

# PRISCILLA

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# Papers

“PRISCILLA AND AQUILA  
INSTRUCTED APOLLOS MORE  
PERFECTLY IN THE WAY OF THE LORD”  
(ACTS 18)

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## Editor's Ink



It is with great sorrow that I announce the death of **Carol Thiessen**, editor of PRISCILLA PAPERS. After a short battle with cancer, Carol entered into the loving presence of Christ on May 28, 2003. Carol was a long-standing supporter of Christians for Biblical Equality. Following her retirement from *Christianity Today* in 2000, she became editor of PRISCILLA PAPERS. Carol made significant contributions during her tenure as editor. She encouraged CBE to join the Evangelical Press Association (EPA), and over the past two years CBE has been the recipient of four coveted EPA awards. Carol established policies and procedures, providing the journal with vision, purpose, and a lasting infrastructure. She not only established and worked closely with a board of consulting theologians, she also collaborated with CBE's in-house editors, and through these partnerships she

furthered the ministry and mission of CBE. Carol leaves behind a lasting legacy through her editorial work, her gentle leadership, and her devotion to the church. Because Carol loved PRISCILLA PAPERS and devoted her last years to furthering it, we have established a **Carol Thiessen Memorial Fund**, and the proceeds will forward the outreach of the journal.

In God's providence, CBE member **Victoria Peterson-Hilleque** joined the staff in 2003 as an editorial assistant. Having completed a master's degree in English literature, Victoria has edited CBE publications passionately and skillfully. With confidence and joy, we announce that Victoria Peterson-Hilleque will serve as acting editor of PRISCILLA PAPERS.

*Mimi Haddad, President of CBE*

## Navigating Silence



It is such an honor to work as acting editor of PRISCILLA PAPERS, and yet, I cannot remember all the times I have longed to pick up the phone and call Carol for help. The sound of her voice has been replaced with silence.

Much of this issue of PRISCILLA PAPERS deals with silence. Take 1 Tim. 2:11 for example: "Let a woman learn in silence with full submission." As Linda Belleville points out in her article, this is a reasonable way to learn, calmly with self-control, and she discusses how 1 Tim. 2:11-15 can be understood, so that silence is constructive, not oppressive. Gilbert Bilezikian also considers 1 Tim. 2:11-15. He challenges those who think it should restrict all women at all times to evaluate other passages that apply to men with the same vigor, for the sake of consistency.

David Joel Hamilton provides the first part of a two part series on 1 Cor. 14:26-40 demonstrating that Paul's admonishment to women to stay silent in church was intended to correct the way women ministered, not prevent them from ministering.

A hierarchical view of 1 Cor. 11:2-16 has also been used to oppress and silence women, but Alan Padgett takes us through this passage backwards to bring clarity to what Paul is saying. Finally, Kevin Giles offers his response to those who do not allow women to have roles of leadership in the church.

I am proud to announce that PRISCILLA PAPERS earned awards from the Evangelical Press Association: second place in the biblical exposition category for Gordon Fee's article "The Cultural Context of Ephesians 5:18-6:9" and fifth place in the critical review category for John R. Kohlenberger's article "What about the Gender Accurate TNIV?" These awards are a wonderful tribute to the work of Carol Thiessen. To read the articles and learn more about the awards, visit our Web site at [www.cbeinternational.org](http://www.cbeinternational.org).

*Victoria Peterson-Hilleque, Acting Editor*



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

*Evaluating the text with contextual, lexical, grammatical, and cultural information*

LINDA L. BELLEVILLE

**T**HE BATTLE OVER WOMEN LEADERS AND THE CHURCH CONTINUES TO RAGE UNABATED IN EVANGELICAL circles. At the center of the tempest sits 1 Tim. 2:11-15. Despite a broad spectrum of biblical and extra-biblical texts that highlight female leaders, 1 Tim. 2:11-15 continues to be perceived and treated as the great divide in the debate. Indeed for some, how one interprets this passage has become a litmus test for the label “evangelical” and even for salvation.<sup>1</sup>

The complexities of 1 Tim. 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 databases 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 Tim. 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 he can command certain persons not to teach “any different doctrine” (1:3). False teaching is Paul’s overriding concern, which can be seen from the fact that he bypasses normal letter-writing conventions, such as a thanksgiving and greetings, and gets right down to business. It is also obvious because Paul devotes roughly fifty percent of the letter’s contents to the topic of false teaching.

Some believe that false teaching is a minor concern in 1 Timothy compared to “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 in 1 Timothy. 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. Paul is concerned with 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). Moreover, Paul speaks of widows, who were going from house to house speaking

things they ought not (5:13). The fact 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 “letters.” 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 sixty percent 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 Tim. 5:14 that younger widows marry and raise a family, which is contrary to his teaching in 1 Cor. 7:39-40.

The grammar and language of 1 Timothy 2 also dictate



This sculpture, from the British Museum in London (438-432 B.C.), is thought to portray the goddess Artemis. In his letter to Timothy, Paul may have been correcting practices in the early Christian church that mirrored the worship of Artemis.

ALLAN T. KOHL

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, NRSV, 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 might not know it. English translations stemming from the 1940s to the early 1980s 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 Tim. 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 recent times, 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 a

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."

**JB Cerf** (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 chose 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 *authentās* ("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 (*authentās*) 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 third-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 chosen 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 chose 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, Josephus, the Jewish historian, 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 of himself or herself).<sup>21</sup>

Was there a meaning that approached anything like the NIV's "have authority over"? "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., the historians used *authentēs* to describe 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 sixth 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 Greek verbal noun [the infinitive] and the Greek verbal adjective [the participle]) 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 Tim. 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 Aristicus. 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 Calatyitis 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 a 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 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 (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 tinos*).<sup>36</sup> Biblical lexicographers Louw and 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 Tim. 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 have authority over" find its way into the majority of modern translations of 1 Tim. 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 limits 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. The Greek infinitive

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***So there is no first-century warrant for translating the Greek infinitive authentēin as 'to exercise authority.'***

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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 *authentein*” modifies the noun, “a woman,”<sup>41</sup> which makes *authentein* 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 Tim. 2:12 correlative “neither to teach nor *authentein*” 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 *authentein* 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 Tim. 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>

The influence of Artemis would help to explain Paul’s correctives in 1 Tim. 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 the belief that Artemis impacted 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 have a high priestess. While Paul was planting the Ephesian church, Iuliane served as high priestess of the imperial cult in Magnesia, a city fifteen 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 priestesses do not name a husband, father, or male patron. In the case of those that do, prestige was attached to being a relative of a high priestess and not vice 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 priestesses 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 I Tim. 2:12: “I do not permit a 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), and “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 Paul naming 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” (author’s translation, 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 Tim. 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 Tim. 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

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***But teaching in the NT period was an activity and not an office. . . . It was a gift and not a position of authority.***

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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.



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## Notes

1. A case in point is Andreas Köstenberger's rationale in *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, MA: 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 Tim. 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, da? Sie lehre, auch nicht, da? 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 egercer domino sobre" ("neither to exercise dominion over").

7. Technically, *vir* in Latin and *weibe* in German (as *gynē* 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 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; 43.47 post 11312; 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 ΑΥQΕΝΤΕΩ 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, MA: Harvard University Press, 1971], 534) amends 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], 57) deletes lines 442-455 as not original. Thus, Carroll Osburn erroneously cites this text as "establishing a fifth-century B.C. usage of the term [*authentēs*] meaning 'to exercise authority'" and mistakenly faults Cathie Kroeger for not dealing with it ("ΑΥQΕΝΤΕΩ [1 Timothy 2:12]" *Restoration Quarterly* 1982, p. 2 n. 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 (second-century B.C.).

23. Diodorus of Sicily 17.5.4.5 (first-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 third 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, MI: 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, *TScrEcll. [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 six times in first century A.D. inscriptions, ostraca, and tablets: (1) *authentia/authentia* ("power," "sway," "mastery"; *losPE* 1[2]5; *Myl* 10), (2) *authentikos* (*Myl* 2, 6), and (3) *authentēs* (*TAMV*23; *Eph* 109). Noun forms surface in the first-century B.C. papyri only once (see above). They pick up steam in the first-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 *tinōs*." < <http://www.perseus.tufts.edu> >

37. Louw and 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 Tim. 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 Mayser (*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. 11:5; 1 Cor. 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 ("*oude 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.

#### CORRECTION

Regarding "Tracing the Trajectory of the Spirit" printed in the Spring 2003 issue (p.13 n. 9), Glen Scorgie notes that Linda Belleville does not claim to support a hierarchical interpretation of 1 Cor. 11:3. In this verse, Linda Belleville argues for interpreting the Greek word *kephale* as "prominent/ preeminent" rather than as "rule/exercise authority." Belleville argues that to interpret *kephale* as "prominent/preeminent" excludes the notion of hierarchy because it has to do with what gets the attention of the reader or onlooker, such as the "peak" of a mountain or the "outstanding beauty" in a pageant. The nuances of this position were not reflected in Scorgie's article. For more details on Belleville's scholarship regarding interpreting 1 Cor. 11:3, see her book *Women Leaders and the Church: Three Crucial Questions* (Baker, 2000) pp. 123-31.

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# Female Subordination Challenge

*Proponents of female subordination are asked to prove their case from the Bible*

GILBERT BILEZIKIAN

**P**RESENTED HERE IS THE EIGHTH OF TEN CHALLENGES BEING presented in PRISCILLA PAPERS to prompt Christians to grapple with biblical facts rather than accepting without question traditional assumptions about female roles and blindly following institutionalized misreadings of Scripture.

## Challenge # 8

**Cite a biblical text that exclusively disqualifies women from exercising church leadership ministries.**

### The facts

The one passage that is ultimately adduced to claim that the New Testament prohibits women to teach or to have authority over men is found in 1 Tim. 2:11-15. However, 1 Timothy and Titus impose similarly restrictive leadership and ministry prohibitions on men. According to 1 Timothy, a man's family status provides the indispensable credential for his ability to lead the church (3:4-5, 12). The only men who may aspire to positions of church leadership, which include the ministries of teaching and managing the affairs of the church, *must* be married, "husbands of one wife," and have children who are submissive and respectful, and believers in Christ (Titus 1:6).

Such requirements disqualify from service not only women, but also all men who are single; all men married but childless; all men married but who have only one child; all men married but who have children too young to profess faith; all men married but who have one unbelieving child or children; all men married and whose children are believers but not submissive; all men married and whose children are believers and submissive but not respectful.

These exceptionally harsh and restrictive requirements are all the more amazing since the New Testament favors singleness for both men and women, stating it as a preferred status for carrying out ministry (Matt. 19:11-12, 1 Cor. 7:25-35). Furthermore, the New Testament emphatically requires the total utilization of all available spiritual gifts in the ministries of the church, regardless of marital status or gender (1 Cor. 12:7, 11).

Of course, the Scriptures provide an explanation for these apparent contradictions. The singularly restrictive structure of ministry prescribed in 1 Timothy and Titus was established as a remedial measure for churches that had fallen into a state of terminal crisis. Its underlying principle of restricting ministry in sick or immature churches to a few leaders of proven managerial competency, not

necessarily selected now on the basis of gender or family status, is relevant today for churches that find themselves in similarly extreme situations. However, for healthy churches, the prevailing New Testament model should be applied, which encourages the full participation of the total constituency in the ministries of the local church (see Bilezikian, *Community 101*, pp. 82-128).

It should be sternly noted that, for the sake of biblical consistency and integrity of practice, churches that insist on keeping women out of ministries and leadership on the basis of the prohibitions of 1 Timothy 2, thereby make themselves accountable to keep men out of the very same positions also on the basis of the similarly restrictive provisions stipulated in 1 Timothy 3 and Titus 1, as listed above.



*Gilbert Bilezikian is professor emeritus of biblical studies at Wheaton College (IL) and cofounder of Willow Creek Community Church in South Barrington, Illinois. He is the author of many books including Beyond Sex Roles and Community 101. This article is on CBE's Web site: [www.cbeinternational.org](http://www.cbeinternational.org).*

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# Should Women Keep Silent?

## Part One of 1 Corinthians 14:26-40

DAVID JOEL HAMILTON

**S**OME SCRIPTURES SEEM TO BE KNOWN BY EVERYONE, AND 1 Cor. 14:34 is certainly among them. In fact, if you bring up the topic of women preachers, many Christians can quote Paul's words: "Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says."<sup>1</sup>

So what *did* Paul mean when he told the women to keep silent? If he was indeed saying that women should not minister publicly, he was contradicting what he said earlier when he gave instructions for women's dress code *while prophesying!* There must be an explanation. As we examine these verses, we will see that Paul was definitely not teaching against women ministering publicly. Rather, he was correcting the *way* in which women were ministering in the Corinthian church.

One other word before we begin: If this passage were without difficulties, there wouldn't have been centuries of controversy around it. However, I trust that the Holy Spirit is available to guide us into all truth as together we search for understanding.

### Clue #1: What's the context?

Before delving into any Scripture, one needs first to look at the context surrounding the verse. Keep in mind that this verse is part of a passage that concludes a seven-part series on ministry in the church. Paul didn't toss out haphazard ideas. He was a controlled, disciplined writer and nowhere more so than in this intricate passage. Any understanding of this verse regarding women keeping silent has to be viewed in the context of what has gone before. This includes 1 Cor. 11:2-16, which strongly affirms men *and* women praying and prophesying in public gatherings of the church.

### Clue #2: Much hinges on punctuation

Since ancient Greek had no punctuation marks, modern translators have to determine where one sentence ends and another begins. Sometimes these punctuation choices lead to very different meanings. The crucial punctuation question in 1 Cor. 14:33 is whether to place the period before or after "as in all the congregations of the saints." The translators of the NIV and some other translations place the period beforehand, rendering verses 33 and 34: "For God is not a God of disorder but of peace. As in all the congregations of the saints, women should remain silent in the churches."<sup>2</sup> Other translators place the period before "women," so that the verses read, "For God is not a God of disorder but of peace, as in all the congregations of the saints. Women should remain silent in the churches."<sup>3</sup>

See how important the placement of one little period can

be? It makes a major difference whether Paul was making a universal principle that women were to keep silent "as in all the congregations of the saints" or not! Because of some textual issues of ancient manuscripts<sup>4</sup> as well as Paul's positive opinion of women in ministry, it should be clear that the phrase "as in all the congregations of the saints" goes together with the thought that "God is not a God of disorder." So to clarify our study of this passage, we will modify the punctuation of the NIV to read: "For God is not a God of disorder but of peace, as in all the congregations of the saints. Women should remain silent in the churches."<sup>5</sup> This punctuation is further confirmed by yet another clue: the way Paul structured his writing in this passage.

### Clue #3: The author's structure is important

Seeing *how* Paul pulled his thoughts together makes it clear exactly *what* he was saying. In 1 Cor. 14:26-40, Paul blended two literary devices with which we're all familiar because they are a part of our everyday lives, even though we might not recognize their technical names—particularization and chiasm.

#### Particularization

Particularization is a common form of communication. In it a writer simply makes a general statement and then proceeds to illustrate it with several specific examples. In this passage, Paul used particularization and gave it a special twist by repeating his general principal or main idea three times: placing it once at the beginning (14:26), then again in the middle (14:33), and once again at the end of the passage (14:40). His main idea was that since God is a God of order, all should participate in Christian worship in an orderly and edifying way. Paul then proceeded to illustrate this principle by giving examples of what orderly worship should look like. The examples he chose were those who speak in tongues, those who prophesy, and the women of the church. They are found in verses 27-32 and 34-39 and show how Paul's main idea is to be applied.

#### Chiasm

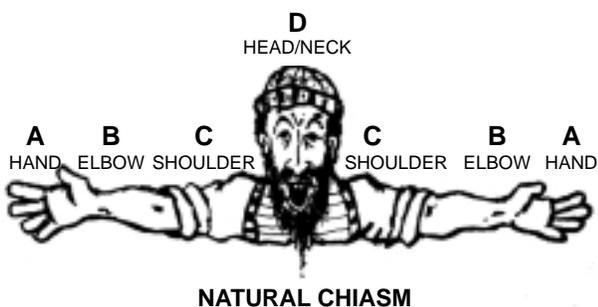
To make this even more interesting, Paul wrote this particularization within a chiasm! What a mouthful. What on earth is a chiasm? A chiasm is a pattern in which the writer makes a point, then makes two or more other points: Idea A, Idea B, Idea C, Idea D, then backpedals through the points in reverse order: Idea D, Idea C, Idea B, Idea A.

The author can use a few points in a chiasm or many. But in all chiasms, the second half is a mirror image of the first half. Another way to look at this kind of writing is to

compare it to an arch, with the centerpiece forming the keystone of the argument, like this:



Paul liked using chiasms. So did many writers of old—Greek, Roman, and Jewish. Indeed, God the Creator has filled the world with chiastic structures. The human body, for example, is a chiasm. If you stretch out your hands to either side you create a chiasm:



The most important idea is in the center of the chiasm. If we were to cut off our fingers, it would be a painful loss, but we would survive. If, on the other hand, we were to cut off our neck, we would die.

### The structure and the text

Now let's look at this passage of 1 Cor. 14:26-40, diagramed on the right side of the page, and see how Paul wove together both particularization and chiasm to bring correction to the Corinthian church. Notice also that he put his words about women in the center, showing he thought they were the most important idea in this passage.

### Clue #4:

### Was Paul quoting an opposite opinion?

You might have noticed that in the diagram I modified the NIV punctuation by putting quotation marks around the sentence about it being disgraceful for a woman to speak in church. Keep in mind that there were no quotation marks in the original because punctuation didn't exist in ancient Greek. So all punctuation has been added at the studied discretion of modern translators. I believe there are three indications that Paul was not giving his opinion in verse 35b but was quoting the opinion of some of the Corinthian believers:

1. Structure—it fits within his chiasm.
2. The concept he was arguing in this passage.

3. Paul's repeated use of quotations throughout 1 Corinthians.

Paul quoted from many sources as he ministered to the Corinthian church in this Epistle. He quoted Old Testament Scripture<sup>7</sup> and the words of Jesus.<sup>8</sup> He referred to the words of the Greek dramatist Meander<sup>9</sup> and a proverb that is probably of rabbinic origin.<sup>10</sup> Paul even quoted the words of unbelievers<sup>11</sup> and of believers<sup>12</sup> in Corinth. Since the NIV translators clearly recognized all of these as quotations, they used quotation marks. I believe they missed this one, especially in light of a Greek word made up of a single letter.

### Clue #5:

### A tiny Greek word makes all the difference

Christian scholars have struggled to determine exactly where Paul was quoting others' words. An important indication that he was quoting another's opinion was his use of a tiny word: ἦ. Paul used this small Greek word forty-nine times in 1 Corinthians.<sup>13</sup>

Though it's used in various ways, at times Paul used ἦ as an emotional rebuttal<sup>14</sup> "to express disapproval of existing situations."<sup>15</sup> It's called an "expletive of disassociation" by Greek scholars. The closest equivalent to ἦ in English would be "What?" or "Nonsense!" or "No way!" This was what Paul probably meant when he put ἦ at the beginning of a question. He introduced fourteen questions in 1 Corinthians with ἦ. The NIV has usually left

### I Corinthians 14:26-40<sup>6</sup>

<p>C1 34 Women should be silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. 35 If they want to inquire about something, they should ask their own husbands at home;</p> <p>B1 29 Two or three prophets should speak, and the others should weigh carefully what is said. 30 And if a revelation comes to someone who is sitting down, the first speaker should be silent. 31 For you can all prophesy in turn so that everyone may be instructed and encouraged. 32 The spirits of prophets are subject to the control of prophets.</p> <p>A1 27 If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. 28 If there is no interpreter, the speaker should be quiet in the church and speak to himself and God.</p>		<p>C2 "For it is disgraceful for a woman to speak in the church." 36 Nonsense! Did the word of God originate with you? What! Are you the only people it has reached? 37 If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. 38 If he ignores this, he himself will be ignored.</p> <p>B2 39 Therefore, my brothers, be eager to prophesy,  A2 and do not forbid speaking in tongues.</p> <p>33 For God is not a God of disorder but of peace, as in all the congregations of the saints.</p> <p>40 But everything should be done in a fitting and orderly way.</p>
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ἦ untranslated. This is understandable, for the word carries more emotional than intellectual content.

But if we were to insert “What?” or “Nonsense!” or “No way!” wherever we see ἦ in front of Paul’s questions, we’d have a much clearer idea of what Paul meant. Notice his use of ἦ in the questions he directed to his Corinthian correspondence:

- 1 Cor. 1:13

ἦ (No way!) Were you baptized into the name of Paul?

- 1 Cor. 6:2

ἦ (What?) Do you not know that the saints will judge the world?

- 1 Cor. 6:9

ἦ (Nonsense!) Do you not know that the wicked will not inherit the kingdom of God?

- 1 Cor. 6:16

ἦ (No way!) Do you not know that he who unites himself with a prostitute is one with her in body?

- 1 Cor. 6:19

ἦ (What?) Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?

- 1 Cor. 7:16

Or ἦ (What?) how do you know, husband, whether you will save your wife?

- 1 Cor. 9:6

Or ἦ (Nonsense!) is it only I and Barnabas who must work for a living?

- 1 Cor. 9:7

ἦ (No way!) Who tends a flock and does not drink of the milk?

- 1 Cor. 9:8

ἦ (What?) Doesn’t the Law say the same thing?

- 1 Cor. 9:10

ἦ (No way!) Surely he says this for us, doesn’t he?

- 1 Cor. 10:22

ἦ (Nonsense!) Are we trying to arouse the Lord’s jealousy?

- 1 Cor. 11:22

Or ἦ (What?) do you despise the church of God and humiliate those who have nothing?

- 1 Cor. 14:36a

ἦ (Nonsense!) Did the word of God originate with you?

- 1 Cor. 14:36b

Or ἦ (What?) are you the only people it has reached?

Notice how Paul used this expletive of disassociation twice in rapid succession in 1 Cor. 14:36. Add this to the more important issue—maintaining the integrity of Paul’s elaborate structure, which combined particularization and chiasm—and you can see that Paul was probably quoting a slogan of some of the Corinthian believers. Paul didn’t agree with them when they said, “For it is disgraceful for a woman to speak in the church.”

### **The bottom line: Order for the sake of edification**

Look over this passage of 1 Cor. 14:26-40 again. We’ve already seen that it is an extremely well crafted, integrated

piece of writing. What is its central message? That God is a God of order.

It’s easy for us to dismiss Paul’s instructions as obvious, especially after 2,000 years of orderly Christian worship. Although it seems only common courtesy to speak “one at a time”<sup>16</sup> and to take turns,<sup>17</sup> this wasn’t obvious to the new converts in Corinth. Their ideas of what made for a good worship service had been forged in the fires of idol altars. For those who had worshiped Dionysus, Aphrodite, and other popular Corinthian deities, Paul’s teaching that “God is not a God of disorder”<sup>18</sup> was quite revolutionary. Many pagan worshipers worked themselves up into an absolute uproar of noise and confusion. For them, spirituality was measured in decibel levels: the more noise, the greater the pleasure of the gods and the more “anointed” the occasion. Since it was never the goal of the pagan cults to edify their believers, order and self-restraint were not valued. Paul intended to change all that.

### **It all centered around what God was like**

Paul had to lay the most elementary groundwork for the Corinthian Christians. It all centered around the character of God. Because God was a God of order, peace should reign in the worship services. People should participate in a thoughtful and orderly way to build one another up. The goal for group worship wasn’t emotional outbursts but was communication that edified everyone. Each man or woman who took part was supposed to have the welfare of the body of Christ in mind. That was Paul’s central idea throughout this portion of his Epistle. “All of these must be done for the strengthening of the church.”<sup>19</sup>

Paul then illustrated this general principle by giving three particular examples of those who needed to be corrected and brought back to orderly, edifying participation:

1. those who speak in tongues<sup>20</sup>
2. those who prophesy<sup>21</sup>
3. the women of the church<sup>22</sup>

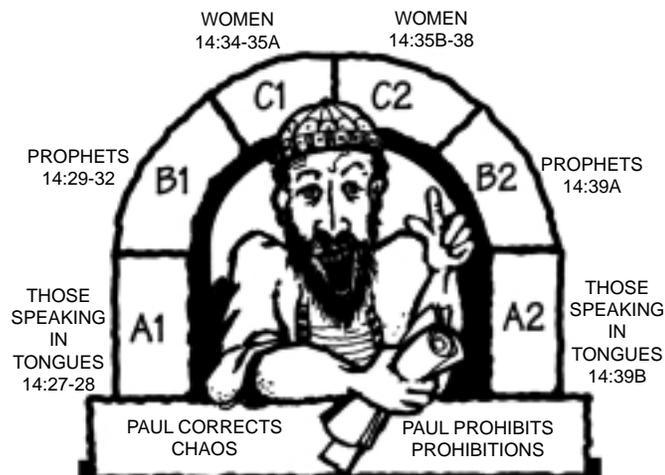
Paul wasn’t prohibiting participation. On the contrary, he wanted all to participate but in an orderly way for everyone’s edification.

Paul had two extremes in the church at Corinth: One was the “anything goes” school of worship. These new converts were disrupting the services, probably bringing in practices from their heathen religions that gloried in noise and confusion. Paul corrected the chaos they were producing. The other extreme in the church at Corinth was the “nothing is permitted” school of thought. These people were trying to restrict participation. Paul wasn’t on their side either. He showed in verse 26 that he wanted *everyone* to be involved in the ministry of the church, each one contributing according to his or her ministry gifts.

As we consider these three examples—those who speak in tongues, those who prophesy, and the women in the church—notice that Paul referred to each of these groups twice. He went through the three groups one time, *correcting* each one of them for their disorderly, excessive, and inconsiderate communication. Then he went back

through the same three groups in reverse order (since this was a chiasm), *defending* their right to communicate in an orderly fashion, correcting those who would silence them outright.

Thus, the first three examples serve as a corrective to those who were abusing their freedom to minister. The second set of three examples is a protection from those who would restrict or totally do away with the freedom for all to minister. Paul develops his two-pronged argument thus:



1 CORINTHIANS 14:27-39

This article is chapter 14 from the book *Why Not Women: A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership* by Loren Cunningham and David Joel Hamilton (YWAM, 2000). This article is used with permission. Chapter 15 (Part 2 of 1 Cor. 14:26-40) will be published in the Fall issue of *PRISCILLA PAPERS*.



David J. Hamilton is a veteran missionary and scholar who wrote his master's thesis on the difficult Bible passages related to the ministry of women. He recently coauthored *Courageous Leaders Transforming Their World* (YWAM, 2000) and served as one of the senior content editors for the *Christian Growth Study Bible* (Zondervan, 1997). He has served in *Youth With A Mission* for more than twenty years, currently as an international associate provost for the University of the Nations, and also as assistant to the president.

#### Notes

1. Some evangelical scholars believe that this verse and the following one—1 Cor. 14:35—were inserted by later scribes, because their location varies in the early manuscripts. I believe we must deal with both verses as genuine for two reasons: First, no known manuscript omits these verses. This points to the location variation as being a simple clerical error of a copyist rather than a deliberate addition to the inspired words of God. Second, I believe we can be confident that God maintained sovereign oversight in the formation of the ancient texts preserved for us. Even if someone other than Paul wrote these words, we should still embrace them as part of the inspired Word of God. The human agency is not the determining factor: God's inspiration is.

2. The translations that do this are the American Standard Version, the Amplified Bible, the Catholic Bible, the Jerusalem Bible, the Moffatt Version, the New English Bible, the New International Version, the New Jerusalem Bible, the New Revised

Standard Version, the Oxford Study Bible, the Revised Standard Version, and Today's English Version.

3. The translations that do this are the 1886 Revised Version, the 1911 Bible, the Berkeley Version, J. B. Phillips's Translation, the King James Version, the Knox Version, the Modern Language Version, the Modern Reader's Version, the New American Standard Bible, the Scofield Bible, and the Thompson Chain Reference Bible.

4. The transposition of verses 34 and 35 in several of the ancient manuscripts makes these two verses a grammatical unit separate from verse 33. If the last part of verse 33 was intended to be seen as the opening clause of verse 34, it would have been transposed along with verses 34 and 35 in those manuscripts, but it was not.

5. 1 Cor. 14:33-34a; NIV text modified by authors.

6. 1 Cor. 14:26-40. NIV text modified by author as follows: In verse 26 "and sisters" has been added to communicate the gender-inclusive nature of *adelphos* when used in its plural form. The three silencing commands (in verses 28, 30, and 34) have all been rendered the same: "should be silent." This reflects the original Greek in that the same verb in the same tense is used in all three occasions, helping us to see Paul's deliberate repetition. Punctuation has been modified in two locations. The phrase "as in all the congregations of the saints" has been linked to the first half of verse 33, and a period has been placed at the end of verse 33. Verse 35 was separated into two sentences to distinguish between Paul's teaching (35a) and his quotation of the erroneous comment made by certain members of the Corinthian church (35b, which has now been placed in quotation marks). Finally, two expletives of disassociation (Nonsense! What!) have been inserted in verse 36 to reflect the untranslated tiny Greek word *ñ*.

7. The Old Testament quotations in 1 Corinthians are 1:19 (Isaiah 29:14); 1:31 (Jeremiah 9:24); 2:9 (Isaiah 64:4); 2:16 (Isaiah 40:13); 3:19 (Job 5:13); 3:20 (Psalm 94:11); 5:13 (Deuteronomy 17:7, 19:19, 21:21, 22:21, 22:24, 24:7); 6:16 (Genesis 2:24); 9:9 (Deuteronomy 25:4); 10:7 (Exodus 32:6); 10:26 (Psalm 24:1); 14:21 (Isaiah 28:11-12); 15:27 (Psalm 8:6); 15:32 (Isaiah 22:13); 15:45 (Genesis 2:7); 15:54 (Isaiah 25:8); 15:55 (Hosea 13:14). Note that these seventeen quotations are taken from eight Old Testament books that span the three major categories (the Law, the Prophets, and the Writings) of the Hebrew Scriptures.

8. 1 Cor. 11:24-25 reflects the words recorded in Luke 22:19-20.

9. 1 Cor. 15:33. Paul quoted from Meander's work *Thais*.

10. 1 Cor. 4:6. Paul quoted a rabbinic axiom that was later recorded in B. Makkot 23a.

11. 1 Cor. 10:28, 12:3, 14:25.

12. 1 Cor. 1:12, 3:4, 6:12-13, 10:23, 12:3, 15:35.

13. *ñ* is found in 1 Cor. 1:13; 2:1; 4:3, 21; 5:10a, 10b, 11a, 11b, 11c, 11d, 11e; 6:2, 9, 15, 19; 7:9, 11, 15, 16; 9:6, 7, 8, 10, 15; 10:19, 22; 11:4, 5, 6, 22, 27; 12:21; 13:1; 14:5, 6a, 6b, 6c, 6d, 7, 19, 23, 24, 27, 29, 36a, 36b, 37; 15:37; 16:6. This, of course, is based on the UBS third edition of the Greek New Testament text. There are some discrepancies with the Textus Receptus, but none of them affect the structural issue being discussed here. Whereas the Textus Receptus does not have *ñ* in 1 Cor. 6:2, it does have four additional references of *ñ*: 1 Cor. 3:5, 5:10c, 5:11f, 11:14, thus totaling fifty-two occurrences.

14. Linda McKinnish Bridges, *Paul's Use of Slogans in the Rhetorical Strategy of I Cor. 14:34-36* (Richmond: Baptist Seminary, unpublished paper, 1990), 13.

15. Bilezikian, *Beyond Sex Roles*, 286.

16. 1 Cor. 14:27.

17. 1 Cor. 14:31.

18. 1 Cor. 14:33.

19. 1 Cor. 14:26.

20. 1 Cor. 14:27-28, 39b.

21. 1 Cor. 14:29-32, 39a.

22. 1 Cor. 14:34-38.

# Beginning with the End in 1 Cor. 11:2–16

## *Understanding the passage from the bottom up*

ALAN G. PADGETT

**A**S THE WORD OF GOD IN HUMAN WORDS, THE SCRIPTURES can and do speak with a fresh voice today. It is sometimes hard, however, to read a familiar passage in a new way. The purpose of this essay is a simple one. I hope you will come away with a new understanding of one paragraph in Paul's letters that deals with women and men in the church. The paragraph in question is 1 Cor. 11:2-16, a passage I have been studying and writing about for over twenty years.<sup>1</sup>

While many ways of understanding this passage have developed over the millennia, the interpretation I prefer will require a fresh approach to the text. To this end, just to overcome years of misreading, I am going to ask you to read the passage from the bottom up.

### **What is the main argument?**

It often helps to look at the end of a difficult argument in order to understand it better. What is the author's main point? This should guide our interpretation of the whole passage. Paul's arguments are often quite difficult to follow. He was not a linear thinker. His prose is circular, even sinuous. The trick of looking at the end or main point of his argument works on many different passages. Consider Romans, for example.

Romans 8 is one of my favorite chapters in the whole Bible. It ends with a ringing declaration of the love of God. Nothing, not even death, can separate us from God's love in Christ. But the very next words are jarring in their change of direction. Paul writes that he is speaking the truth in Christ—not lying—about his great sorrow for his people, the Jews. What is the connection here? Many commentators have been puzzled by the "insertion" of chapters 9-11 in Paul's overall argument in Romans.

We have to remember that Paul's original text did not have verse or chapter divisions. In fact, paper was so expensive that scribes did not even leave spaces between words. So the "jump" from 8:39 to 9:1 must have been even more jarring to Paul's original readers. What is going on here? The answer is revealed only at the end of this long section, in chapter 11. "Has God rejected his people?" Paul asks. No! "God has not rejected his people whom he foreknew" (11:1-2). Aha! Now we see why, when speaking

of the inseparable love of God for his people, Paul began to think of his own people, the Jews. Did God's love abandon them? Many of them stumbled and fell. Just as some Jews turned from God to idols, so in Paul's day some rejected the Messiah. God did not reject his people: they rejected him. We do not fully grasp the start of Romans 9 until we get to the end of chapter 11.

Another example of peeking at the end in order to better understand the beginning comes from 1 Corinthians. In chapter 8, Paul begins his discussion of food sacrificed to idols. This is a long, complex, and cyclical argument from 8:1 to 11:1. For reasons that are not clear at first, Paul begins talking about knowledge. "All of us possess knowledge," he writes (8:1). What is going on here? How can we make sense of the beginning of this argument? We can get a good clue by looking at the end of the chapter, where he says that if eating meat causes one of my sisters or brothers to fall, it would be better never to eat meat. Not everyone has the "knowledge" that some

Corinthians admired: the knowledge that "an idol is nothing in the world" and "there is no God but one" (8:4). Based upon their superior knowledge, some people in Corinth were eating meat that had been sacrificed to idols in pagan temples. Many commentators agree that the phrases in 8:4 come from the Corinthians themselves, probably from the letter they wrote to Paul (7:1). For this reason, the NRSV puts them in quotation marks. These Corinthians "knew" that idols were nothing, and could make no difference to the meat they ate. This

practice, however, upset others who were against idol worship.

Looking at the end of Paul's argument, we can see why he began with a discussion of knowledge. We can see the point of his writing, "Knowledge puffs up but love builds up." It becomes clear that 8:1-6 is not Paul's own theology but his description of the theology of his opponents, even quoting some of their own ideas. Paul then begins to refute their practice in 8:7: "But not everyone has this knowledge." So peeking at the end of this chapter helps us rightly understand 8:1-6. In this case, looking at the end is not only helpful but seems necessary for a proper interpretation of this passage.



Padgett's understanding of 1 Cor. 11:2-16, when he writes of the freedom Paul argues women should have regarding what they wear on their heads during worship, is portrayed by this original artwork titled "Followers of Jesus" by Anne C. Brink (painted acrylic on muslin).

## What is the custom?

Our task is a clear, attentive, and reasonable reading of 1 Cor. 11:2-16. This is possible, I have found, only by knowing the end of the text from the beginning. To this end, not only will we examine the passage from the bottom up, we will also note some background knowledge, which will help us understand Paul's words better. So let us begin to study this text, not at the beginning, but at the end.

This is the longest single passage in which Paul deals with issues relating to women in the church. His concern does not arise from his own agenda, but rather from a custom in the Corinthian church that he wishes to oppose. This much is clear from 11:16: "And if anyone is disposed to be argumentative, we have no such custom, nor do the churches of God." Paul was forced, time and again, to contend with various groups in Corinth and their poor theology and ethics. He corrects them patiently, like a good friend or parent, but also knows they are inclined to be argumentative. So in the end, he appeals to the practice of all the other churches. They make no strange demands! So why should some Corinthians impose this custom on other believers? Paul has in mind here a particular custom and a particular group of Christians at Corinth who were insisting on this custom.

What was the custom? That is a question that has troubled commentators for thousands of years. The best clues to the nature of this custom come from verses 13-15 and not from the earlier part of the passage. In verse 15 Paul writes, "For hair is given [by nature] to her instead of a covering." This phrase is important to Paul's argument. First of all, we discover that the custom has to do with proper dress in church. In particular, the custom has to do with covering the head in church. Paul argues that nature has given women long hair instead of a covering.<sup>2</sup> In verse 16 Paul gives an argument from what the rest of the churches do, that is, an appeal to consensus. In these verses (13-15), he is giving an argument from nature.

When we consider earlier verses, we discover that Paul mounts a total of four arguments against the Corinthian custom he is rejecting. We can only suppose that he found something in this custom offensive to his christocentric thinking. His first argument has to do with the order of creation, which is assessing who came first, man or woman (vv. 8-10). Connected to this argument is Paul's assertion that "woman is the glory of man." The second argument is christological. In the Lord, differences between males and females have been overcome (vv. 11, 12). In his next two arguments, Paul moves from theology to common sense. "Judge for yourselves," he writes (v. 13). The third argument is from nature (vv. 13-15), while the final argument is from the consensus of the other churches (v. 16). We should pause and reflect upon Paul's argument from nature before proceeding up the passage further.

Paul was familiar with arguments from nature. A native of Tarsus, Paul must have known of Stoic philosophy. Several Stoic philosophers hailed from Tarsus. In fact, the Stoics used to argue from nature, that is from the way things are in a natural state. Paul's argument, then (which

really turns on common sense) is a simple one: in a natural state, women have long hair, which nature has given them as a covering. This is part of his argument against the Corinthian custom.

Part of the custom in Corinth, therefore, seems to be that women should be covered in church. This fact is clear from the beginning of verse 13, when Paul asks the Corinthians to use their own common sense. "Judge for yourselves: is it proper for an uncovered woman to pray to God?" This peek at the end of the passage shows us the main issue between Paul and the Corinthians. Paul's answer to this question has been grossly misunderstood, however. In fact, this question may not be a question at all. Paul may have written a statement: "Judge for yourselves: it is proper for an uncovered woman to pray to God." This is a real possibility, which should not be ignored (as it usually is). In the original text, there were no question marks, no real punctuation of any kind. So perhaps this was originally a statement, not a question.

On the other hand, it is possible that this is in fact a question. 1 Cor. 10:15 might support the idea to take this part of verse 13 as a question. There, Paul writes, "I speak to reasonable people, judge for yourselves," and this is followed by a question. However if Paul is asking a question in verse 13, what is his answer? This becomes clear in Paul's next sentence.

Even if we insist that verse 13 is a question, the next verse makes no sense as anything other than a statement. It is usually forced into being another question, but in fact, never has made any sense as a question.<sup>3</sup> The translation I recommend is this: "But nature herself has not taught you that if a man has long hair it is a shame, but if a woman has long hair it is her glory; for hair is given to her instead of a covering."<sup>4</sup> If Paul did ask the question, "Is it proper for an uncovered woman to pray to God?," his answer is, Yes. He appeals to the natural state of things, where men by nature grow long hair. There is no shame in a man with long hair. On the other hand, nature has given women long hair instead of (or as the equivalent of) the coverings we often place on women's heads for cultural reasons (customs). Long hair is natural; it is not a "glory." Paul appeals, past local human customs, to the way God made us. As a statement, this sentence is a pretty good argument from nature, against human customs. The force of Paul's words here has been blunted, however, by misunderstanding and mistranslation.

Translated as a question, this sentence would read, "Does not nature herself teach you that if a man wears long hair, it is a shame, but if a woman wears long hair, it is her glory?" The clear, obvious, sensible answer to this question is, No. Nature teaches us no such thing! Yet the vast majority of commentators have forced Paul into the obviously false answer, "Yes, nature does teach that long hair on a man is shameful but long hair on a woman is glorious." When we interpret anyone's written text, we should use the principle of charity. Let us seek to understand the text in a way that makes sense of the author's words. Of course, at times authors do write rather silly things. My point is that tradition has done Paul a

disservice in this case. The most sensible and reasonable interpretation of Paul's words is that he is making a statement.<sup>5</sup>

When you read Paul's own words in a rational manner, his argument is clear, and so is the custom that Paul is arguing against. This custom was based on social shame and on social honor or "glory." It was shameful, at least in Corinth in those days, for a man to wear long hair (especially in church). It was also wrong for a woman to be uncovered (sometimes translated "unveiled") while praying. The custom Paul is opposing now becomes clear: on a woman long hair is beautiful, womanly, glorious; but on a man it is shameful. These are the "covering" customs that Paul is arguing against. The custom becomes clear only when we pay careful attention to the end of Paul's argument. We will study the social background of this custom in more detail as we approach the top of the passage, where Paul has more to say on this topic.

### A Christ-centered response

Verses 11-12 cover Paul's christological argument against the Corinthian custom. "Nevertheless, in the Lord, woman is not different from man nor man different from woman. For just as woman came from man, so man comes from woman, and all people come from God." The normal translation of this verse is unusually free of misunderstanding (for our passage, at least). Yet the power of what Paul is saying has been overlooked. The phrase "in the Lord" is not a minor one for Paul. On the contrary, everything in Paul's writing can be summed up under the concept of "being in Christ." Everything he says about justification, about holiness, about love, about the body of Christ, about spiritual gifts—everything can be summarized in the concept of "being in Christ" because this is the heart and soul of Paul's ethics and theology. Again and again, Paul corrects the Corinthians on the basis of his understanding of new life in Christ. This passage is no exception.

Paul often uses the term "nevertheless" to summarize the point he is making. Here, his main point is rather obvious if we just pay attention to what he wrote. In the Lord, these differences of dress are of no importance. Social customs of dress, which distinguish male and female, should not inhibit a woman or a man from praying or prophesying in the worship of the Lord. After all, even if there was a temporal priority of man before woman in the creation story (Gen. 2), now men are born from women (their mothers) so that the balance is restored. This balance between male and female is key to Paul's entire argument, including the way he explains the Corinthian custom in 11:3-7. Because of this balance, Paul wants to affirm that "all people come from God." The Greek text just says, "all come from God," and is usually translated "all things." Paul's argument, however, is not about things but about men and women. All people come from God, and the implication of this fact, theologically, is that all people are created in the image of God (not just men, as verse 7 states).

That Paul would insist on gender balance in the image

of God, and in the Lord, is nothing new. We find this same balance in 1 Cor. 7 and Gal. 3. Paul was also quite willing to set aside accepted social divisions in the church. The division between Jew and Gentile was, if anything, even more central than between man and woman for the Jewish theologians of Paul's day. Yet Paul sets aside this division in the Lord: "For there is no distinction between Jew and Greek, the same Lord is Lord of all and is generous to all who call on him" (Rom. 10:12). The whole argument of the letter to the Galatians is that the distinguishing sign of circumcision, as a cultic marker, is set aside in the church (that is, in Christ). Paul's argument in this passage parallels Galatians. The distinguishing marks of short hair on men and head coverings for women are of no consequence in the Lord, and in church.

This view may seem rather "advanced" coming from a Jewish Christian of the first century. But we forget that Jesus accepted both women and men into his fellowship, and accepted women alongside men as his disciples. So Paul had a good role model in seeking gender balance in the Lord! He specifically writes, in 11:1, "Be imitators of me, as I am of Christ." The Jesus movement provided new, open opportunities for women. Scholars have only recently understood the extent of this new freedom for women. Paul was in basic agreement with his Lord on this point.

The interpretation of Paul's words that I am pressing for becomes even more clear in verse 10. Alas, here we have another case of an often misunderstood and mistranslated sentence. Translators have inserted the words "symbol of" into this verse for a very long time. What Paul actually wrote is this: "For this reason a woman ought to have authority over her head, because of the angels." The NRSV, at least, has recognized this translation as an alternative in a footnote. As a matter of fact, this is the only proper way to read these words, given a good grasp of Greek grammar and syntax.

The word "authority" is always, in Greek, the person's own authority, not someone else's. The phrase "have authority over" always means having power, freedom or authority over something. It never means, and indeed it simply cannot mean, having a "symbol" of someone else's authority on top of something. Recent commentators have recognized the power of this argument from good grammar but don't know what to do about it. I do. Let Paul speak for himself. What he says is simple enough. Women ought to have freedom to wear their hair however they want in church.

Does this seem so radical? Is it so odd and strange? Not at all! On the contrary, we have just seen that this point is exactly what Paul is arguing in verses 11-16. Once again, by reading from the bottom up, we have discovered the key to Paul's argument. Some Corinthians were insisting that women, when they pray or prophesy, should wear a kind of covering over their head. Paul is arguing against them, based on gender balance in Christ, on what is natural, and on consensus among other churches. Women ought to have the freedom to wear their hair as they see fit in the worship service. After all, nature has given women long hair instead of a covering—they don't need another one.

## Who are the angels?

Paul gives two reasons that women ought to have freedom over their heads. The first part of this sentence, “for this reason” points us back to the sentences just prior to this verse. Since we are reading from the bottom up, we will come to them next. But Paul’s secondary reason is very obscure: “because of the angels.” What on earth do angels have to do with women’s covering? This brief reference, almost an aside, is so short and strange that we may never know what Paul meant by these words. Most of the time in the Bible, the Greek word *angelos* means a heavenly messenger, a supernatural being. An example of this is Gal. 1:8 where “an angel from heaven” is talking about a supernatural being. But on a few occasions, the word can mean a human being who is a messenger, for example Gal. 4:14: “you received me as a messenger [*angelos*] of God, as Christ Jesus.” In this case, since both Paul and Jesus are human beings, the messenger is probably human, too.

If we apply this meaning of *angelos* as a human messenger of God to 1 Cor. 11:10, then we might make sense of this phrase “because of the messengers (angels).” Women did have important roles in spreading the gospel in the early church. A good example of this would be Priscilla, who with her husband Aquila labored side-by-side to spread the gospel with Paul, even in Corinth (Acts 18). Should not such an “angel” have the freedom to wear her hair however she wishes in church? If this interpretation is correct, then “because of the messengers (of the gospel)” has about the same force as the argument from other churches in verse 16.

But suppose that this reading is rejected. As some scholars have pointed out, the word “angel” almost always means a supernatural being in Paul’s letters. It is also true that in 1 and 2 Corinthians, the word always means a supernatural being (outside of this verse). What could Paul mean by the phrase, “because of the angels,” if he was referring to a supernatural being? We can make some reasonable assumptions that will guide us in finding a good interpretation. Notice that this phrase is short and left without any fuller explanation. We can assume that the point would be one that was well known both to the Corinthian Christians and to Paul. Where can we look for teachings about angels that both the Corinthians and Paul had in common, which would provide background to understanding his comment? One source would be the Hebrew Bible or Old Testament. Another source could be the letter that the Corinthians wrote to Paul. A third source might be Paul’s own teachings, the “traditions” that he handed down to his disciples (11:2). A final source would be the deeds and teachings of Jesus, which we can assume were also handed down in oral form. One of these is surely the source of this teaching, because Paul simply mentions it in passing.

Unfortunately, we do not possess the letters from the Corinthians to Paul. If we did, they would bring great light to our understanding of early Christianity and to Paul’s letter! What we do have are Paul’s own letters, which give

no indication of teaching anything about angels in the area of sex, gender, or family. There is, however, one passage out of the Greek Old Testament (Septuagint) that does mention angels, women, and sex. This is the strange verse, Gen. 6:2, “The sons of God saw that they were fair, and they took wives for themselves of all that they chose.” The Greek version of the Old Testament has “angels” instead of “sons of God.” On the basis of this verse, Tertullian argued that women should have a veil over their head, because angels may lust after them again.<sup>6</sup> Frankly, despite my respect for Tertullian, this reading is absurd. In any case, Paul did not write that women should have a veil over their heads but that women should have freedom over their heads. Therefore, there is not much help in the Old Testament for understanding Paul’s reference to angels in 1 Corinthians 11.

In the sayings of Jesus, however, we may find some help. Paul has already referred to the sayings of Jesus in the context of sexual ethics in this letter. In chapter 7, he refers to Jesus’ teachings on divorce: “To the married I give charge—not I, but the Lord” (7:10). We have already seen, too, that in the next verse Paul will refer to our life “in the Lord.” Would it be so strange, then, if he was referring here to a saying of Jesus?

The saying in question is about marriage in the resurrection. In response to the questioning of some Sadducees, Jesus affirms that there will be no marriage in the resurrection. Rather, we shall be “like the angels in heaven” (Mark 12:25). This saying is found in two other Gospels, Matthew 22:30 and Luke 20:36, and may well have been known to the Corinthians.<sup>7</sup> Of the various sources we have to help us understand “because of the angels,” this saying of Jesus provides us with the most likely background.

Many scholars agree that some of the Corinthians, who sought after spiritual knowledge, already considered themselves “spiritual” people (1 Cor. 1:5, 3:1). They had in a spiritual sense already entered into the kingdom of God (4:8). They had already become “like the angels,” and things of the flesh were of no consequence to them. If this insight into Corinthian theology is correct, then we can see the force of Paul’s argument. If the Corinthians had already become “like the angels” then Paul was saying gender distinctions were of no importance. This is where the saying of the Lord comes in: Jesus teaches that in the resurrection sexuality as we know it will be no more. So sexual distinctions like hair coverings should, in the Lord, be of no importance. Therefore, “because of the angels” women should have authority over their heads. This at least makes the most sense to me, if one insists on viewing “angels” here as supernatural beings.

The more I think about “because of the angels,” the more convinced I am that the earlier theory is more probable. “Angels” in verse 10 probably refers to women who were messengers of God. The argument anticipates the one found in verse 16 later in the passage, and it makes good sense in the overall context of Paul’s argument.

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*After all, Adam is created out of the dust, but is hardly inferior to dirt!*

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Overall, deciding which of these two readings is correct is difficult to discern with rational certainty. I tend to favor the first interpretation, but the second one may be correct.

### The chiasm

We can now press forward to the first reason Paul gives that women ought to have control over their own heads. Verse 10 begins, you will remember, with the phrase “for this reason.” This short phrase points us back to his earlier argument. To grasp the structure of the argument at this point, we need to look all the way back up to verse 7. Paul’s argument has a familiar structure called a “chiasm,” which is often found in the Bible. This is a passage with the structure, in general, of A, B, B\*, A\*. In this kind of structure, there is a movement in to a central point, and then a parallel movement back out from the center, touching upon the same themes in a new way. Paul’s argument, in verses 7-10, has the following structure:

- A. Man *ought* not to have his *head* covered
- B. Because he is in the image and *glory* of God.
- B.\* But the woman is the *glory* of man [explication].
- A.\* For this reason she *ought* to have freedom over her *head*.

To understand this argument and its structure better, we need to look at the entire passage.

(7a) For, on the one hand, a man ought not to have his head covered because he is the image and glory of God; (7b) but on the other hand, woman is the glory of man. (8) For man was not made from woman, but woman from man; (9) furthermore, man was not made because of woman but woman because of man. (10) For this reason, a woman ought to have freedom over her head.

Paul’s reason for arguing that women in Corinth ought to have freedom or control over their heads is straightforward: woman is the glory of man (v. 7b). Some commentators have twisted Paul’s word “glory” and tried to make it mean “reflection” (see the NRSV). Their arguments are more amusing than edifying, however, and have little value as careful exegesis. Paul’s word here just means glory and cannot be reduced to some lesser status. If we pay attention to Paul’s own words, then he must be saying something positive about woman. After all, this is the reason that Corinthian women ought to have freedom over their own bodies.

In a long parenthesis in his chiasmic argument, Paul appeals to the story of Genesis 1-2. Man alone was “not good” (Gen. 2:18). This is in fact the first not good thing in the Bible, all other things being “very good.” The woman was created out of man, as the crowning glory of the creation story, and as the succor of the male. The Hebrew word for “helper” does not indicate help from an inferior, but from a superior (or equal) person. It is often used to describe help from God, for example. So “helper” in English does not convey the force of the Hebrew noun. “Succor” is better, because it indicates that Eve is an equal

partner for Adam (in the Hebrew text), not just a servant or gardener. Notice, for example, that the *man* leaves his family and *clings to the woman* (Gen. 2:24). It is true that woman is created out of man. But this is her glory, according to Paul, not an indication of inferior status (as too many interpreters have argued). After all, Adam is created out of the dust, but is hardly inferior to dirt! No, the story tends to go from the lesser to the more glorious in Genesis 1-2. Paul understood this point and wrote that “woman is the glory of man . . . because woman was created out of man.” Paul immediately shifts from this argument to creation, however, to argue that “in the Lord” such distinctions have been overcome (vv. 11-12). Paul is more comfortable with gender balance (cf. 1 Cor. 7 and Gal. 3), than with one sex being more glorious than the other.

But what did Paul mean when he wrote (v. 7a), “For, on the one hand, a man ought not to be covered because he is in the image and glory of God”? Was Paul teaching that only the male is in the image and glory of God? Paying attention to the whole passage, we discover that this sentence is not Paul’s own view but his description of a Corinthian view. This sentence is not Paul’s own theology, as careful attention to the rest of this passage makes clear (vv. 7b-16). Paul in fact rejects the idea that the male alone was “heavenly” or in the image and glory of God. Such theology will later make its way into some Gnostic-influenced writings in the ancient world.<sup>8</sup> Paul’s opponents in 1 Cor. 11:2-16 may have been early followers of some concepts that, a century later, become part of Gnostic thought.<sup>9</sup> In any case, the point of Paul’s argument is to *refute* the view that the male alone was fit to inherit the kingdom of God. This idea is the key theological root of the Corinthian custom, a theological concept that troubled Paul enough to include hairstyle among the topics of this letter.

### Criticism of the Corinthians

We now have the key that will unlock the mysteries of 11:4-7a. Paul uses strange language here, so strange that some modern scholars have argued that he could not have written it. However, when we understand that these sentences are describing the Corinthian situation, we see his language in a whole new light.<sup>10</sup> For one thing, it explains Paul’s strange use of vague Greek words to describe the covering custom of the Corinthians.

Paul’s description of their customs and theology is *not* neutral. On the contrary, he describes their views in such a way as implicitly to criticize them. The Corinthians held that when women prayed or prophesied in the church, they should wear a kind of shawl, which they pulled up over the back of their heads. It was common to insist, in Roman culture, that those who participate in the worship of the gods cover their heads in this way when they bring an offering.<sup>11</sup> This covering, then, was not for normal attendance at church, but just for those women who were leading church services.

According to the Corinthians, the men, on the other hand, should wear their hair short when they attend church, especially when they are church leaders. Long hair

## Breaking down cultural hierarchy

on men was seen as barbaric in Greek and Roman culture during this period. In particular, male church leaders should come to worship with short hair.

Paul correctly describes this custom in terms of cultural control, especially *shame*. He takes great pains to create a parallel description of this Corinthian custom for men and women, in keeping with the gender balance he will insist upon. By describing this custom in a way that is parallel for women and men, Paul sets up his later rejection of it. "Any (Corinthian) man who prays or prophesies with something coming down from his head shames his head. But any (Corinthian) woman who prays or prophesies without something coming down from her head shames her head." Paul uses the same terms in Greek for the covering of male and female for a simple purpose. He chose words that were vague enough to cover both long hair on men and the shawl-like covering for women, in order to bring out the parallel situation for both women and men. His ultimate purpose is to reject this custom he is describing. Hairstyle for men played a part in the Corinthian customs, but the key problem is no doubt the women, since he spends much more space on them. His description continues: "It is the same as if she were shaved." Here we see the Corinthian idea (hardly found only in Corinth!) that long hair is glorious on a woman. Paul specifically rejects this cultural viewpoint later in the passage (v. 15). Not wearing the proper covering over her head while leading a church service is just as culturally bad, just as shameful, as having her glorious, long hair cut off: so the Corinthians believed. Paul then goes on to exaggerate their viewpoint, for the purpose of making fun of it.

"For if a woman will not cover herself, she should cut off her hair; but if it is shameful for a woman to cut off her hair, let her cover it." This sentence reminds one of a similar one in Galatians. The Book of Galatians refutes the custom of circumcision for Gentile men who converted to Christianity. Paul wrote, "I wish those who unsettle you would castrate themselves" (Gal. 5:12). If Paul's opponents at Galatia are so in favor of circumcision, he chides, why not go all the way? But of course Paul does not really want them to be castrated. Likewise, he does not want the Corinthian women to have their hair cut off. In both places, he uses sarcastic exaggeration to poke fun at a custom he is opposing. Paul in fact was seeking to liberate the church from both circumcision and head covering.

This does leave us with a good question. If it was common in Roman culture to cover one's head during the worship of the gods, why did the men not have to cover their heads? The Corinthian answer was straightforward: the male (alone) is in the image and glory of God (v. 7a). Therefore the male does not need to cover his head in the presence of God the way a woman does. Paul's counter-argument is that, on the other hand, woman is the glory of man. As such, she should have freedom over her head, that is, freedom to wear her hair as she sees fit in the worship of God.

Reading from the bottom up, this leaves us with the first two verses (the last two we will examine). Paul begins this passage, "I praise you because you remember me in everything and maintain the traditions even as I have delivered them to you. And I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God." There are several remaining puzzles in this beginning to our passage. We will discover that having read the passage backwards we are in a good position to understand Paul's words.

Why does Paul commend the Corinthians here? He does so nowhere else in this letter. The reason, probably, is that they were boasting of holding on to the theology ("traditions") that Paul had taught them. Never mind that they grossly misunderstood and abused them! Paul will, tongue in cheek, praise them at this point. The "praise" that he gives them in this verse, however, only sets up the "I do not praise you" of verse 17 in the next passage.

The Corinthians claimed that they were only following the teachings that Paul had handed on to them. And what were these teachings? The next verse tells us. God is the "head" of Christ, Christ is the "head" of man, and man is the "head" of woman. The word "head" in Greek, when not used to refer to the thing on top of our neck, has a variety of metaphorical meanings. These can be summarized under the notion of being first in some way.<sup>12</sup> Sometimes, being first or uppermost might mean having a kind of authority. At other times, being first might mean being at the start, or being a source. These multiple meanings, then, provide a theological foundation for the Corinthian custom.

Paul begins to break up their hierarchy, even in the way he describes it. This three-part "headship" sentence is not written in descending order. Paul purposefully broke up the top-down thinking of his opponents, even in the description of their ideas. He begins his description with "I want you to know." This phrase, and its equivalent "I don't want you to be ignorant," were cliché in Greek letter writing in Paul's time. He uses this cliché in an ironic way throughout 1 Corinthians 10-12. In all three cases, he in fact wanted to correct the Corinthians on an area they *thought* they already knew better than Paul! In 1 Cor. 10:1 he reminds them of the story of Moses, but of course they already knew such "elementary" things (cf. 1 Cor. 4:10). In 12:1, he corrects them in the area of spiritual gifts, again a place where they were already "experts" (cf. 1 Cor. 1:5). Likewise here in 11:3, the phrase "I want you to know" is used in an ironic manner. Paul is simply repeating back to the Corinthians their own views, under his description. This sets up his correction of their theology in 11:7b-16.

Just what was the meaning of the three-part headship formula? The sense of "head" in this passage is that of being first in time, or being the origin. The idea of authority is foreign to this verse. By reading from the bottom up, we already know that Paul will talk about who comes first in time, man or woman. So we have a good clue as to the meaning of "head" in this verse. Paul must have

taught them that Christ came from God (the origin of Christ is God). Likewise, Paul must have taught them that Christ is the origin of the church, but the Corinthians had restricted the “headship” of Christ to the male alone (the head of man is Christ, cf. v. 7a). Finally, Paul and the Bible taught that woman was created out of man (the origin of woman is man). The theology of verse 3 was used as the basis for the head covering custom of verses 4-6.

By reading this passage from the bottom up and paying attention to Paul’s own words, we have discovered the most reasonable interpretation of 11:2-16. We have in fact discovered that this passage has, in general, the same structure as the discussion of food sacrificed to idols in 1 Cor. 8. In both passages we find allusions, perhaps even direct quotations, from the Corinthian letter. In both passages, Paul describes the theology and custom of the Corinthians before he goes on to reject it. But how do we know for certain that 8:1-6 and 11:2-7 represent Corinthian theology and practices that are not Paul’s own? There are four signs that point in this direction.

1. Paul immediately rejects this theology and practice in the larger context of his argument.
2. The phrases that we think come from the Corinthian letter give theological support to the practice Paul is rejecting.
3. The phrases that we think come from the Corinthian letter are strange coming from Paul: they are un-Pauline in their language and thought.
4. This theology and practice fits in with what we know (from other places) about Paul’s opponents in Corinth, or more generally, his correspondents.

On all four of these tests, 11:3-7a turns out to be Corinthian, not Pauline. Paul taught that Christ was the head of the church, not head of the male. Paul taught that all people were from God, not that the male was in the image and glory of God. Paul consistently rejected such local customs (like hairstyles in worship) that could upset local people but inhibit liberty in Christ.

### In conclusion

Careful and thoughtful attention to Paul’s own words, and to the type of letter he wrote (i.e., one which cites the views of his opponents) have yielded a surprising result. We can finally grasp the logic of Paul’s argument in 11:2-16 in a way that makes sense of each part of the passage, of the passage as a whole, and of its place in the letter. What more can we ask of a proposed interpretation? I conclude, therefore, that by reading from the bottom up we have discovered the most likely interpretation of this passage. This reading is much more in keeping with everything we know about Paul, his theology, his common practice, and his ethical thinking. We discover, in fact, that Paul was seeking to give greater liberty to men and women in Christ. Paul was only interested in hairstyles because the Corinthian custom he was rejecting was based upon aberrant theology. Paul rejected the notion that the male alone is in the image and glory of God, insisting that

woman was the glory of man and as such ought to have freedom over her head. ■



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### Notes

1. See the following articles: A. G. Padgett, “Feminism in First Corinthians.” *Evangelical Quarterly*. 58 (1986), 121-132; idem, “Paul on Women in the Church: The Contradictions of Coiffure in 1 Corinthians 11.2-16.” *Journal for the Study of the New Testament*. 20 (1984), 69-86; and idem., “The Significance of anti in 1 Corinthians 11:15.” *Tyndale Bulletin*. 45 (1991), 181-187.
2. See Padgett, “Significance.”
3. See Katharine Bushnell, *God’s Word to Women*. 3rd ed. Oakland, CA: Private publication, 1930. [reprint available from CBE].
4. Following W. A. Orr and J. A. Walther, *1 Corinthians* (Garden City: Doubleday, 1976), 261. I conclude that the Greek word *oude* (“neither”) that starts this sentence was meant to be two words: *ou* (“not”) and *de* (“but”).
5. The most important translation of the Bible in Western history, the Latin Vulgate, does translate this as a statement, not a question. The Latin language, unlike the Greek, uses certain words or suffixes to indicate when a question is being asked. None of these are present in the Latin translation of 11:13-15. The Latin gets it right! I owe this point to my friend the Rev. Dr. Richard Sturch.
6. Tertullian, *De virginibus velandis*, vii; “On the Veiling of Virgins,” *Ante-Nicene Fathers*, vol. 4, ed. A. Roberts and J. Donaldson (1885; rpt. Peabody, MA: Hendrickson Pubs., 1994), 32. Tertullian (fl. 200 A.D.) was an important North African early Christian apologist and theologian.
7. See S. Scott Bartchy, *Mallon Chresai* (Missoula, MT: Scholars Pr., 1973).
8. See for example, the *Gospel of Thomas*, saying 114; or the *Acts of Paul and Thecla*, par. 25 & 40; see also Kurt Rudolph, *Gnosis: The Nature and History of Gnosticism*, tr. R. Mc. Wilson (San Francisco: Harper & Row, 1983), 257, 270-272.
9. That Paul’s opponents were influenced by theology that would later develop into Gnosticism (with many other factors included) is widely believed by many modern commentators.
10. See Samuel T. Lowrie, “I Corinthians XI and the Ordination of Women as Ruling Elders,” *Princeton Theological Review*. 19 (1921): 113-130.
11. See David W. J. Gill “The Importance of Roman Portraiture for Head Coverings in 1 Corinthians 11:2-16.” *Tyndale Bulletin*. 41 (1990): 245-260.
12. See A. C. Perriman, “The Head of Woman.” *Journal of Theological Studies*. 45 (1994): 602-622. Scholars have rightly rejected arguments that the metaphorical use of “head” in Greek never means authority.

# The Biblical Case for Women in Leadership

KEVIN N. GILES

*Kevin Giles is a graduate of Moore Theological College, the largest seminary in Australia, noted for its conservative commitment to the headship of men. This summary is the outcome of his extended debate with the faculty over many years.*

1. IN CREATION, GOD MADE MAN AND WOMAN equal in dignity and status, giving authority and dominion over creation to both (Gen. 1:27-28). They are male and female, differentiated by divine act, yet equal in essence/nature/being and in authority.

2. Genesis chapter 2 seeks to picturesquely elaborate on the polarity of the sexes. The solitary Adam on his own is helpless, incomplete. No animal can meet his need for companionship. God's solution is to make woman, an equal partner, for the solitary Adam. Only when the woman stands at his side does Adam/man become man distinct from woman just as Eve/woman is woman distinct from man. Nothing in Genesis chapters 2 and 3 suggests that woman is subordinated to man before the Fall. Yet, even if a hint of this could be found in some minute detail in the story, it would not be of any theological consequence. The original creation is not depicted as perfect. Sin was possible and the devil was present in the Garden of Eden. The Bible is characterized by a forward-looking eschatology that sees perfection in the future, in the consummated new creation.

3. The hierarchical ordering of the sexes is a consequence of the wilful disobedience of Adam and Eve (Gen. 3:16). Man's superordination and woman's subordination reflect the fallen order, not the creation order.

4. Nowhere in the Gospels does Jesus ever speak of the subordination of women or the "headship" of men. In fact, he says and does much to deny this. This is amazing since Jesus lived in a thoroughly patriarchal culture. It is true that the twelve apostles were all men, but this is a moot historical detail and of no surprise in that cultural context. However, no teaching is based on this fact. In any case, it would seem the twelve had to be men if they were to be recognized as the founding fathers of the new Israel, the counterpart of the twelve male patriarchs. They also needed to be men because their main work was to be "witnesses" of the life, ministry, death, and resurrection of Jesus (cf. Acts 1:21-22). As a general rule women could not be witnesses in Jewish society at that time.

5. In Acts, Luke makes chapter 2 programmatic for the new age that dawned with the gift of the Holy Spirit to all believers. In the new Spirit-endowed community, Luke quoting Joel says, "Your sons and your daughters shall prophesy," and then he repeats the point (Acts 2:17-18). When the Spirit is present, men and women may proclaim the word of the Lord in power. For Luke, prophecy is a

term that can cover all Spirit-inspired speech, including teaching.

6. Paul's teaching on the ministry of the body of Christ presupposes that the Spirit can bestow the same gifts of ministry on men and women. These gifts of ministry given to both sexes are to be exercised in the congregation (1 Cor. 12-14, Rom. 12:3-8, Eph. 4:11-12). His practice matches his theology. He speaks positively of women prophesying, leading house churches, and ministering in other undefined ways. He even commends a woman apostle (Rom. 16:7). She is to be understood not as one of the twelve but as one of the larger number of missionary apostles, who were raised up by the Holy Spirit and said to be "first in the church" (1 Cor. 12:28, cf. Eph.4:11-12). These examples of women leaders in this patriarchal cultural context are significant. They show that wherever possible, Paul put his non-discriminatory theology of ministry into practice.

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***Nowhere in the gospels does Jesus ever speak of the subordination of women or the 'headship' of men. In fact, he says and does much to deny this.***

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7. In 1 Corinthians 11, Paul insists that men and women are to be differentiated when they lead in church prayer and prophecy by what they have or do not have on their head. Paul's primary reason for penning these words was to insist that when women lead in the congregation in prophesying or praying, they do so as women, and men do so as men. Individual comments in this passage taken in isolation could suggest Paul accepted the subordination of women, but for every comment that

might suggest this, there is a matching comment that excludes this idea. That Paul endorses the public verbal ministry of men and women in the congregation is highly significant. Paul judges prophecy to be the second most important ministry given by Christ to the church, behind apostleship and before teaching (1 Cor. 12:28).

8. In Eph. 5:23, Paul calls the husband the "head" of the wife, using the Greek word *kephale* in the sense of leader, or even "boss." The word, however, is given new content. To be the "head" of one's wife, he explains, involves not rule but sacrificial self-giving, *agape*-love. Jesus exemplifies this kind of leadership in his self-giving on the cross. Not one word is said in this passage about who makes the final decision on important matters, or about family management. In 5:21ff., Paul is seeking to transform patriarchy within his patriarchal cultural setting, not endorse it. In its original historical context, this was a liberating text. It should be read this way today.

9. The apostolic exhortations to wives to be subordinate that parallel the exhortations to slaves to be subordinate are not to be distinguished in character or purpose. In both cases, practical advice is given to people living in the first century where patriarchy and slavery were social norms. Nothing suggests that the exhortations to women alone are timeless, transcultural precepts. They are not grounded on

an appeal to the creation stories. In Ephesians, the only time Genesis is quoted is to affirm that in marriage husband and wife are one (Gen. 2:24, Eph. 5:31).

10. The call to silence in 1 Cor. 14:34-35, some scholars argue, is to be seen as a later non-Pauline addition to the text. If it is genuine, Paul only asks wives to desist from asking questions in church. Paul's advice is, "If there is anything they desire to know, let them ask their husbands at home" (1 Cor. 11:35).

11. In 1 Tim. 2:11-12, the prohibition against women exercising authority and teaching in church is addressed to a particular situation. This text is to be understood against the backdrop of false teaching that had erupted in Ephesus, teaching that had led both men and women astray. Women had been allowed to teach in church since Paul first founded the church, but now he forbids them from doing so. He changes his policy to meet the specific challenge facing the church. What the women had been teaching deceived many. The reasons he gives for this exceptional command in verses 13 and 14 reflect the exceptional problem addressed, although we do not know exactly what it was. Women are not to teach as if they are first in the church, for Adam was created first, and they are to remember that it was Eve who was deceived. These are *ad hominem* arguments that were telling and applicable to the problems found in that church at that time. They were meant to counter the arrogance of some women and their opportunities to give false teaching. Elsewhere in more theological passages, Paul insists that "in Christ there is a new creation, the old has passed away" (2 Cor 5:17), and that Adam is responsible for sin (Rom. 5:12 ff.). In 1 Cor. 11:3 ff., Paul uses similar *ad hominem* arguments based on the creation stories to establish a case for women covering their heads when leading in prayer and prophecy in the church and for men leaving their heads uncovered, a cultural practice virtually no one thinks is binding today.

**In the case just outlined, it is to be noted:**

1. The Bible is read in canonical order starting with Genesis and ending with 1 Timothy.
2. Jesus' positive stance toward women is given the emphasis it deserves.
3. Paul's non-discriminatory, Spirit-given theology and practice of ministry is given precedence over his three regulative comments (1 Cor. 11:3-16, 14:34-35, 1 Tim. 2:11-14), dealing with specific problems.
4. These three regulative texts are understood to be dealing with particular and quite specific problems facing first-century churches in a patriarchal culture.
5. Prophecy is understood as next in importance to the ministry of the apostle, and not always distinguishable from teaching. Both teaching and prophecy need to be evaluated.
6. No appeal is made to the novel, post-1970s ideas that:
  - i) in creation God established a static social order that subordinated women to men in the home and the church;
  - ii) men and women are differentiated primarily by their differing roles;
  - iii) sexual difference can only be upheld if women are subordinated; and,
  - iv) the parallel apostolic exhortations to slaves and women to be subordinated are to be sharply distinguished.

(These four ideas have absolutely no exegetical support, and when adopted, only result in eisegesis.)



Kevin Giles is an Australian Anglican clergyman who has been involved in the debate about the relationship between the sexes for the last thirty years. His first book was *Women and Their Ministry* (Dove, Melbourne, 1977). He has also published *Created Woman* (Acorn, Canberra, 1985) and just recently, *The Trinity and Subordinationism* (IVP, Ill., 2002).

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## BOOK REVIEW: A Theology of Women



Sarah Sumner writes an apologetic that is especially helpful to dissatisfied complementarians who do not want to see themselves as “feminists.” She wants the Christian community to function as the family of God, where women are mothers in the church and men are fathers in the church, both fulfilling their design to usher in God’s reign.

Sumner is associate professor of ministry and theology at Azusa Pacific University. Although brought up in a conservative family, she found herself attracted to a public speaking ministry. Eight to ten years ago she began to see inconsistencies in the complementarian limits on women in ministry. Sumner’s goal is to create “a theology of women woven into the narrative” of her story (p. 32).

Part one of the text begins with Sumner’s own history (chs. 1-2). She then explains the impasse between complementarians and egalitarians (chs. 3-4), the nature of women and men and of God (1 Cor. 11:7, chs. 5-9), how to interpret the Bible (ch. 10), woman as “weaker” vessel (1 Peter 3:7, ch. 11), husband as “head” (1 Cor. 11:3, ch. 12; Eph. 5:1-21, ch. 13), God as “head” of Christ (chs. 14-15), headship versus entitlement (ch. 16) and 1 Timothy 2 (chs. 17-20). In part two of the book, Sumner responds to the dilemma raised in chapters 1-4, offering help in building consensus in Christian leadership between complementarians and egalitarians (chs. 21-23), highlighting sexual sin as a major cause of division between men and women (ch. 24), and closing with her ongoing personal narrative and vision for the church (ch. 25).

*Men and Women in the Church* is replete with insights over the meaning of Scripture. Sumner presents four views: the traditional, complementarian, egalitarian, and her own, which she hopes may break the current impasse. But in reality, it appears to be an egalitarian view, isolated from the egalitarian community.

What helpful insights does Sumner present?

1. In contrast with Leon Podles, Sumner argues that “masculinity” does not derive from men separating from women. Adam did not “separate” from Eve, but rather clung to her (Gen. 2:24, pp. 92, 106, 141, 166).
2. Men need to be relational since God said it was not good for Adam to be alone (Gen. 2:18, p. 110).
3. God did not commission Adam to subdue and rule the woman (p. 321).
4. In Ephesians 5, Paul encouraged men to sacrifice, not “lead” (pp. 160, 162).
5. Most effective marriages function, in reality, as egalitarian partnerships (p. 202).
6. Women are warriors who reflect God’s power, not only God’s tenderness (p. 107).
7. Women as “weaker” vessels are simply more vulnerable physically (p. 134).

Sumner sees the church festering with an underlying worldly competition between Christian men and women. She also notes that we all agree that men and women are equal and distinct but differ on what aspect to highlight: equality or distinctiveness.

At times, Sumner seems to reduce the egalitarian perspective. In this sense the book builds “compromise” rather than “consensus.” For instance, she agrees with Wayne Grudem that ancient Greek literature has “no conspicuous examples of *kephale* meaning ‘source’” (pp. 151, 291). However, in a footnote she also agrees that head means “source” in Eph. 4:15 and Col. 2:19 (pp.

151 n.16). Sumner does not believe the Bible teaches “mutual submission” in marriage, yet the husband and wife should “lift each other up” (p. 171).

Sumner describes egalitarians as biblical feminists who grant feminist thought more authority than Scripture (p. 281). However, to say CBE leaders think “classical feminist thought” is more authoritative than Scripture would be in direct contradiction to CBE’s mission statement and the body of egalitarian scholarship. Sumner concludes that goddess worship in Ephesus was relevant to Paul’s prohibition of women yet nowhere cites agreement with Cathie Kroegeer’s exhaustive study in her book *I Suffer Not a Woman*. Thus, I see Sumner as agreeing with the overall mission of CBE, even though she may not agree with the phrase “mutual submission.”

Sumner says metaphors are not meant to be defined; they are mysteries (p. 152). However, a metaphor is a figurative analogy. Any analogy should be analyzed and “defined.” This limitation of understanding

at times reduces some descriptions of biblical imagery. For example, even though she is careful to conclude that God is not masculine, she states that the church has to be feminine to Christ’s masculinity. But the imagery for the church varies. For instance, in Ephesians 4:13 the church is imaged as a mature *man*. The problem stems from Sumner deducing that if a wife is a “body” to a “head” of the husband, then “body” is always a feminine image (pp. 185-6). But the latter does not necessarily follow since metaphors and similes are used differently in different contexts.

Throughout the book, Sumner claims that the only *right* people have is to become “God’s child.” For her, women do *not* have the right to serve as teaching pastors but the duty to do so if they have been called. However, I believe we humans do have God-given rights beyond Sumner’s definition. But our human rights work together with God’s grace. For example, justice is a right. Abel’s blood cried out to God from the ground (Gen. 4:10). Workers have the right to be paid (1 Tim. 5:18).

Sumner has faith that with time those in authority will embrace the gifts of all individuals, regardless of gender. I agree with her view that the process of change can take time. However just as God vindicates, we humans also can pray for boldness to act (Acts 4:29). Moreover, not all authoritative leaders are open to God’s will. Sin can be conducted on individual and corporate levels. Leaders may be more interested in power and control than truth. Sumner aptly reminds us to try to keep the unity of the church when we seek change. But, she neglects to recognize that after a while, stoical waiting may have to end.

Despite some limitations, *Men and Women in the Church* is a worthwhile book to read. Sumner has an important goal to achieve: consensus on Christian leadership. What I found most helpful were her insightfully fresh readings of biblical texts and relational dilemmas.

### Men and Women in the Church: Building Consensus on Christian Leadership

by Sarah Sumner  
IVP (2003)



Reviewed by Aída Besançon Spencer, professor of New Testament at Gordon-Conwell Theological Seminary and pastor of organization with Pilgrim Church. She has written *Beyond the Curse: Women Called to Ministry* (Thomas Nelson, 1985) and co-authored *The Goddess Revival* (Baker, 1995), as well as other books and articles. Recently, she co-edited *The Latino*

*Heritage Bible* (World, 2002).

# CHRISTIANS FOR BIBLICAL EQUALITY

Christians for Biblical Equality is an organization of Christian men and women who believe that the Bible, properly interpreted, teaches the fundamental equality of men and woman of all racial and ethnic groups, all economic classes, and all age groups, based on the teaching of Galatians 3:28—*There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

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## Books Mentioned in This Issue

These may be purchased through CBE's Book Service  
or online Book Store ([www.cbeinternational.org](http://www.cbeinternational.org))

- ❖ *Beyond Sex Roles: What the Bible Says About a Woman's Place in Church and Family* by Gilbert Bilezikian (Baker, 1985)
- ❖ *Beyond the Curse: Women Called to Ministry* by Aída Besançon Spencer (Thomas Nelson, 1985)
- ❖ *Community 101: Reclaiming the Local Church as Community of Oneness* by Gilbert Bilezikian (Zondervan, 1997)
- ❖ *The Goddess Revival* by Aída Besançon Spencer (Baker, 1995)
- ❖ *God's Word to Women* by Katharine C. Bushnell (Christians for Biblical Equality, 2003)
- ❖ *I Suffer Not a Woman* by Richard and Catherine Clark Kroeger (Baker, 1992)
- ❖ *The Trinity and Subordinationism* by Kevin Giles (InterVarsity, 2002)
- ❖ *Two Views on Women in Ministry* edited by James R. Beck and Craig L. Blomberg (Zondervan, 2001)
- ❖ *Why Not Women? A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership* by Loren Cunningham and David Joel Hamilton (YWAM Publishing, 2000)
- ❖ *Women Leaders and the Church: Three Crucial Questions* by Linda L. Belleville (Baker, 2000)