well into the A.D. third century (Hippolytus, *TScrEccl. [Short Exegetical and Homiletical Writings]* 29.7.5).

24. See the Duke papyri, ostraca, tablets, and inscriptions published by the Packard Humanities Institute (PHI). Noun forms of *authent-* appear only 6 times in first century A.D. inscriptions, ostraca, and tablets: (1) *authentia/authentia* (“power,” “sway,” “mastery”; *IosPE* 1[2]5; *Myl* 10), (2) *authentikos* (*Myl* 2, 6), and (3) *authentēs* (*TAMV*23; *Eph* 109). Noun forms surface in the 1st century B.C. papyri only once (see above). They pickup steam in the 1st century A.D. papyri, but virtually all are the adjective *authentikos* (“genuine,” “authentic” 22x).

25. See, for example, P.Oxy II. 260.20 (A.D. 59): “I, Theon, son of Onophrios, assistant, have checked this *authentic* (*authentikēi*) bond.”

26. Aristonicus *Gramm.* 9.694 (1st c. B.C.) *hotan ho authentōn tou logou kataplēktika tina proenenkēta* (“When the author of the word has produced something outstanding . . .”

27. George Knight III, “AYΘENTEΩ In Reference to Women in 1 Timothy 2.12” *New Testament Studies* 30 (1984) 145.

28. See Henry Liddell, Robert Scott, and Henry S. Jones, *A Greek-English Lexicon* (Oxford: Clarendon, 1968) 1497 [C. *with the accusative*].

29. See, Friedrich Preisigke, *Wörterbuch der griechischen Papyrusurkunden* Berlin, 1925, s.v.: “*fest auftreten*” (to stand firm).

30. John White, *Light From Ancient Letters*, (Philadelphia, PA: Fortress Press, 1986), p. 103.

31. Harry Hubbell, translation and commentary, “The Rhetorica of Philodemus” *The Connecticut Academy of Arts and Sciences* 23 (1920) 306.

32. Knight, AYΘENTEΩ, 145.

33. Knight also overlooks the fact that *syn authent[ou]sin anaxin* is actually a quote from an unknown source (and not Philodemus’ own words). Fallacies have the tendency to perpetuate themselves. See, for example, Scott Baldwin, who cites George Knight’s inaccuracy (instead of checking the primary sources first-hand; “Appendix 2: *authentēō* in Ancient Greek Literature,” in *Women in the Church. A Fresh Analysis of 1 Timothy 2:9–15*, eds. A. Köstenberger, T. Schreiner, and H.S. Baldwin [Grand Rapids, MI: Baker Book House, 1995], p. 275).

34. Knight misreads (or perhaps mistypes) F. E. Robbins’ (transl., Loeb Classical Library) “angles” as “angels” (AYΘENTEΩ, 145.). H. Scott Baldwin once again cites Knight’s inaccuracy, rather than doing a fresh analysis as the book’s title claims (“Appendix 2: *authentēō*, p. 275).

35. Moeris *Attic Lexicon*, edited by J. Pierson [Leyden, 1759] p. 58. Compare 13th–14th century Atticist, Thomas Magister, who warns his pupils to use *autodikein* because *authentēin* is vulgar (Grammar 18.8).

36. See, for example, Theodor Nageli, *Der Wortschatz des Apostles Paulus* (Göttingen, Vandenhoeck und Ruprecht, 1905), pp. 49–50; compare Moulton-Milligan, *The Vocabulary of the Greek New Testament*, s.v. and The Perseus Project, *Greek-English Lexicon*, s.v. “to have full power over tinos.< <http://www.perseus.tufts.edu>>

37. Louw & Nida also note that “to control in a domineering manner” is often expressed idiomatically as “to shout orders at,” “to act like a chief toward,” or “to bark at.” The use of the verb in 1 Timothy 2:12 comes quite naturally out of the word “master,” “autocrat” (*Greek-English Lexicon*, p. 91); compare Walter Bauer, William Arndt, F.W. Gingrich, and Frederick Danker (*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd edition [Chicago, IL: University of Chicago Press, 2000] s.v.), which defines *authentēō* as “to assume a stance of independent authority, give orders to, dictate to.”

38. The noun *authentēs* used of an “owner” or “master” appears a bit earlier. See, for example, the A.D. 2d century *The Shepherd of Hermas* 9.5.6, “Let us go to the tower, for the *owner* of the tower is coming to inspect it.”

39. Köstenberger, *Fresh Analysis*, pp. 81–103.

40. See, for example, Nigel Turner, *Syntax*, vol. 3, in *Grammar of New Testament Greek*, ed. Nigel Turner (Edinburgh: T & T Clark, 1963), p.134), who classifies infinitives as “noun forms.”

41. See, for instance, James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, MD: University Press of America, 1979); especially “The Infinitive as a Modifier of Substantives,” pp. 141–42. Köstenberger overlooks the role of the infinitive as a verbal *noun* (“A Complex Sentence Structure in 1 Timothy 2:12,” pp. 81–103).

42. E.g., Edwin Mays ( *Grammatik Der Griechischen Papyri Aus Der Ptolemaer-Zeit*, vol. 2 [Berlin/Leipzig: Walter de Gruyter, 1926, 1970], p. 187, F. Blass, A. Debrunner, and R. W. Funk (*A Greek Grammar of the New Testament and Other Early Christian Literature* [Chicago, IL: University of Chicago, 1961] #392), Ernest Dewitt Burton (*Syntax of the Moods and Tenses in New Testament Greek* [Chicago, IL: University of Chicago, 1900] #378, #387), Turner (*Syntax*, pp. 137–138). Of particular relevance is Nigel Turner’s observation in his volume on Greek syntax that the infinitive as a direct object with *verba putandi* (e.g., “permit,” “allow,” and “want”) is peculiar to Luke, Paul and Hebrews in the New Testament. In such cases, he argues, the infinitive restricts the already present object.

Daniel Wallace (*Greek Grammar Beyond the Basics* [Grand Rapids, MI: Zondervan, 1996], pp. 182–89) identifies *authentēin* as a verb complement (“I do not *permit* to teach . . .) instead of the direct object complement that it is (*Ibid.*, pp. 598–99). It is not that Paul does not *permit to teach* a woman, but that he does not *permit a woman* to teach. Compare Rom 3:28; 6:11; 14:14; 2 Cor 11:51 Cor 11:23; 12:23; Phil 3:8.

43. Other examples include: (1) *Synonyms*: “neither labors nor spins” (Matt. 6:28); “neither quarreled nor cried out” (Matt 12:19); “neither

abandoned nor given up” (Acts 2:27); “neither leave nor forsake” (Heb 13:5); “neither run in vain nor labor in vain” (Phil 2:16). (2) *Closely related ideas*: “neither the desire nor the effort” (Rom 9:16); “neither the sun nor the moon” (Rev 21:23). (3) *Antonyms*: “neither a good tree . . . nor a bad tree” (Matt 7:18); “neither the one who did harm nor the one who was harmed” (2 Cor 7:12). (4) *General to particular*: “you know neither the day nor the hour” (Matt 25:13); “I neither consulted with flesh and blood nor went up to Jerusalem . . .” (Gal 1:16–17). (5) *A natural progression of closely related ideas*: “born neither of blood, nor of the human will, nor of the will of man” (John 1:13); “neither the Christ, nor Elijah, nor the Prophet” (John 1:25) “neither from man nor through man” (Gal 1:1). And (6) *Goal or purpose*: “neither hears nor understands” (i.e., hearing with the intent to understand; Matt 13:13); “neither dwells in temples made with human hands nor is served by human hands (i.e., dwells with a view to being served; Acts 17:24). See Linda Belleville, *Women Leaders and the Church* (Grand Rapids, MI: Baker Books, 2000), pp. 176–177.

44. Compare Philip Payne (“Οὐδέ in 1 Timothy 2:12”; Evangelical Theological Society, November 21, 1986). His own position is that “neither-nor” in this verse joins two closely associated couplets (e.g., “hit n’run,” “teach n’domineer”).

45. For further details, see Sharon Gritz, *Paul, Women Teachers, and the Mother Goddess at Ephesus: A Study of 1 Timothy 2:9–15 in Light of the Religious and Cultural Milieu of the First Century* (Lanham, MD: University Press of America, 1991), pp. 31–41 and “Artemis,” *The Encyclopedia Britannica*, Netscape Navigator, Netscape Communications Corporation, 1997.

46. As the Mother-Goddess, Artemis was the source of life, the one who nourished all creatures, and the power of fertility in nature. Maidens turned to her as the protector of their virginity, barren women sought her aid, and women in labor turned to her for help. See *Ibid.*

S. M. Baugh takes issue with the premise that Artemis worship was a fusion of a fertility-cult of the mother-goddess of Asia Minor and the Greek virgin goddess of the hunt (“A Foreign World: Ephesus in the First Century,” in *Women in the Church. A Fresh Analysis of 1 Timothy 2:9–15*, eds. A. Köstenberger, T. Schreiner, and H.S. Baldwin

[Grand Rapids, MI: Baker Book House, 1995], pp. 28–33). Fourth century B.C. “Rituals for Brides and Pregnant Women in the Worship of Artemis” (*Lois sacrées des cités grecques: supplément* 15) and other literary sources support the fusion. See F. Sokolowski, *Lois sacrées de l’Asie Mineure* (Paris, 1955).

47. See S.M. Baugh, “A Foreign World,” pp. 43–44.

48. See R. A. Kearsley, “Asiarchs, Archiereis, and the Archiereiai of Asia,” *Greek, Roman and Byzantine Studies* 27 (1986) 183–192.

49. Baugh, “A Foreign World,” pp. 43–44.

50. Kearsley, “Asiarchs,” pp. 183–192.

51. Baugh, “A Foreign World,” p. 43.

52. See Riet Van Bremen, “Women and Wealth,” in *Images of Women in Antiquity*, ed. A. Cameron and A. Kuhrt (Detroit, MI: Wayne State University Press, 1987), pp. 231–241.

53. *Inscriptiones Graecae ad res Romanas pertinentes III*, 800–902.

54. The principal Greek causal conjunction is *hoti* (or *dioti*). See BDF #456.

The substance of this article is found in *Discovering Biblical Equality*, edited by Rebecca Merrill-Groothuis and Ron Pierce (Downers Grove, IL: InterVarsity Press, 2005).

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# A Meta-Study of the Debate over the Meaning of “Head” (Kephālē) in Paul’s Writings

ALAN F. JOHNSON

Since the middle of the twentieth century there has been an ongoing, sometimes acrimonious debate over the meaning of “head” (Greek, *kephalē*) in Paul’s letters, especially 1 Corinthians 11:3 and Ephesians 5:23. The literature is extensive. The debate continues, but few have taken the time to read all the significant discussions or have access to the actual articles, much less the resources to critique such. This article is an attempt to review the most significant scholarly literature that has emerged in the debate and to summarize each without critique. The focus is narrow and should not be taken as a meta-study of the whole debate on male and female relations in the church, home, and world.

Since no evaluation can be completely free of prejudice or bias, I will state my current position. I hold a critical and qualified acceptance of the evangelical egalitarian viewpoint. I offer the following review as the fairest attempt that I can give of the history and current state of the issue. In conclusion, I offer my own application of the results to 1 Corinthians 11:3 and Ephesians 5:23. Only the most significant contributions (in my estimation) from all sides can be included. I offer my apologies to any who were overlooked.

## The history of the debate

*Stephen Bedale (1954)*

We begin with an early seminal article by Stephen Bedale.<sup>1</sup> Amazingly brief for the firestorm it sparked (4 pages), the points Bedale raised continue to be played out in the current debate. Bedale argued that since the normal Greek metaphorical meaning of *kephalē* would not be understood as ‘ruler’ or ‘chief,’ Paul must have been influenced by the Greek version of the Old Testament (LXX) where *kephalē* was used sometimes to translate the Hebrew *ro’sh* (when it meant ‘ruler’ or ‘chief’).

However, *ro’sh* could have a second figurative meaning as well in other contexts, ‘first’ or ‘beginning’ (translated by the Greek, *archē*, ‘first,’ ‘beginning,’ ‘principal’). The two words (*archē* and *kephalē*) became “approximate in meaning” in biblical Greek (i.e., Greek influenced by the LXX). Thus in Colossians 1:18, *kephalē* in the sense of ‘ruler’ or ‘chief’ would be an “irrelevant intrusion into the context which is wholly concerned with Christ as *archē*, the ‘beginning’ and ‘first principle’ alike in Creation and Redemption (cf. Rev. iii.14, *hē archē tēs ktiseōs*)” (213). Likewise in Colossians 2:19 and Ephesians 4:15 where the body is said to derive its growth and development from the head, it is very difficult to make any sense of it at all so long as *kephalē* is understood as ‘overlord.’ But when Christ is understood to be *archē* in relation to the church, it is possible to see how Christians can grow up into him, as the

archetypal image of the Second Adam is progressively realized in them. At the same time it is possible to think of the body as the ‘fullness’ or ‘fulfillment’ of the *kephalē* (Eph. 1:23).

On the other hand, and this is important, for Bedale *kephalē* can also occasionally in certain contexts mean the ‘overlordship’ of Christ (Eph. 1:22). In other contexts *kephalē* stresses the relationship of one being to another in the sense of *archē* (‘first,’ ‘beginning’) and that priority (causal and not merely temporal) “unquestionably carries with it the idea of authority” (1 Cor. 11:3; Eph. 5:23) (215). As a result, the female is socially ‘subordinate’ to the male as part of the order of creation while otherwise remaining equal in spiritual status or capacities.

Bedale used the word ‘source’ only once in the article as the meaning of *kephalē* and relates this specific sense to two passages only (Eph. 4:15; Col. 2:19). However, his practical equivalence of *kephalē* with *archē* extends the idea of source as ‘origin’ or ‘first’ much further. Commentaries quickly began adopting some or all of Bedale’s views (e.g., Leon Morris [1958]<sup>2</sup>; C.K. Barrett [1968]<sup>3</sup> F.F. Bruce [1971]<sup>4</sup>).

*Morna D. Hooker (1963–64)*

A brief, but well known and enduring study by the honored Cambridge scholar Morna D. Hooker contributed two major points in the understanding of 1 Corinthians 11:3–10.<sup>5</sup> First, she clarified the double sense of *kephalē* in the passage. Paul seems to use the word to simultaneously refer to both physical and metaphorical head. According to Hooker,

Every man who prays and prophesies with his head covered dishonours his head, whereas every woman who prays or prophesies with her head *uncovered* dishonours her head. The reason for this differentiation is given in v. 6, and is based on social custom: in Paul’s eyes an uncovered head is as great a disgrace for a woman as one that is shorn....In communities where it is no longer a disgrace for a woman to be ‘shorn,’ the argument has lost its point....When he speaks of a head being covered or shorn, then it is obvious that he is referring to the man’s or the woman’s own heads, but when he says that a head is dishonoured, we must ask whether the word ‘head’ is to be taken literally or metaphorically....The answer is probably that he does both, but the primary point is that he brings shame on Christ. It is here that we see the relevance of v. 3 to Paul’s argument: the man or woman who dishonours his or her own head in the literal sense brings dishonour also on his or her metaphorical head.... (410–11)

Hooker’s second major contribution is to clearly establish that

the word “authority” (Greek, *exousia*) in verse 10 refers *not* to a sign of *male* authority over the woman, but rather to the woman’s *own* authority to fully participate in worship that glorifies God.<sup>6</sup> As a redeemed woman she now has the authority to proclaim.

Far from being a symbol of the woman’s subjection to man, therefore, her head-covering is what Paul calls it—authority: in prayer and prophecy she, like the man, is under the authority of God. Although the differences in creation remain, and are reflected in the differences of dress, it is nevertheless true that in relation to God ‘there is neither male nor female; for you are all one in Christ Jesus.’ (416)

Unfortunately, while many commentators have followed this interpretation, only a few modern translations have captured this sense (e.g., “... as a sign of her authority,” CEV; “... the woman ought to have authority over her own head,” TNIV).

*Robin Scroggs (1972)*

Robin Scroggs defended Paul against the allegations that he was the chief chauvinist in the Bible.<sup>7</sup> According to Scroggs, Paul was in fact the “only consistent spokesman for the liberation and equality of women in the New Testament” (283). Paul’s deepest theological conviction about the relationship between men and women is found in Galatians 3:28. Any value judgments based on the distinctions between persons in the society, including men and women, are nullified by their baptism.

In practical application of this fundamental Christian principle (Gal. 3:28) to a specific problem at Corinth in their worship services, Paul appeals to the fact that Christ has his source in God, man his source in Christ, and the woman her source in the man (1 Cor. 11:3). Scroggs follows Bedale in adopting ‘source’ for the meaning of *kephalē*, but rejects Bedale’s sense of ‘overlordship’ as its meaning in verse 3.

Here no subordination of woman to man is intended; what is expressed is the order of the creative events.... Again we have a clear distinction between the sexes, but in this strophe no justification is given for the rule [about head coverings] nor any value judgment made on the basis of the rule. (301)

However obscure the passage as a whole may seem (1 Cor. 11:2–16), Paul strongly affirms the *authority* of the woman (v. 10). The apostle actually offers a radically new vision of women’s equality and freedom from which the church quickly departed and reinterpreted the texts to teach the older vision of the subordination of women (even in the deutero-Pauline letters).

*Fred D. Layman (1980)*

Coming from a Wesleyan perspective, Fred D. Layman<sup>8</sup> wrote an informed article on the question of male headship. Layman states his thesis this way:

Paul did not use the idea of male headship in a governmental nor ontological way as establishing a hierarchical relationship between male and female in which the one was dominant

and the other submissive. Rather, he used it (1) to designate the proper relationship between the sexes in the context of the new order, and (2) to insist on the continuation of sexual distinctions and the validity of marriage in the new creation in a polemic with Gnostic claims to the contrary. (47)

After carefully explaining what he means by Gnostic-like thought, Layman examines Ephesians 5:21–33 and 1 Corinthians 11:2–16. In the first reference he points out that in most traditional interpretations of this passage, the *kephalē* metaphor is understood as a physiological metaphor, i.e., the *kephalē* is ‘prior,’ that part which ‘determines’ or ‘governs’ the body (e.g., “The man is the head of the woman”). Layman denies that Paul ever uses the head-body metaphor in such a physiological sense. On the other hand, Paul does use the body metaphor for the *church* in a physiological sense as analogous to Christians relating to each other but without the idea of headship present (Rom. 12:4–8; 1 Cor. 12:12–31). Furthermore, Paul spoke of the *kephalē* in isolation from any reference to a body (1 Cor. 11:3; Eph. 1:22; Col. 2:10).

The body metaphor addressed the matter of mutuality within the believing community; the head metaphor spoke of Christ as the source, beginning, savior, and conservator of the church. The two metaphors do not change these meanings when they are brought into proximity to each other, and to interpret them in correspondence to a physiological model is to create numerous absurdities. Ephesians 4:16 and Colossians 2:19 refer to the church as the ‘whole body,’ which if a physiological model is intended, would have two heads. Nor would the language about the body growing up into the head (Eph. 4:15) make any sense. (52)

Christ’s lordship and his headship are two different but related ideas for Paul. As Lord he is the governing rule of all creation. His headship speaks of him as the beginning, origin, and ground of all being and of the new, redeemed creation. Only Christ’s headship not his lordship is held up as a model for the Christian husband. Christ’s headship toward the church is expressed in his love, self-sacrifice, and provision for the church. Submission to this loving headship is voluntary and becomes transformed into a relationship of mutual reciprocity. Finally, it should be noted that Paul never refers to the wife as the body of the husband (only the husband’s own body).

In the other main passage (1 Cor. 11:3), *kephalē* is not female subordination, but Paul’s way of stressing that man is the source of the woman (Eve being taken out of Adam, Gen. 2:18–25). Following Hurley (1973—see below), Layman considers the major problem addressed in 11:2–16 to be not the issue of some type of cloth coverings but the problem of hair on the head (either long/short or loose/bound up on the top of the head). The most likely reason for their reversing the normal way the hair was worn was related to a pagan cult that abolished the distinctions between men and women as culturally indicated by hairstyles. This practice in the Christian gatherings for worship would bring dishonor not only on the persons involved but also upon the public moral perception of the gospel of Christ.

James B. Hurley (1981)

In James B. Hurley's publication<sup>9</sup> of his earlier doctoral dissertation (Cambridge, 1973) we find a rejection of *kephalē* meaning 'source' and a case presented for *kephalē* in 1 Corinthians 11:3 as meaning 'head over' in the sense of authority (actually quoting and following Bedale at this point!). The passage establishes "a hierarchy of headship authority...and that it is ordered" (167). In Ephesians 5:23, *kephalē* has the same sense of 'head over' (authority) in connection with the husband's relation to the wife.

On the other hand, Hurley does recognize that this 'head over' sense does not fit *kephalē* passages such as Ephesians 4:15 and Colossians 2:19 where 'source' is "clearly" more appropriate and the concept of authority is not introduced. Still further, in some texts the idea of 'authority,' 'source,' and 'union' may coalesce (Col. 1:15–20).

In some respects Hurley may best represent the full thought of Bedale more than any recent scholar on either side of the debate. This still leaves open the question of whether Bedale is completely correct or not.

Gilbert Bilezikian (1985)

Gilbert Bilezikian wrote *Beyond Sex Roles*<sup>10</sup> principally to refute Hurley's central thesis of male authority over women. In the sections of the work that deal with *kephalē*, Bilezikian first cautions us not to equate the English word 'head' with the Greek *kephalē*, especially in the English use of 'head' to signify 'chief,' 'boss,' 'authority,' 'ruler.' In the biblical texts themselves, the idea includes the meanings 'derivation,' 'origin,' 'starting point,' and 'nurture,' but not 'chief,' 'boss,' or 'authority.'

In 1 Corinthians 11:3, Bilezikian indicates what he feels is the correct sense of *kephalē* in Greek.

The concept might be better served by the expression *fountainhead* or *life-source*. Thus, in the perspective of creation it makes sense to say that Christ is the 'fountainhead' of man's life, and that man is the fountainhead of woman's life. Likewise from the perspective of the incarnation, God is the fountainhead of Christ's life. (137)

No lexical evidence for this sense is given beyond the New Testament usage. (Bilezikian does provide this in an appendix in the 2nd edition. See below.) He then concludes that the idea that *kephalē* means 'ruler' or 'authority' would change the whole meaning of the passage. The order of the couplets (Christ-man, man-woman, God-Christ) shows that a hierarchy of authority was not in Paul's mind.

In discussing Ephesians 5:23 ("the husband is the head of the wife"), Bilezikian examines the other relevant texts containing the *kephalē* wording (Eph. 1:22; 4:15; Col. 1:18; 2:18, 19). Christ is *kephalē* not to the universe but only to the church that is his body in that he supplies the church with its fullness and nurture for growth (*kephalē* means 'source of life'). The head-body duality stresses not 'authority over,' but reciprocity.

Berkeley and Alvera Mickelsen (1979, 1981, 1986)

The Mickelsens published three *Christianity Today* articles<sup>11</sup> on the meaning of *kephalē*. I will concentrate on their last article, which incorporated their earlier, more popular statements. The Mickelsens point out that though the standard classical lexicon for ancient Greek, Liddell-Scott-Jones (LSJ), gives twenty-five different figurative meanings for *kephalē*, it never mentions 'authority,' 'superior rank,' 'leader,' or 'director' as possible meanings of *kephalē*. This, the Mickelsens claim, is true for other lexicons of ancient Greek except the Bauer-Arndt-Gingrich-Danker lexicon (BAGD) that gives 'superior rank' as a possible sense citing two late examples (2nd and 6th cent. A.D.) and two LXX references despite the fact that this meaning for *kephalē* does not appear in the secular Greek of New Testament times.

Their examination of the LXX metaphorical uses of *kephalē* opened up a new debate on whether the term is "naturally" and "frequently" used in the sense of 'leader,' 'chief.' The Hebrew term *ro'sh* ('head') is used in the Old Testament 180 times for a 'chief something' (e.g., man, city, nation). In 109 of these times, *ro'sh* is translated by *archon* ('leader,' 'chief') rather than *kephalē*. *Kephalē* is used only eight times (less than four percent) when *ro'sh* means 'leader,' 'chief.' The conclusion is that the use of *kephalē* to translate *ro'sh* as 'leader' is "rare" and is not found in well-known passages, thus limiting the knowledge of this sense.

In the New Testament, *kephalē* is better translated 'source of life,' 'top or crown,' 'exalted originator,' 'completer,' and not by 'authority over.' These meanings, however, are derived not from extrabiblical or LXX uses, but primarily from the context of Paul's argument in passages containing the words. Thus in 1 Corinthians 11:3, *kephalē* means 'source,' 'base,' 'derivation.' In Ephesians 5:23, *kephalē* means 'the one who brings to completion,' stressing on the one hand, the unity of Christ and the church, husband and wife, and on the other, the mutually interdependent relation between the two in each of the pairs.

Wayne Grudem (1985)

With Wayne Grudem,<sup>12</sup> we have the beginning of what has come to be called "the battle of the lexicons." His first study challenges the position of Bedale, the Mickelsens, Bilezikian, and even the well-respected LSJ lexicon. The charge against Bedale, the Mickelsens, and Bilezikian is that under close examination, Grudem can find no non-biblical Greek examples (including the LXX) where *kephalē* means 'source.' (In two cases he allows the possibility but argues that another sense fits better.)

He then builds a case for the meaning of *kephalē* as 'authority over' and concludes that this sense was a "well-established and recognizable meaning" in the New Testament period (59). Here he faults LSJ for not including this meaning in its range of meanings for *kephalē*. On the other hand, BAGD is the lexicon of preference because it correctly includes the LXX usage of *kephalē* as 'authority over' as well as several other references with the same sense.

Grudem obtained a printout from the University of California's database of all known Greek literature (*Thesaurus Linguae Graecae*—TLG) from the eighth century B.C. onward. Some 12,000 instances were narrowed to 2,000, of which Grudem found 323

additional word uses. From these he found 49 metaphorical uses (including the LXX and the New Testament) of *kephalē* where he painstakingly argues in each of these examples that *kephalē* means ‘authority over’ as the best sense. He then shows how all the references to *kephalē* in the New Testament can be explained best by the meaning ‘authority over’ and not ‘source.’ Furthermore, it is a proper extension of this ‘authority over’ sense to include ‘leadership,’ ‘guidance,’ and ‘direction.’

To Grudem’s credit, he focused the discussion on the actual evidence of non-biblical Greek examples and attempted to explain these references in the context of where they were found. He also correctly acknowledged that the Mickelsens did in fact recognize that ‘authority over’ was a possible sense of *kephalē* in ancient Greek, however rare it might be. Unfortunately, he like most others, did not define what he meant by the English word ‘source.’

*Gilbert Bilezikian (1986)*

The first major response to Grudem’s challenge came from Gilbert Bilezikian in a paper presented for a plenary session of the annual meeting of the Evangelical Theological Society.<sup>13</sup> He takes up and examines Grudem’s fifteen non-biblical examples of ‘authority over’ in ancient Greek. In each case, Bilezikian deconstructs the argument Grudem advances for the sense of ‘authority over.’

He concludes that “the survey...did not yield a single instance in which *head* is used with the meaning of ‘ruler or person of superior authority or rank’” (233). Instead, in the New Testament *kephalē* means “a person or thing from which something else is derived or obtained” (235). However, Bilezikian admits that this sense is *rare* and “only occasionally is used in this way” (235). But Paul could have picked this meaning up and used it with a Christian sense in his letters. Furthermore, *kephalē* is never used in ancient Greek in a male-female context.

Bilezikian proposes that in 1 Corinthians 11:3, *kephalē* means ‘source’ or ‘origin,’ and in Ephesians 5:23, it means ‘source’ of *life* (Saviorhood), source of *servanthood* (gave himself), source of *nurture*.

*Walter L. Liefeld (1986)*

In his early study of 1 Corinthians 11:2–16,<sup>14</sup> Walter L. Liefeld rejected as unlikely the popular and traditional understanding of *kephalē* as ‘ruler’ and the implication that what Paul was doing in 11:3 was setting up a “chain of command.” He warned, however, that we should beware of pressing “one meaning fits all” for *kephalē* and suggested that there was no single or even dominant meaning for *kephalē* and its sense might even change in a single passage. (In this he anticipates Dawes—see below).

Liefeld, at least initially, sided in part with Grudem stating that the meaning ‘source’ adduced by Bedale as a clue to some of Paul’s passages, lacks clear evidence....Those who would claim such a meaning in the New Testament have to rely only on the context, not on any external evidence prior to the first century. (139)

Further, Liefeld warns that there is no single metaphorical use of

*kephalē* above the others (contra Grudem, Bilezikian, Mickelsens). He wants to keep *kephalē* in the mainstream of Greek and LXX thought and see *kephalē* as that part of the body that was (1) prominent, (2) representative, and less frequently, (3) eminent or most honored part of the body in the common perceptions of honor and dishonor with respect to the head in the first century.

Finally, Liefeld states plainly that in light of Grudem’s study “it is no longer possible to dismiss the idea of ‘rulership’ from the discussion” of *kephalē* (139). Whether Paul uses this sense or whether it is the main meaning throughout Paul is another matter. In 1 Corinthians 11:3, it makes more sense to Liefeld to see *kephalē* as meaning ‘prominent’ or ‘honored’ member than as ‘source’ or ‘ruler.’

*Catherine C. Kroeger (1987)*

Catherine C. Kroeger<sup>15</sup> begins her discussion of *kephalē* with the following statement: “The concept of *head* as ‘source’ is well documented in both classical and Christian antiquity and has been long accepted by scholars” (267). For evidence of this she turns first to older Latin-Greek dictionaries that list among definitions for *kephalē* the Latin *origo* (‘source’ or ‘origin’). Turning to church leaders of the fourth and fifth centuries A.D., Kroeger argues that they refer to *kephalē* as the ‘source’ (where this is her translation of their word *archē*, ‘beginning,’ ‘origin’). Ancient views of the function of the head physiologically lead to the conclusion that they viewed the head as the source of sperm and hence of the source of the generation of life or of the whole bodily condition.

Furthermore, she argues from other church leaders of the fourth and fifth centuries A.D. that they viewed God as the ‘source’ (*archē*) of Christ and quoted 1 Corinthians 11:3, “God is the *head* of Christ.” In all of these examples it should be noted that Kroeger assumes that *archē* means the same thing as the English word ‘source.’ There is no discussion of the possible difference between ‘beginning’ or ‘first,’ and ‘source’ or ‘origin.’

Finally, it should be noted that though Kroeger believes that ‘source’ is a well-documented sense of *kephalē*, she does admit that in the New Testament period, *kephalē* may rarely have had the sense of ‘boss’ or ‘chief’ as it does in English and Hebrew.

*Richard S. Cervin (1989)*

The principal challenge to Grudem’s study of *kephalē* as ‘authority over’ comes from Richard S. Cervin.<sup>16</sup> Cervin first critiques Grudem’s method and states that fourteen ancient Greek lexicons do *not* give ‘authority over’ as a possible meaning of *kephalē*. Only one does and it indicates that ‘leader’ is a Byzantine period sense (5th cent. A.D.). He then somewhat agrees with Grudem that *kephalē* meaning ‘source’ is certainly *not* common, but disagrees that it *never* means ‘source,’ citing two positive cases.

After setting aside the twelve Pauline references as evidence (since these are contested), Cervin then examines in detail all the examples that Grudem gives for *kephalē* meaning ‘authority over.’ He finds only four unambiguous cases where *kephalē* could possibly mean ‘ruler’ or ‘leader’ (three from the LXX) and one case where ‘source’ would be better (*Shepherd of Hermas*). Otherwise

in all the other examples Grudem cites of *kephalē* meaning ‘authority over,’ Cervin finds that the meaning of *kephalē* is better understood as ‘preeminence.’ In other words, the bulk of Grudem’s examples turn out in Cervin’s view as non-examples.

Finally, Cervin reviews the first study of Fitzmyer (1989—see below) that largely agrees with Grudem, and finds his evidence also lacking. He grants, however, that ‘leader’ or ‘authority over’ could possibly be meant in some texts, but there are no unambiguous examples.

Cervin raised the bar in the discussions to press for an even closer examination of the fuller contexts of the word’s usage.

*Joseph A. Fitzmyer, S.J. (1989, 1993)*

Entering into the discussion of the issue of the meaning of *kephalē* is the prominent (no pun intended) Roman Catholic scholar. An earlier piece<sup>17</sup> basically argued against the *kephalē* as ‘source’ held by Scroggs and Murphy-O’Connor.<sup>18</sup> Instead, Fitzmyer argued from the LXX uses of *kephalē*, several Philo texts, an example from Josephus’ *Jewish War*, and a fourth century church leader that “a Hellenistic Jewish writer such as Paul of Tarsus could well have intended that *kephalē* in 1 Cor 11.3 be understood as ‘head’ in the sense of authority or supremacy over someone else” (510). He also would like to change LSJ to include this sense.

In a more recent article (1993),<sup>19</sup> Fitzmyer engages Grudem and Cervin and uses the TLG source to add many more examples than in his previous study. Fitzmyer concludes (1) that *kephalē* could indeed be used in the sense of ‘source’ (contra Grudem), (2) in at least a dozen examples, *kephalē* clearly has the sense of ‘ruler’ or ‘leader,’ and in some cases it is even so explained (agreeing with Grudem). This latter sense did not appear in Greek literature until the last pre-Christian centuries and at the beginning of the Christian era. While conceding that four leading lexicons of ancient Greek usage omit this meaning, Fitzmyer does cite two other German lexicons of ancient Greek that do list ‘ruler’ or ‘leader’ as a possible sense of *kephalē*.

*Wayne Grudem (1990)*

This article by Wayne Grudem<sup>20</sup> is primarily a response to Cervin (1989) but includes critiques also of the Mickelsens (1981; 1986), Bilezikian (1985), Tucker (1986), Payne (1986), Liefeld (1986), Kroeger (1987), and Fee (1987). According to Grudem, Cervin has rightly shown the weakness of the argument for ‘source’ as a *common* meaning for *kephalē*. He wrongly dismissed the Pauline texts as evidence for the meaning of *kephalē*. Furthermore, he wrongly dismisses the LXX evidence and the BAGD lexicon that includes it. Cervin also wrongly rejects the Plutarch texts because they are affected by the Latin *caput*. He unwisely discounts the Apostolic Fathers as evidence for the meaning of *kephalē* even though they postdate Paul.

The references of *kephalē* in Ephesians 4:15 and Colossians 2:19 are better understood not as ‘source,’ but as ‘nourishment’ and the idea of ‘leader’ or ‘authority’ is never absent since Christ, who is the person referred to, is the authority and leader. However,

some secondary overtones of ‘preeminence’ could be possible for *kephalē*, if we include also the meaning of ‘authority over’ as the reason why there is preeminence.

As for the Mickelsens’ views, there is no LXX evidence for ‘source’ as the meaning of *kephalē*. However, Grudem does admit that *kephalē* as ‘ruler’ or ‘leader’ is *not common*, but is nevertheless a valid sense. The Mickelsens’ meanings of *kephalē* for the Pauline texts have no support from actual uses in contemporary Greek. Payne’s (1986)<sup>21</sup> criticism of ‘authority over’ for the sense “the head of Christ is God” (1 Cor. 11:3) because it suggests a subordinationist view of Christ that the church denied, is rejected by Grudem. He says, “From the time of the eternal generation of the Son [A.D. 325],” the doctrine of the Trinity “has been taken to imply a *relationship* between the Father and the Son that *eternally* existed and that will always exist—a relationship that includes a subordination in role, but not essence or being” (457).

Grudem admits to some corrections from Bilezikian’s critique, but basically disagrees with his conclusions that *kephalē* means ‘source.’ The same challenge is given to Kroeger and Fee.<sup>22</sup> Based on recent studies by Cottrell and Max Turner (1989)<sup>23</sup> which confirmed that ‘source’ is not a recognized meaning of *kephalē*, Grudem concludes that even if ‘source’ or ‘prominent part’ is valid (he does not concede that this is clear), it must include also the idea of ‘authority over’ for *persons* who are designated as ‘head.’ Unfortunately, Grudem does not define either ‘source’ or what he means by ‘metaphor.’

*Andrew C. Perriman (1994)*

Andrew C. Perriman<sup>24</sup> reexamines the lexical texts cited by both Grudem and Fitzmyer for ‘authority’ and ‘leadership’ and in each case finds that the texts do *not* refer to ‘ruler’ or ‘leader’ in using the metaphor *kephalē*. Rather, in each case the thought is ‘representative,’ ‘prominent,’ or ‘illustrious.’ While these examples illustrate a certain association of *kephalē* with the figure of a ruler or leader, we cannot assume that the same association lies behind the Pauline texts. Further, no text can be cited where *kephalē* denotes the authority or sovereignty of one man or of men over others.

As to *kephalē* meaning ‘source’ or ‘beginning’ of something, Perriman states that Bedale’s argument is flawed, and ‘source’ and ‘beginning’ are not the same or interchangeable.

Metaphor is a form of speech that is particularly sensitive to context, and while it is the case that when the reference is to a river, the idea of ‘source’ may emerge quite naturally as a secondary connotation, there is no reason to suppose that the same connotation is relevant when the metaphor is applied to some quite different subject...what J. Barr calls ‘illegitimate totality transfer.’ (613)

The texts cited by Cervin and others are either non-cases or ‘beginning’ (*archē*), not ‘source.’

First Corinthians 11:3 must be understood in its context as a unique use of *kephalē* as a metaphor. It has nothing to do with a man’s authority over a woman. The main theme of the passage

concerns the shame or dishonor that attaches to a woman if she prays or prophesies with her head uncovered; it is a question of whether the woman's behavior brings glory or dishonor on the man.

He concludes his study by noting (1) both current positions are weak lexicographically, (2) 'prominent' fits the texts well, (3) we cannot use other Pauline passages to define 1 Corinthians 11:3, and (4) the passage does not teach the 'authority' of a hierarchy.

*Judith Gundry-Volf (1997)*

Judith Gundry-Volf<sup>25</sup> offers a genuine breakthrough in the interpretation of 1 Corinthians 11:2–16 that Anthony Thiselton (2000—see below) characterizes as “the most seminal study of all.”<sup>26</sup> She believes that the lexical debate alone is insufficient to understand Paul's intent. Gundry-Volf wants to integrate Paul's (1) creation, (2) cultural-societal, and (3) eschatological or new creation concerns into her exegesis. Gundry-Volf proposes that Paul's goal in the whole section of 1 Corinthians 8:1–11:1 is to correct behavioral problems at Corinth that have diminished the credibility of the gospel in the wider society.

In 11:2–16, Paul addresses the problem of shame/dishonor that both men and women are causing each other, as well as the adverse consequences that this shameful behavior has for the mission of the church because of the way they are covering or uncovering their heads in worship (vv. 4–6). This is not a problem of women free spirits who are insubordinate to male authority, or a problem of homosexuality, or female sexual provocation, or even the problem of women obscuring male glory to God by being uncovered. Rather some in the church ignored the social boundaries between men and women signified by the cultural rules of distinguishing male from female by how they covered their heads. The women dishonored the men (their 'heads') and the males shamed in turn Christ (their 'head').

Therefore the question of what *kephalē* means in verse 3 is not to be sought by going elsewhere in Paul's writings or by immediately jumping to verses 7–9 and reading an authority-subordination sense back into verse 3. Instead, the sense of *kephalē* should come from verses 4–5 which presuppose the meaning of *kephalē* in verse 3. “To shame one's head is to do the opposite of what is expected, namely, to honor the head. For the head signifies what is preeminent” (following Cervin) (159). Nevertheless, “the patriarchal connotations of 11:3 do not disappear when one opts for the translation of *kephalē* as 'one who is preeminent' rather than 'ruler' or 'source.' All these possible translations have patriarchal connotations” (159). Verses 7–9 then explicitly take up this problem by drawing out the theme of 'glory' from the creation accounts in Genesis 1 and 2 read through a gender-based patriarchal interpretive lens. Paul argues from this that a woman's head should be properly covered to show respect or honor to a man in a patriarchal social-cultural situation.

However, this is not the whole story. Paul abruptly turns and shows that he can also argue from the creation order now (“man comes through a woman,” 11:11–12) that in the new creation (“in the Lord”) *woman* is now prior to man and “all things are from

God” including the woman, a view that denies the exclusive privilege of man argued for in 11:7–9.

Paul is not claiming here that man needs woman as his subordinate and woman needs man as her 'head,' nor even simply that they are essential to each other according to God's design, but that since neither exists without the other, neither has exclusive priority over the other and therefore gender does not determine priority in their relationship 'in the Lord.' In 11:11, therefore, Paul undermines gender-based hierarchy in the *body of Christ*....At the same time the difference between man and woman remains. (163)

This tension must be maintained between the redeemed order where gender distinctions remain but are socially relativized, and the way this is expressed in the cultural situation of patriarchy. Unfortunately, Gundry-Volf's work on this passage and Galatians 3:28 is buried in little-known scholarly publications. She warrants more widespread reading.

*Gregory W. Dawes (1998)*

Gregory W. Dawes' work on Ephesians 5:21–33 is not well known in the larger discussion.<sup>27</sup> The first seventy-six pages of this book deal with the mostly neglected subject of metaphor. Dawes not only distinguishes metaphor from analogy and model, but also clarifies 'dead' metaphor from 'live' metaphor. The meaning of a 'dead' metaphor (one having a common range of meanings) can be studied lexically and its meaning possibilities listed. 'Live' metaphors on the other hand cannot be studied lexically since they are the creation of the author and get their meaning from some unexpected association with something else.

I remember a seminary professor who regularly prayed that the Holy Spirit would 'electrify' our lives. I had heard of 'electrify' before but never in connection with the Holy Spirit. This is a 'live' metaphor and will not be found in dictionaries under the word 'electrify.' Only the context of the term can determine its sense. Further, an author may vary the metaphorical meaning of an expression from one context to another and even within the same context! This is a point that has not been sufficiently noticed in the debate over the meaning of 'head.'

In a chapter on *kephalē*, as in “The husband is the *head* of the wife” (Eph. 5:23), Dawes concludes, presumably to Professor Grudem's delight, that

whatever other [metaphorical] senses the word *kephalē* may have had, the context in which it is used in Ephesians 5:22–24 demands that the meaning 'authority over' be adopted. For in verses 22–24 the word is used...to reinforce the case for the 'subordination' of wives. It can only fulfill this function if it carries with it some sense of authority. (134)

However, he criticizes both the patriarchal-traditionalists for finding only *this* meaning in the word regardless of the context, and also the egalitarians for refusing to see 'authority over' as the sense in this context of Ephesians 5:21–33.

However, egalitarians should not despair because Dawes finally concludes that

[A] close reading shows that what Ephesians asks is that both wives and husbands live lives of mutual subordination and self-sacrificing love, after the example of Christ...While married couples are joined in a particularly intimate, bodily union (Eph 5:31), a union which demands that they care for and take responsibility for one another, it is also because they are 'members of...[the] body of Christ' (cf. Eph 5:30), and therefore 'members of one another' (Eph 4:25), that they are bound to this new and distinctively Christian ethic. (233)

Ultimately, the same tension exists here in Ephesians 5:21–33 between loving mutuality based on equality of genders and the patriarchal submission order, between one-directional subordination and the subversion of patriarchal order, as is found in 1 Corinthians 11:2–16 where the apostle concludes by saying, "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" (vv. 11–12).

*Anthony C. Thiselton (2000)*

In perhaps the premier and definitive interpretive commentary on 1 Corinthians to date, Anthony C. Thiselton<sup>28</sup> has reviewed the debate in depth, referring to more than eighty publications. Three viewpoints on the metaphorical sense of *kephalē* have emerged: (1) 'authority over' (Fitzmyer 1989, 1993; Grudem 1985, 1990, 2001); (2) 'source,' 'origin,' 'temporal priority' (Bedale 1954; Bruce 1971; Murphy-O'Connor 1989, 1997; Fee 1987; Schrage 1995); and (3) 'preeminent,' 'foremost,' 'representative' (the part representing the whole) (Cervin 1989; Perriman 1994). After critically examining each view in detail, Thiselton leans toward the third view and highlights Gundry-Volf's exegesis of the passage in 1 Corinthians 11:3–16. He prefers to use three English words to express the meaning of *kephalē* in 11:3: 'preeminent' (of Christ), 'foremost' (of man), and 'preeminent' (of God) while retaining the translation of *kephalē* as 'head,' with the qualification that the English word 'head' does not exactly coincide with Paul's use of *kephalē*.

He remarks that the evidence for *kephalē* meaning 'authority over' and 'source' is definitely shrinking. This makes it increasingly difficult to argue for either 'authority over' or 'source' as exclusive senses or to argue any longer that either is the common meaning of *kephalē* in the New Testament period, much less in Paul's writings.

*Wayne Grudem (2001)*

Again Wayne Grudem<sup>29</sup> responds to several authors who had written studies on *kephalē* since his earlier response (1990) and with whom he mostly disagrees. The bulk of the article focuses on a critique of an entry on "head" by Catherine Kroeger in the *Dictionary of Paul and His Letters* (1993). In that article Kroeger argues that early evidence from church leaders supported the

meaning of *kephalē* as 'source' as well as some new evidence from non-Christian sources. Aside from some petty inaccuracies, Grudem's main criticisms are as follows. Kroeger has given the impression that Chrysostom (A.D. 347–407) believed that *kephalē* meant 'source' and not 'authority over.' Grudem counters that in the full context of the statements this is false. Additional statements from Chrysostom show he believed firmly in male authority over women and understood *kephalē* in this way.

Further theological questions are raised. Does "the head of Christ is God" (1 Cor. 11:3) teach (given the sense of *kephalē* as 'authority over') the "eternal subordination of the Son" (Grudem's view but understood by Kroeger as heretical) in the Trinitarian Godhead? Or if *kephalē* means 'source' (Kroeger's view), how do we avoid the Arian heresy of the Son being created by the Father?

The last criticism comes in the form of a detailed analysis of fourteen further examples she gives of *kephalē* meaning 'source.' Grudem claims all of these are false and do not prove her case.

The article closes with brief attention to articles by Turner,<sup>30</sup> Fitzmyer,<sup>31</sup> Arnold,<sup>32</sup> Dawes,<sup>33</sup> Perriman,<sup>33</sup> May and Joe,<sup>35</sup> Brown,<sup>36</sup> Keener,<sup>37</sup> and Groothuis,<sup>38</sup> some agreeing and some disagreeing with Grudem. He concludes that 'authority over' as the meaning of *kephalē* is "firmly established" (64).

## Concluding observations and implications for understanding 1 Corinthians 11:3 and Ephesians 5:23

Where does the above summary of the debate leave us? How can we move forward in our understanding of the key texts that affect our Christian attitude and practice in the home and church? Let me try to summarize what I have learned through this meta-study. In my judgment (not all will agree) the following points should be taken into consideration in all future discussions of *kephalē* and how 1 Corinthians 11:3 and Ephesians 5:23 are interpreted and applied.

### *The lexical battle*

1. The actual evidence outside the Bible for *kephalē* meaning 'source' and *kephalē* meaning 'authority over' in the New Testament period is shrinking. Which option is 'weaker' remains debatable.
2. Most all parties now agree that in certain contexts *kephalē* may mean either 'authority over' or 'source.' Whether both are always present is debatable.
3. A discernable trend may be noticed to accept the general background of the metaphorical sense of *kephalē* as stemming from the anatomical relation of the head to the body as its most 'prominent,' 'respected,' 'preeminent,' or 'illustrious' part.
4. There seems to be growing agreement that *kephalē* as a metaphor can have a different sense in a different context and even different senses in the same context.
5. If Paul is using *kephalē* as a 'living' metaphor (a rare or unique use) in any place, the precise sense of *kephalē* may be ascertained only by the context, not by lexical studies of

- ‘dead’ metaphors (having a standard sense).
6. Prejudice seems evident in those studies that fail to recognize possible multiple meanings of *kephalē* and instead continue to force all texts in Paul to conform to a single primary meaning, whether ‘source’ or ‘authority over.’
  7. Several of the studies above may operate with the fallacy of reading modern ‘egalitarian’ models back into the biblical texts or to see more recent ‘modified patriarchal’ positions as present in the Pauline uses of *kephalē*.
  8. If there is any change in the LSJ lexicon to include ‘authority over,’ there should be also a corresponding change in the BAGD lexicon to include ‘source’ or ‘origin’ as another rare but possible sense of *kephalē*.
  9. The word *kephalē* should continue, as in most translations, to be rendered by ‘head’ yet with the recognition that the English word is not an exact equivalent of the Greek.

#### *Applying this study to two key Pauline texts*

Briefly but hopefully with profit I would like to suggest how this study might be applied to 1 Corinthians 11:3 and then to Ephesians 5:23.

“The head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (1 Cor. 11:3 TNIV). Female insubordination to male authority is not the primary problem Paul addresses here. Rather, as the text goes on to tell us, it was dishonoring behavior of culturally inappropriate head/hairstyles practiced by both men and women as they were alternating in leading prayer and preaching in the worship of the church (vv. 4–6; 11–16).<sup>39</sup> Paul uses *kephalē* as ‘prominent’ or ‘honored’ of the male-female relation along with a Jewish, gendered reading of the creation accounts (Gen. 1 interpreted by Gen. 2) to root out this unacceptable practice (vv. 7–9). The use here of *kephalē* includes overtones of patriarchal cultural expectations regarding male honor that Paul wants to preserve for the sake of the mission of the church. We must remember that the church met in homes that were open to the public as they met. Any deviance from the patriarchal norms of male respect or honor, evidenced outwardly by the way the hair was worn on the head, would be seen as a radical social aberration and would produce unnecessary serious opposition to the fledgling church at Corinth.

Such a reading of 11:3–10 addresses the honor/shame problem and at the same time preserves the biblical distinction between male and female that Paul wants to preserve. He thus adapts the gospel to the surrounding culture without compromising its essential message. It also prevents serious Christological problems with the expression “the *kephalē* of Christ is God” that result by interpreting *kephalē* either as ‘authority over’ (Grudem’s eternal subordination of the Son) or as ‘source’ (suggesting the Arian heresy).

That Paul can in another context, that of the actual nature and functioning of the church (“in the Lord”), argue for a completely non-gendered and egalitarian understanding of creation is witnessed to in 11:11–16. Both readings of creation must be kept in tension and not reduced to an either/or approach.

“The husband is the head [*kephalē*] of the wife as Christ is the head [*kephalē*] of the church” (Eph. 5:23 TNIV) presents another interpretive challenge. Complementarians will argue that since *kephalē* means ‘authority over’ in reference to Christ in other passages (Eph. 1:22; Col. 2:10) his headship here is also to be understood as ‘authority over.’ This is confirmed by the command for wives to submit themselves to their husbands’ authority over them (v. 22). Yet, the cultural context of patriarchy is ignored or relativized in terms of how this injunction might be understood in a non-patriarchal or egalitarian culture such as most of the Western world today.

Another approach would be to retain the sense of *kephalē* as ‘authority over’ in this context, but to argue that in a changed cultural context such as ours the best application of Paul’s teaching is ‘mutual submission’ or ‘mutual yielding’ or ‘deference’ (Dawes; Johnson).<sup>40</sup> As Kevin Giles, aware of the discussion outlined above, and adopting the sense of *kephalē* as ‘authority over’ for this passage has recently argued:

The word [*kephalē*], however, is given new content. To be the “head” of one’s wife, Paul explains, involves not rule, but sacrificial, self-giving, *agape*-love. Jesus exemplifies this kind of leadership in his self-giving on the cross. It is the leadership of the servant who is willing to serve even to the point of giving one’s life for the other. Not one word is said in this passage about who makes the final decision on important matters. In Ephesians 5:21ff, Paul is seeking in his cultural setting to transform patriarchy—male authoritative leadership—not endorse it. When first read it would have been the men in that church who felt threatened by the counter-cultural teaching Paul enunciates. In its original historical context, this was a liberating text. It should be read in this way today.<sup>41</sup>

Still another approach would be to understand *kephalē* as in 1 Corinthians 11:3 as ‘prominent’ or ‘honorable’ of the husband vis-à-vis the wife in terms of the patriarchal social structure of the day. Paul then redefines this honored position not in terms of Christ’s *lordship* over the church, but his *kephalē* that is manifest in his love and servant-self-giving and other nurturing and promoting aspects of his relationship to the church. This same model is to be the example that a Christian husband follows as he relates to his wife and she in turn yields herself in respect to this kind of person. Again in our non-patriarchal culture (one not requiring male honor), mutual yielding (v. 21) and mutual respect in my judgment best fulfills this model of Christ. His example is beautifully portrayed in the footwashing account and commanded to all believers, including husbands and wives, in their relation to each other (John 13:1–17).

#### **Notes**

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35. Grace Ying May and Hyunhye Pokrifka Joe, "Setting the Record Straight," *Priscilla Papers* 11,1 (Winter 1997): 1–10.
36. Judy Brown, "I Now Pronounce You Adam and Eve," *Priscilla Papers* 13,4 (Fall 1999): 2–3.
37. Craig Keener, *Paul, Women, and Wives* (Peabody, Mass.: Hendrickson, 1992), 34.
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# On the Compatibility of Ontological Equality, Hierarchy, and Functional Distinctions

ALAN MYATT

My purpose in this article is to examine the notion of hierarchy, ontological equality, and functional subordination from the standpoint of worldview. By this I mean to do three things; first, to raise the question as to how this issue may or may not be coherent from the perspective of developing a consistent worldview; second, to evaluate the presuppositions and worldview issues that seem to underlie notions of hierarchy; and finally, to ask whether or not these points are consistent with a biblical view of God and creation.

## Hierarchy and worldview

All worldviews either include or imply the answers to questions in four distinct areas of discourse; knowledge (epistemology), being (ontology or metaphysics), value (ethics) and purpose (teleology). The question of functional subordination arising out of ontological equality touches especially the areas of ontology and ethics, the theories of being and action. But exactly how are these to be related to one another?

### *The organic unity of worldviews*

A worldview is like a mobile. It hangs from a support, its foundational presuppositions, connecting its parts in a delicate balance. Unless we adhere to some type of irrationalism, it is difficult to deny the interdependence of the parts as they balance each against the others to maintain a cognitive and emotional equilibrium. Like any system, when we jiggle one section, the others move as well. If we remove a weight on one side, the system attempts to adjust in order to maintain the balance of consistency. This is a psychological as well as an intellectual truism.

Psychologists speak of the notion of *cognitive dissonance*; that all things being equal, people will tend to alleviate feelings of discomfort caused as a result of holding mutually exclusive ideas through such strategies as modifying one of them, adding additional ideas that appear to reconcile the two, changing relevant behaviors and so forth.<sup>2</sup> David K. Clark has pointed out that the internal arguments which people tend to generate to achieve cognitive consistency are the ones they find the most powerful.<sup>3</sup> While such arguments may actually lead toward more consistency, it is clear that this does not *necessarily* eliminate contradictions within one's beliefs. It does imply either becoming more consistent or devising a means of convincing oneself that no inconsistency exists.

This inherent drive toward at least perceived, if not true, consistency in worldview is instinctive. It is reasonable to assume that since consistency is itself a virtue reflecting the rational character of the mind of God, then God has created this drive as an essential part of our noetic structure. The doctrine of creation indicates that there is a correspondence between our minds and the structure of the created order. If one looks at an elephant one sees an elephant, not a giraffe or a banana. It is plausible, therefore, to conclude that the unity of the worldview categories of ontology, epistemology, ethics and teleology is not merely a human construction. Rather, this unity reflects the necessary coherence of the created order itself.

The necessary unity of ontology and ethics is a well-known and useful tool in our apologetics. We refuse to allow our atheist neighbors the fantasy of imagining that a rational ethic can be derived from the cosmology of Richard Dawkins or Bertrand Russell. Atheists can certainly *be* decent, law-abiding folks. They just have no intellectually defensible reason for being so. All they have, in the end, is mere personal preference. We insist on pressing this point because we are convinced of the unity of worldview; that there is no disjunction between ontology and ethics. Decisions made in each of the four worldview areas determine the structure and content of the others. There is a necessary logical and psychological connection that pursues this type of unity, just as a mobile maintains its balance by adjusting itself back to equilibrium when one side is poked or modified.

Is it rational to separate ontology from teleology and ethics? Can there be a disjunction between ontology, the essence of an entity, and its ethical relationships with other entities? No, the theory of action and value is necessarily linked to ontology. Therefore, a necessary hierarchy in one area logically implies a necessary hierarchy in the other. A hierarchy of function necessarily points to a hierarchy of being. Given the coherence of worldviews, an eternally necessary functional hierarchy would be incompatible with ontological equality between the members of the hierarchy.<sup>4</sup>

### *The coherence of ontology and function in the Trinity*

This brings us to the case of the claims being currently made in favor of just such an eternal hierarchy in the ordering of the Persons of the Trinity. Is it possible to make sense of such a notion? Is it coherent, either in its logic or practice? Or does it

involve an inner dissonance that causes it to be permanently out of balance, in spite of the best efforts of its proponents?

Bruce Ware offers two reasons why there is no conflict between ontological equality and functional subordination in male and female relationships. The first is the analogy of that between parents and children. “But is it not also clear that parental authority does not make parents superior to their children or children inferior to their parents? Both parents and children are fully human, fully made in the image of God, and fully deserving of the dignity and rights accorded to all human beings.”<sup>5</sup>

The second reason offered by Ware is simply a restatement of the assertion that “authority and subordination do not compromise the complete equality of the Triune Persons of the Godhead.”<sup>6</sup> Therefore, the same must be true in human relations as well. Since he thinks his view is taught in Scripture, the question of its coherence is assumed but never demonstrated.

Rebecca Groothuis has responded to this type of discourse in her discussions of how complementarians ground gender role distinctions in the nature of masculinity and femininity.<sup>7</sup> Reviewing complementarian sources, she shows that the logic of the hierarchical view requires that the difference be in the *nature* or *being* of each as male and female.<sup>8</sup> This is the case since the woman’s subordination is both necessary and permanent. She then asks whether the relationship between being and role as defended by complementarians is logically possible. Though the doctrine of the Trinity is not the focus of her discussion, the logical problem she highlights is the same. If one’s eternal and necessary unequal role entails one’s unequal being, then this would obtain in the case of the Father and Son as in any other relationship.

Indeed this seems to be the case. The English suffix “-ness” denotes the condition or state of being of a thing.<sup>9</sup> If the basic “-ness” of a thing, i.e. its “femaleness” or its “sonship” (or “sonness”) is the sufficient condition of its subordination, then this subordination is unavoidably a function of its being. It is grounded in its nature as female or son. If this were not the case, then there simply would be no *reason* why any such a distinction should be both necessary and permanent.

That such an understanding applies to recent arguments of some complementarians concerning the Trinity is to be confirmed by Ware’s insistence that the roles in the economic Trinity are not *ad hoc*. The Son’s submission is not for the purpose of carrying out the process of redemption. Rather it is a fundamental expression of his “sonship.” The Son is not the Son unless he is eternally submissive to the Father and this relationship is grounded in God himself. It is difficult to see what this groundedness could be if it is not an aspect of God’s being. Therefore, it follows that something in the being of the Son suits him for a subordinate role while the being of the Father suits him for supremacy.<sup>10</sup>

Wayne Grudem agrees. Headship and submission are eternal realities rooted in the nature of God the Trinity. However, it is not based on any distinction in competencies between the three Persons. “It is just there,” he writes.<sup>11</sup> The Father has authority just

because he *is* the Father and this is most likely *the* fundamental difference between the Persons of the Trinity. However, he states that, “They don’t differ in any attributes, but only in how they relate to each other.”<sup>12</sup>

The problem here is to understand what it could mean for each to be suited for one role or another, by virtue of what they are as Father and Son, if it is the case that their natures are identical, which they must be if they share the one unique divine nature. How can it be that they do not differ in attributes and competencies, if their roles are necessarily related to who they are? If this fitness for authority entails the supremacy of one party, then it necessarily entails the inferiority of the other party. How, then, is this not due to a difference in nature? Their roles are necessarily linked to the being of each. If the roles are unrelated to any distinction in attributes, as Grudem affirms, then why exactly is the authority-submission relationship both necessary and one-way? To say that the Father is in authority because he is the Father, and that it is his authority that makes him the Father is circular. It does not explain why or how, much less prove, that this is the case.

Millard Erickson has noted that if authority and submission are essential and not accidental attributes of the Father and Son, then the essence of the Father and the essence of the Son are different. This “is equivalent to saying that they are not *homousious* with one another” and so he concludes that there seems to be an internal contradiction in their formulation of this doctrine.<sup>13</sup>

It is important to note that Grudem admits that authority is related to the being of God. “Within the being of God, you have both equality and authority,” he says. Since this is the case, he believes that egalitarians should just agree that such relations are possible.<sup>14</sup> But why should egalitarians admit to any such thing? His use of the term “being” to describe the locus of both equality and subordination in God is a sign of the very incoherence that egalitarians are complaining about. This becomes even clearer as we look at Ware’s analogies offered in defense of this view.

Parents and children are equal in dignity, Ware writes. Yet parents properly have authority over their children. However, he fails to note that, in fact, children are inferior to their parents in respect to the characteristics that make their submission necessary. Children lack the wisdom, experience and physical capability that parents possess to make their own decisions and survive. This is why the law recognizes that children do not share fully in the rights of adult humans until they reach the age of majority. They do not have the right to decide not to go to school, to live on their own, to enter into contracts and to do many other things that adults do. It is for their protection and well-being that children must submit to their parents because they lack, by virtue of their being, the competence to fully care for themselves. In this respect they are *not* equal to their parents, although it is certainly the case that they are equally in God’s image and thus of equal value and dignity. Once they become adults, and are thus judged responsible for themselves, then it is not necessary they submit to their parents. The crucial

point here is that if there were no difference in attributes and being regarding the ability to care for one's self, there would be no reason for the submission. The analogy appears to actually support the incoherence of the hierarchical view.

In the case of children, subordination is clearly not related to any defect in their humanness, but rather the changing state of their maturity. However, as Groothuis contends, "When subordination follows *necessarily and justifiably* from the subordinate person's unalterable nature, the subordinate *is* inferior in at least some aspect of her being; in this case, the scope and duration of the person's subordination will reflect the extent and significance of the inferiority."<sup>15</sup> More specifically, she argues that if the subordination is "permanent, comprehensive and ontologically grounded," then the subordinate person is inferior.<sup>16</sup>

In a recent article, Steven B. Cowan attempts to refute Groothuis and establish the coherency of the complementarian position. Can he save ontological equality and functional hierarchy from its apparent inherent irrationalism? I do not believe so. Space does not allow a full scale discussion, but a few remarks, are in order.

Cowan frames the issue between the two sides as a dispute over "whether the property of *being equal in value and dignity to X* can be had by an individual who also has the property *having a subordinate role to X*."<sup>17</sup> However, the point at issue is not necessarily a question of value, per se, though egalitarians tend to believe that this is implied. Rather it is a question of ontological inferiority in respect to the qualities that make one fit for authority or leadership. The only coherent reason for one to have necessary authority, leadership, teaching and decision-making primacy is that one is better fitted for such tasks by one's nature. The subordinate may be equally valued as properly fulfilling a necessary role, but this is not the same thing as being ontologically equal. Ontological inferiority persists regardless of complementarian efforts to make it go away.<sup>18</sup>

The result is that the subordinate party is viewed as inferior in the sense of being less suited for carrying out the functions and responsibilities of authority. Cowan uses an unusual illustration that actually reinforces this point. He speaks of a hypothetical alien creature with two independent faculties enabling it to live both in water and on land. Its fitness for each environment is related to ontological factors appropriate to each. He supposes that women could likewise have qualities that suit them for subordination in the present that would not be expressed in the future new heavens and earth.<sup>19</sup> These would be qualities of their being. Now if we apply this reasoning to the Trinity it would seem that the Son is subordinate to the Father because in his nature, he is less fit for supreme authority. The clear implication is that the Son has a different nature, inferior in at least some respects to that of the Father.

It appears that in spite of statements to the contrary, there is a drift in hierarchicalist interpretations of the Trinity toward moving beyond a merely functional subordination to ground the obedience of the Son in the nature, or ontology, of the Persons

of the Trinity. This is to be expected if the notion of ontological equality and permanent functional subordination is incoherent, as I believe it to be.

As I argued at the outset, there is both a logical and psychological tendency for worldviews to reach as much consistency as possible. A stable worldview must have equilibrium and consistency between its ontology and its ethics. Action that is eternal and necessary to a thing is logically grounded in its nature. It does what it does because of what it is, and what it is, is a function of its being. The notion of the eternal subordination of the Son introduces an artificial disjunction between the ontology and ethic of the hierarchicalist worldview that is inherently unstable. This element of irrationalism will press for resolution, either by denying eternal subordination or denying ontological equality in the Trinity.

### **The Great Chain of Being: the ontological basis of hierarchy**

Throughout the bulk of Christian history, the hierarchical stratification of human relations extended beyond male-female relationships in the church and home to persons at all levels of society. Scholars have documented the caste system of medieval Christendom and linked it to an underlying worldview known as the Great Chain of Being. The assumptions of the Chain of Being have their roots in the West in Aristotelian and Platonic thought, in which the natural division of society into superiors and subordinates was taken for granted. This perspective was developed into an all-encompassing philosophy and worldview in neo-Platonist thought. As Greek philosophical notions were appropriated by early Christian apologists in their defense of the faith, it eventually became entwined with the theology of the church and set the agenda for its theory of society.<sup>20</sup>

The influence of Greek hierarchicalism on the doctrine of God is evident in Origen's theory that the Father imparts to the Son his existence and therefore the Son is less than the Father.<sup>21</sup> This is very similar to the kind of emanation theories emerging from neo-platonic thought. For Plotinus, all of the diversity in the universe originates in a series of emanations from the being of the One, who is beyond being itself. The resulting Chain of Being forms a hierarchy from the higher spiritual realms to the lower creatures.<sup>22</sup>

Neo-Platonic notions of hierarchy continued to find their way into the church's theology through such writings as those of Pseudo-Dionysius the Areopagite. This vision of society became basic to Western thought.<sup>23</sup>

In the Middle Ages, this concept translated into the division of society into "Three Estates," each stratified according to the Chain of Being. The first estate consisted of church officials beginning with the pope, archbishops, bishops, and priests. The second estate included the ruling classes of kings, nobility and knights, while the peasants and merchants made up the lower estate. Any violation of the established authority within each estate was seen as a threat to the creation order and subversive to the state and to the stability of Christian culture. Any attempt

to leave one's place in the chain was therefore an act of rebellion. It is critical to note that in the family there was a hierarchical ordering of husband, wife, children and servants.<sup>24</sup> Each was subordinate to the previous due to their immutable places on the Chain of Being.

It is important to understand that the philosophy of the Great Chain of Being is a non-Christian solution to a philosophical problem that arises out of the denial of a biblical worldview. The question as to whether or not reality is ultimately one or many is derived from the assumption that the universe is ultimate, and is thus founded on a denial of the Creator-creature distinction. From a biblical standpoint, only the Triune God is ultimate, and in him both unity and diversity are equally ultimate. The unity of his nature is not prior to the diversity of

Persons and neither is the diversity of Persons prior to the unity of his nature. There is an absolute ontological equality, except for their personal consciousness, between the three Persons.<sup>25</sup> Since he is the Creator, God's sovereign plan accounts for both the unity and diversity of the creation. There is no need to posit a hierarchy or Chain of Being to hold everything together. The diversity and unity of the universe

It is important to understand that the philosophy of the Great Chain of Being is a non-Christian solution to a philosophical problem that arises out of the denial of a biblical worldview.

finds its resolution in the will and creatorial acts of the One-and-Many Trinity.<sup>26</sup>

The notion of the Chain of Being is, hence, the fruit of an essentially pagan worldview. Yet it is this view that became definitive for defining hierarchical relationships in Western Christendom. Relations of political, ecclesiastical and gender authority were explicitly based on this type of thinking. Its influence on biblical interpretation can even be seen in the commentaries of Calvin, who argued that the woman

by nature (that is, by the ordinary law of God) is formed to obey; for . . . (the government of women) has always been regarded by all wise persons as a monstrous thing; and, therefore, so to speak, it will be a mingling of heaven and earth, if women usurp the right to teach. Accordingly, he bids them be "quiet," that is, keep within their own rank.<sup>27</sup>

Elsewhere he argues

He (Paul) establishes by *two* arguments the pre-eminence, which he had assigned to men above women. The *first* is, that as the woman derives her origin from the man, she is therefore inferior in rank. The *second* is, that as the woman was created for the sake of the man, she is therefore subject to him, as the work ultimately produced is to its cause. That the man is the beginning of the woman and the end for which she was made, is evident from the law.<sup>28</sup>

Notice the language. The woman is inferior in rank. She is formed to obey. This is Chain of Being language, subtly imposed on the biblical text.

The influence of the Chain of Being continued to play a leading role in attempts of 19th century Christians to use the Bible to justify the continuation of slavery. Theories of the lower rank of Africans on the Chain of Being abounded and were used to argue that there was nothing immoral in the arrangements of antebellum slavery in the southern United States.<sup>29</sup> After all, according to the Chain of Being doctrine, each person's role is indispensable to the functioning of society. In a sense, all are of equal value, though, to quote George Orwell, "some are more equal than others."<sup>30</sup> The subordination of some to others appears to be an evil, they admitted, but once it is understood as a necessity of the order of creation (the Great Chain of Being), it is argued that subordination is not an evil at all.<sup>31</sup>

The similarities in the chain of authority in the Trinity and in male-female relations to the non-Christian theory of the Great Chain of Being are no coincidence. Such notions were derived from the infusion of the Chain of Being philosophy into Christian thought, forming the presuppositional lens through which medieval and early modern Christians read their Bibles. The ontology of hierarchy is derived from this presupposition, a metaphysic at odds with the Christian doctrine of creation and the notion of the self-contained Triune God as presented in Scripture. It places the value and limits the function of things according to their position in the hierarchy of Being. Current attempts to define the Trinity as an eternal hierarchy of authority and submission may be understood, then, as examples of reading the Great Chain of Being back into the biblical text. The motive for this seems to be the preservation of an understanding of male-authority in the home and church.<sup>32</sup>

It should be noted that this hierarchical understanding of these relations, indeed of the universe itself, is virtually ubiquitous in non-Christian, pagan thought throughout the world, both ancient and modern. Ancient mystery religions of the Near East, as well as Hindu pantheism among others, show this tendency to structure the universe in a hierarchy of Being, with rigid social structures. In its more pure forms, unimpeded by any biblical influence, the tendency is for some type of cosmic evolution through which humans eventually become divine. Common factors are a hierarchy of divinities and a hierarchy of male over female. Patriarchy has been so universal in human society that it could be said to be the default mode of human existence.<sup>33</sup>

While complementarians persist in accusing egalitarians of yielding to the pressure of non-Christian culture in their handling of Scripture, it appears that just the opposite is true.<sup>34</sup> It is the complementarian position that grows out of non-Christian presuppositions. This has important implications. Traditional hierarchical biblical interpretation has been filtered through the lens of a cultural vision of human relations compromised by a pagan worldview grounded in the Great Chain of Being. This effectively blinded it to the egalitarian implications of the biblical text.

Contrary to being a capitulation to culture, the egalitarian impulse is a historical development running against the tide of these assumptions. It surfaced in Britain and America as the implications of Reformation theology began to saturate the culture in the wake of the Great Awakenings of the eighteenth and nineteenth centuries.<sup>35</sup> It came into full bloom among evangelicals in the abolition and suffrage movements of the nineteenth century. Under pressure from egalitarian readings of Scripture, the hierarchical vision has been in a steady retreat ever since. The Bible's teachings of the ontological equality of all persons has done away with the rule of kings in favor of democracy, the enslavement of Africans in favor of equal civil rights for all races, and the political and social subordination of women in favor of suffrage and the rights to education and careers.

One place where the Chain of Being still seems to hold power is in the church.<sup>36</sup> It should be a matter of concern that its influence remains entrenched. At the outset of this article, it was noted that at least one prominent proponent of the eternal submission of the Son to the Father has encouraged us to cease praying directly to Jesus. This is because the Father is seen to be supreme.<sup>37</sup> A recent booklet that I received expresses a quite similar sentiment:

Jesus taught his followers to pray to "our Father in the heavens." (Matthew 6:9). Our prayers, then, must be directed only to Jehovah God. However, Jehovah requires that we acknowledge the position of his only-begotten Son, Jesus Christ . . . He is appointed High Priest and Judge. (John 5:22; Hebrews 6:20) Hence, the Scriptures direct us to offer our prayers through Jesus. For our prayers to be heard we must pray only to *Jehovah* through his Son.

That this quote, which obviously comes from the Jehovah's Witnesses, sounds so similar is a cause for concern. I am not suggesting that the author mentioned shares their Arianism. This would be an unfair accusation. Nevertheless, it seems that when we are exhorted to pray only to the Father and not to the Son as well, some sort of Rubicon has been crossed. One wonders what the impact of this will be on worship as its implications are worked out. Could it be described as Jesus' lesser glory? The fact is that Jesus taught us to pray to himself as well as to the Father (John 14:14). This is completely appropriate. The perichoretic unity of the Trinity simply does not allow for any type of essential supremacy or subordination amongst the three Persons. They must share one identical divine nature as the Scriptures teach.

Millard Erickson has warned that the hierarchicalist interpretation of the Trinity is a detour in the wrong direction. He contends that this position is unstable. I must agree. If my argument at the beginning of this paper is correct, then this instability will attempt to resolve itself, returning to equilibrium just as a hanging mobile does when it is bumped. The dissonance between equality and subordination will lead to one or the other being given up. In this case, that may very well mean that some will eventually follow the logic of hierarchy toward Arianism. I would like to join Dr. Erickson in a plea for the hierarchicalists to rethink their position and turn back.

## Notes

1. Bruce A. Ware, *Father, Son and Holy Spirit: Relationships, Roles and Relevance*, (Wheaton: Crossway Books, 2005), 18.

2. R. L. Timpe, "Cognitive Dissonance," in *The Baker Encyclopedia of Psychology and Counseling*, 2nd ed., ed. David G. Benner and Peter C. Hill, (Grand Rapids: Baker Books, 1999), 220.

3. See David K. Clark, *Dialogical Apologetics: A Person Centered Approach to Christian Defense*, (Grand Rapids: Baker Books, 1993), 160-162. Thanks also to Dr. Maria Boccia of Gordon-Conwell, whose insights helped illuminate this point.

4. I am not arguing that all worldviews are necessarily consistent. That is clearly not the case. One of the primary reasons for rejecting false worldviews is the fact that they do contain logical contradictions that are irreconcilable within the framework of their own presuppositions. However, it does appear that both logic and human psychology tend to push in the direction of consistency. Decisions made in the area of teleology will both be shaped by and shape interpretations of ontology and ethics. The reductionistic empiricism of the new atheists leads inexorably to relativism in ethics. That not all atheists are willing to admit this or embrace it is only evidence of the inherent irrationalism in the worldview itself. The more consistent they are, the more relativistic they become.

5. Ware, 138.

6. *Ibid.*, 139.

7. See Rebecca Merrill Groothuis, *Good News for Women*, (Grand Rapids: Baker Books, 1997), 41ff.

8. "But notice that in evangelical patriarchy a woman's subordination still follows—necessarily and permanently—from what she necessarily and permanently *is* by nature (namely, female). Her personal being decides and determines her subordinate status . . . The essence of masculinity is a sense of leadership, and the essence of femininity is a disposition to submit to male leadership." Rebecca Merrill Groothuis, "Equal in Being, Unequal in Role," in *Discovering Biblical Equality: Complementarity Without Hierarchy*, eds. Ronald W. Pierce and Rebecca Merrill Groothuis, (Downers Grove, Ill: InterVarsity Press, 2005), 302.

9. "-ness," in *Merriam-Webster's Collegiate Dictionary*, 11th. (Springfield, Mass.: Merriam-Webster, Inc., 2003).

10. Ware is consistent and forthright in asserting the Father's supremacy over the Son and Holy Spirit in the Godhead. Ware, 46ff.

11. Wayne Grudem, *Evangelical Feminism and Biblical Truth: An Analysis of More Than One Hundred Disputed Questions*, (Sisters, OR: Multnomah Publishers), 47.

12. *Ibid.*

13. Millard Erickson, *Who's Tampering with the Trinity? An Assessment of the Subordination Debate*, (Grand Rapids, Kregel, 2009), 172.

14. Grudem, 48.

15. Groothuis, "Equal in Being, Unequal in Role," 316.

16. *Ibid.*, 317.

17. Steven B. Cowan, "The Metaphysics of Subordination: A Response to Rebecca Merrill Groothuis," *Journal for Biblical Manhood and Womanhood*, 14:1 (Spring, 2009), 43.

18. Cowan contends that since female subordination is not permanent in the next life, Groothuis's argument fails (46). However, there is a drift toward eternal female subordination in complementarian thinking, as evidenced by Mark David Walton's defense of such in his article, "Relationships and Role in the New Creation," *Journal for Biblical Manhood and Womanhood*, 11:1 (Spring 2006). Indeed, the entire push for eternal hierarchy in the Trinity evidences the irresistible logic of this.

19. Cowan, 47.

20. Perhaps the most important book tracing the history of the concept is Arthur O. Lovejoy, *The Great Chain of Being*, (Cambridge: Harvard University Press, 1964). See also E. M.W. Tillyard, *The Elizabethan World Picture*, (New York: Vintage Books, 1959), 25ff; Letha Scanzoni, "The Great Chain of Being and the Chain of Command," *The Reformed Journal*, 26:8 (October 1976) 14-18; and Robert K. McGregor Wright, "Hierarchicalism Unbiblical," *Journal of Biblical Equality*, 3 (June 1991), 57-66.

21. This is especially evident in this quote, "The God and Father, who holds the universe together, is superior to every being that exists, for he imparts to each one from his own existence that which each one is; the Son, being less than the Father, is superior to rational creatures alone (for he is second to the Father); the Holy Spirit is still less, and dwells within the saints alone. So that in this way the power of the Father is greater than that of the Son and of the Holy Spirit, and that of the Son is more than that of the Holy Spirit, and in turn the power of the Holy Spirit exceeds that of every other holy being." *Origen on First Principles: Being Koetschau's Text of the De Principiis Translated into English*, tr G. W. Butterworth, (Peter Smith Publishers, 1966), 33-34 (Fragment 9), cited in Edward Moore, "Origen of Alexandria," *The Internet Encyclopedia of Philosophy*, <http://www.utm.edu/research/iep/o/origen.htm> (accessed Nov. 16, 2009).

22. Frederick Copleston, *A History of Philosophy: Volume I Greece & Rome Part II* (New York: Doubleday Image Books, 1962), 210ff.

23. Cf. Tillyard, 26-27.

24. Dr. Bruce Magee has a helpful diagram of these relationships in his internet course notes, English Department, Louisiana Tech University, [http://www2.latech.edu/~bmagee/201/intro2\\_medieval/estates&chain\\_of\\_being\\_notes.htm](http://www2.latech.edu/~bmagee/201/intro2_medieval/estates&chain_of_being_notes.htm) (accessed Oct. 12, 2010).

25. Wayne Grudem's suggestion that unless there is a hierarchy of roles of authority and submission in the Trinity then there is no distinction between the Persons, resulting in modalism, is nonsensical. The distinction between the Persons is perfectly capable of existing without any hint of roles or authority and submission. All that is required is that each Person has his own individual and unique consciousness, distinct from the others. There is no necessary reason why this would require that one be eternally under the authority of the other. The real distinction is that there are three "egos", three distinct individual consciousnesses in an I-thou relation with the others. See Grudem, *Systematic Theology: An Introduction to Bible Doctrine*, (Grand Rapids: Zondervan, 1994), 251.

26. A very helpful discussion of this may be found in Rousas John Rushdoony, "The One and Many Problem—The Contribution of Van Til" in *Jerusalem and Athens*, ed. E. R. Gehaan, (Phillipsburg, NJ: Presbyterian and Reformed, 1971), 339-348.

27. *Commentary on 1 Timothy*, 2:12.

28. *Commentary on 1 Corinthians*. 11:8

29. An example of one such text is Josiah Priest, *Bible Defence (sic) of Slavery; and Origins Fortunes, and History of the Negro Race*, 5th ed, (Glasgow, KY: W. S. Brown, 1852), 166ff. More extensive documentation can be found in Winthrop D. Jordan, *White Over Black: American*

*Attitudes Toward the Negro, 1550-1812*, (Chapel Hill: The University of North Carolina Press, 1968), 482ff.

30. George Orwell, *Animal Farm*, (Everyman's Library, 1993), 88.

31. This is the argument of Soame Jenyns, *A Free Inquiry into the Nature and Origin of Evil*. 4th ed. (London: R. and J. Dodsley, 1761), 71-72.

32. Dr Bruce Ware denies that his view of the eternal subordination of the Son was influenced by a desire to bolster complementarian claims concerning male-female relations. I am willing to take his claims at face value, however, it should be noted that it was complementarians who first brought the Trinity into the discussion to support their views. See Bruce Ware, "A Defense of the Ontological Equality and Functional Authority-Submission Relations among the Three Trinitarian Persons," unpublished paper delivered at the annual meeting of the Evangelical Theological Society, November 20, 2009.

33. Attempts to prove the existence of a primordial matriarchy from which the ancient world fell into patriarchy have not been successful. See Joan Bamberger, "The Myth of Matriarchy: Why Men Rule in Primitive Society," in *Women, Culture, and Society*, ed. Michelle Zimbalist Rosaldo and Louise Lamphere, (Stanford: Stanford University Press, 1974), 263-270.

34. "Bruce Ware: First, and most fundamental, the issue at root is this: will Christian individuals, churches, and organizations follow the clear teaching of Scripture on the equality and distinction that mark the nature and roles of men and women, or will they yield to the pressure and values of our culture and so re-cast biblical teaching after the mold of our own age? I'm quite aware that evangelical egalitarians would deny that they are guilty of this charge, but I stand by the charge. What drives contemporary egalitarian biblical interpretation is not the force of the biblical text itself but the culture that presses to modify what that text says." "JBMW Forum," *Journal for Biblical Manhood and Womanhood*, 12:2 (Fall 2007), 42.

35. The impact of the Great Awakenings on the formation of American and British concepts of liberty, morality and equality are documented in John Wesley Bready, *England Before and After Wesley*, (New York: Harper and Brothers, 1938). Of course, egalitarianism is not entirely novel in history. There is evidence that the early church enjoyed a time of egalitarian practice before the Chain of Being philosophy became dominant. See also Katharine Bushnell, *God's Word to Women*, published by Christians for Biblical Equality.

36. It also continues to hold sway as the organizing principle of neo-Darwinian theories of evolution, but that is a subject for another study.

37. Ware, 153.

38. *What Does the Bible Really Teach?*, (Brooklyn: Watchtower Bible and Tract Society, 2005), 167-168.

39. Erickson, 258.

"On the Compatibility of Ontological Equality, Hierarchy and Functional Distinctions" was first presented as a lecture at the 61st annual meeting of the Evangelical Theological Society, New Orleans, November 20, 2009. This version of the article is adapted from its original publication in *The Deception of Eve and the Ontology of Women*, 2010.



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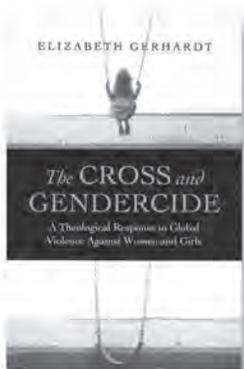
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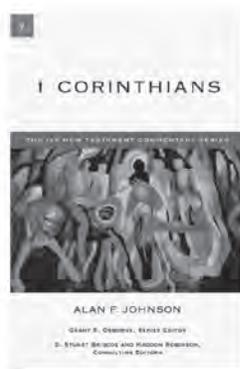
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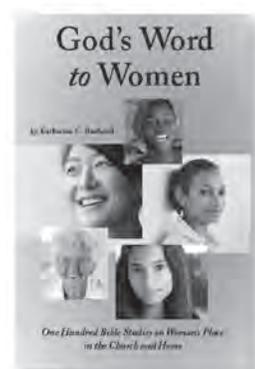
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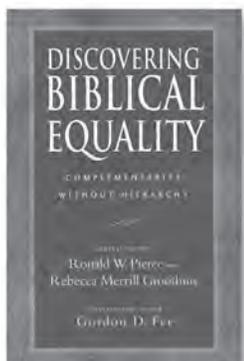
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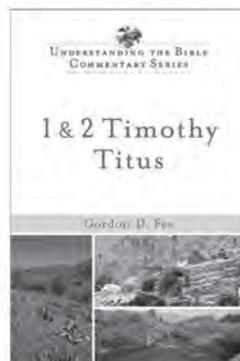
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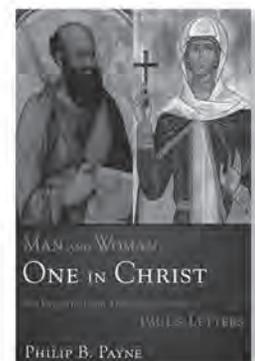
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*Complementarity without Hierarchy*  
Ronald W. Pierce, Rebecca Merrill Groothuis, Gordon D. Fee, eds.



**1 & 2 Timothy and Titus**  
Gordon D. Fee



**Man and Woman, One in Christ**  
*An Exegetical and Theological Study of Paul's Letters*  
Philip B. Payne