

circumstances, or a historical snapshot of a place that Paul never rose above in spite of the implications of his gospel for equality, but that in any case the movements of cultures and passage of time have now rendered obsolete.²⁰

Within this framework, the line I will argue shares most with the third group. In my opinion, what most invites strenuous efforts in reconstructing the background to the situation is the evidence elsewhere that women did have an increasingly public role to play in Paul's churches and, indeed, the presence of what I regard to be a fundamental equality principle within the Pauline gospel. As difficult and frustrating as it is, the *Sitz im Leben* of the text must be probed, and the elements assembled and reassembled, in the effort to place the text in a Pauline mission trajectory.

The local situation, however, will be assessed differently. First, Paul's concern will be viewed within the context of what constituted public respectability. The influences of the heresy and the emerging redefinition of women and women's roles in public (the new woman) will be seen to intertwine to vex Paul and elicit from him a response that seeks to safeguard the church's reputation. Second, the issue of women teaching men will be considered within the broader framework of respectability, not as a separate or isolated, or even as the central issue of the parenthesis. Third, the Genesis material given in some way in support of the prohibition will be considered as a correction of a heretical use of the same kinds of scriptural material by the heretics (or by women themselves).

In the end, Paul prohibits a group of wealthy women from teaching men. The factors leading to this prohibition include: (1) public presentation — outer adornment and apparel and arrogant demeanor give their teaching a shameful and disrespectful coloration; (2) association with false teaching — they may actually have been conveying or supporting heretical teaching. Their actions may have copied a secular trend, and false teachers may have actively or passively encouraged them. Moreover, because this behavior is public and contrary to what was still the traditional status quo, Paul moved to stop the behavior to protect the church's witness. It might be said (though this must be drawn from the implications of Paul's letters and his gospel elsewhere) that under different circumstances the experiment of women, according to giftedness, taking on more and more roles within the church could have continued were it not for the combined detrimental effects of the heresy and the emerging controversial trend among wealthy women.

8 Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. 9 I also want the women to dress modestly, with decency and propriety, adorning themselves, not with

20. For the latter, see esp. Johnson, 208-11.

elaborate hairstyles or gold or pearls or expensive clothes, 10 but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. 12 I do not permit a woman to teach or to assume authority over a man; she must be quiet. 13 For Adam was formed first, then Eve. 14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner. 15 But women will be saved through childbearing — if they continue in faith, love and holiness with propriety.

8 At this point, Paul engages the congregation according to gender groups. In this adaptation of a household code, he takes the men first and speaks to them authoritatively,²¹ enlarging on the instruction about community prayer²² initiated at 2:1. There are several issues to be addressed. First, in Greek the term "men" is ambiguous and could mean "husbands" or "men." Typically either a standard modifying possessive pronoun or similar device will clearly indicate "husband" (e.g., 3:2, 12; 5:9; Titus 1:6; 2:5; Eph 5:22; 1 Pet 3:1), or something else in the context will specify the meaning. The absence of such a signal might support the more generic reference,²³ but the context nonetheless suggests that the husband/wife relationship is largely in view (especially when discussion of the women is considered; see below). On the one hand, the norm for men and women was marriage, and this is the assumption in reference to women and childbearing in v. 15. On the other hand, the language and content of the proscribed "sumptuousness" of wealthy women in 2:9-10 have in mind mainly a trend among wealthy married women (and widows; see on 5:6, 11-15) to adopt a new liberated lifestyle of dress and sexual promiscuity (see below). If this is the case, the generic categories of "men" and "women" are almost certainly intended to express more precision.

Second, Paul is specifically concerned about the holiness and demeanor of men when they pray. This is set out in positive terms first by refer-

21. Gk. βούλομαι ("I desire, wish"; 5:14; Titus 3:8) is used in these letters to co-workers only of the apostle's commands and gives them a binding force; Lips, *Glaube* 86 n. 208; G. Schrenk, *TDNT* 1:632; H.-J. Ritz, *EDNT* 1:225-26; Roloff, 130.

22. Gk. προσεύχομαι is the general verb covering all kinds of prayer (see discussion of the noun at 2:1); Rom 8:26; 1 Cor 14:14; Eph 6:18; etc.

23. Cf. E. E. Ellis, *Pauline Theology: Ministry and Society* (Grand Rapids: Eerdmans, 1989), 72-75 (on the basis of the parallel with 1 Cor 14:34; Titus 2:5; 1 Pet 3:3-6, where husbands and wives are more clearly in view). Gk. ἀνὴρ ("man, husband"; 2:12; 3:2, 12; 5:9; Titus 1:6; 2:5). In both Hebrew and Greek, the article, a possessive pronoun, or something similar makes clear in the context whether "man" ("woman") or "husband" ("wife") is meant; e.g., Titus 2:5; Eph 5:22; 1 Pet 3:1, "their husbands" (τοῖς ἰδίοις ἀνδράσιν); Col 3:18, "your husbands" (τοῖς ἀνδράσιν). Cf. the similar alternation between "man" and "woman" and "husband" and "wife" in Gen 2:21-23 and 2:24-25.

ence to the symbolic gesture of raising the hands in prayer (coupled with allusion to the rite of hand washing to signify purity). The background is the biblical tradition in which prayers in various contexts (invoking God's intervention, pronouncing blessing on others) were accentuated by the raising or extending of hands.²⁴ Within Israel's cultic regimen, the actual outward act of washing the hands was a fundamental preparatory step for priests to enter the Tent of Meeting (Exod 30:19-21). The visible public act of purification signified the presumed inward condition of purity/holiness of those about to engage in ministry.²⁵ From the act and its significance, the image of "purified hands" acquired metaphorical status in its reference to moral purity (e.g., *1 Clement* 29.1; LXX Pss 25:6; 72:13) just as the image of "bloody" or stained hands signified metaphorically the reverse (Isa 1:15). The combination of the adjective "holy/pure" and the symbolic gesture depicts one who is completely (outwardly and inwardly) ready for ministry.

Measured negatively, the holiness that facilitates acceptable prayer is devoid ("without"; 5:21) of attitudes and actions that put relationships at risk. Here Paul highlights two such things. First, the presence of "anger" indicates the absence of patience, kindness, and forgiveness, all of which are requisite to the maintenance and fostering of relationships.²⁶ Consequently, refusing to harbor anger (and related feelings) toward other people (Eph 4:31; Col 3:8), along with taking the positive step of forgiveness (e.g., Mark 11:25), is a condition of effective prayer. Second, hostile feelings issue in hostile actions, and Paul illustrates this with a very relevant reference to "disputing."²⁷ This is an almost certain reference to the *modus operandi* of the false teachers, whose false doctrines and teaching style engendered disputes and division in the community.²⁸ But in the nearer context a reference to some kind of vola-

24. For the combination of Gk. ἐπάγω ("to lift") and χεῖρ (pl. "hand") as a prayer gesture, see Luke 24:50; cf. LXX Pss 133:3; 140:2; (and with a cognate verb) 27:2; 62:5. The equivalent phrase/gesture, "stretching out the hands" (Isa 1:15; 2 Macc 14:34; etc.) is also frequent. See Nauck, "Die Herkunft des Verfassers der Pastoralbriefe," 78; Spicq, 373-74.

25. Gk. ὀσιος (Titus 1:8); see R. Meyer and F. Hauck, *TDNT* 3:421-26; Marshall, 164-65.

26. Gk. ὀργή ("anger, wrath"; as a human flaw, inappropriate because it is generated by selfishness and sin, only in Eph 4:31; Col 3:8; Jas 1:19, 20; overwhelmingly used of God's righteous response to sin, expressed in various ways, ultimately in the eschatological judgment: Matt 3:7; Rom 1:18; Eph 2:3; etc.). Cf. G. Stählin et al., *TDNT* 5:419-46 (esp. 419-21).

27. Gk. διαλογισμός (in the negative sense of "quarreling, arguing, disputing," see Rom 14:1; Phil 2:14; cf. Luke 24:38; the positive sense of "reasoning, thinking" [Rom 1:21; 12:1] does not fit). G. Schrenk, *TDNT* 2:93-98; G. Petzke, *EDNT* 1:308.

28. Cf. 3:3, 8, 11; 5:13; 6:11; 2 Tim 2:24; Titus 1:7; 2:3; 3:2; Towner, *Goal*, 26-27; Spicq, 374.

tile interaction between men and women (who teach) may also be in mind. For the thought that one's moral condition will affect one's prayer, positively or negatively, see Jas 1:19-20 and 1 Pet 3:7.

Third, a subtly inserted phrase often overlooked in translations and commentaries, "in every place" ("everywhere," TNIV), initiates an OT echo designed to invite the readers/hearers to understand the significance of their entire worship activity in the eschatological framework of God's redemptive promise to save the nations.²⁹ In the NT the phrase is Pauline, restricted elsewhere to three occurrences (1 Cor 1:2; 2 Cor 2:14; 1 Thess 1:8). Notably, in each of these instances either Paul's prayer (1 Cor 1:2) or his preaching mission (2 Cor 2:14; 1 Thess 1:8) is in view. Both of these features and the sense of universality suggest that the phrase originated in and consciously echoes Mal 1:11:

For from the rising of the sun to its setting my name is great among the nations, and in every place (*en panti topō*) incense is offered to my name, and a pure offering; for my name is great among the nations, says the LORD of hosts.

Within Judaism, Mal 1:11 was associated in the Targumic tradition with prayer.³⁰ *Didache* 14.3, perhaps influenced by the interests in 1 Tim 2:8 and certainly by those of Judaism, later conflated Mal 1:11 and 14 to construct a citation, attributed to the Lord, that instructed those quarreling to reconcile before praying.³¹ But in the OT context, "prayer," that is, the offering of incense and declaring of God's name, is not the sole topic; it is rather symbolic of the gracious outward turn of God to the nations and pronouncement of judgment on the corrupt temple-centered worship.

29. Gk. ἐν παντί τόπῳ; for the phrase, see 1 Cor 1:2; 2 Cor 2:14; 1 Thess 1:8. As it occurs in 1 Tim 2:8, this phrase is often understood as a local reference (= "in all the house churches [in Ephesus]"). But this fails to notice its role in continuing the theme of the universal gospel initiated in 2:1 and carefully developed with various forms of the term "all" (vv. 1, 2, 4, 6) and other devices to this point (Bartsch, *Die Anfänge urchristlicher Rechtsbildungen*, 48; Brox, 131; Roloff, 130-31; Towner, *Goal*, 205-7; Marshall, 444-45).

30. *Targum of Pseudo-Jonathan to the Prophets*; Justin, *Dialogue with Trypho* 117.2; R. P. Gordon, "Targumic Parallels to Acts XIII and Didache XIV 3," *NovT* 16 (1974): 285-89.

31. *Didache* 14.3: "For this is the sacrifice concerning which the Lord said, 'In every place and time [ἐν παντί τόπῳ καὶ χρόνῳ] offer me a pure sacrifice, for I am a great king, says the Lord, and my name is marvelous among the nations.'" Mal 1:11, 14: "For from the rising of the sun even to the going down thereof my name has been glorified among the Gentiles; and in every place [ἐν παντί τόπῳ] incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith the LORD Almighty. . . . for I am a great King, saith the LORD Almighty, and my name is glorious among the nations."

The function of the echo in the Pauline texts is to explore the implications of this prophetic promise in the new eschatological reality of the church. Viewed within this line of OT promise, the churches' prayer (1 Cor 1:2; 1 Tim 2:8) and Paul's apostolic ministry (2 Cor 2:14; 1 Thess 1:8; 1 Tim 2:7) become signs of the fulfillment of God's promise to offer salvation to "the nations." Equally, the church in its proclamation and prayer becomes the vehicle by which the promise is fulfilled. This is exactly the eschatological perspective Paul had of his ministry (Romans 9-11; 15:9-13; Gal 1:15-16),³² so it is hardly surprising to find it extended here to a discussion of the church's prayer responsibility within the Pauline mission.³³ Within the broader context of 1 Tim 2:8, this echo of Mal 1:11 resonates with the theme of universality and prayer in support of Paul's mission (2:1-6) and Paul's self-understanding of his calling to the Gentiles ("herald, apostle . . . teacher of the Gentiles"; 2:7) to underline the intrinsic place of prayer within the gospel ministry and the ministry of this church. Paul's audience would have been sensitive to the thematic cue. But equally this missiological frame forces the conduct of both Christian men (holiness) and women (modesty) to be evaluated in terms of its effect on observant outsiders.

9-10 The house code transition marker, "likewise" ("also," TNIV),³⁴ shifts attention to the second member of the pair. At the same time, it requires that the previous verb of command ("I wish"), or possibly the larger verbal idea including "prayer," be carried over. In the latter case,³⁵ the assumption is that the unifying or thematic factor is "prayer," so that Paul is ultimately concerned with the manner and outward demeanor in which this activity is carried out in the worship meeting by both men and women. However, since the infinitive "to be adorned" completes the thought adequately, there is no real reason to assume that "prayer" is the unifying theme. Marshall suggests that without the connection provided by prayer, the instruction to women "is an unmotivated digression."³⁶ But house code instruction frequently shifts from one member in a social pairing to another without such linkage (1 Pet 3:1-7). And

32. Cf. M. Hengel, *Between Jesus and Paul* (London: SCM, 1983), 49-54.

33. Towner, *Goal*, 205-7.

34. Gk. ὡσαύτως (3:8, 11; 5:25; Titus 2:3, 6; equivalent to ὁμοίως in 1 Pet 3:1, 7; 5:5).

35. See Witherington, *Women in the Earliest Churches*, 119, 263 n. 203; Marshall, 447-48; Barrett, 55; Dibelius and Conzelmann, 45. The argument is that either the entire phrase βούλομαι προσεύχεσθαι ("I wish [men/women] to pray") is to be supplied from v. 8, with appropriate adornment serving as the counterpart to holy hands and demeanor, or that the adjectival ptc. προσευχομένης is to be added alongside ψυναϊκας, giving the sense, "Likewise [I wish] women [in prayer] to be adorned. . ."

36. Marshall, 447. The more fundamental topic from 2:1 onward is the activity and behavior of believers in the worship meeting.

if the instruction about adornment addresses a trend of behavior involving wealthy women in the community (the "new woman"), then it is hardly "unmotivated." The issue with "women," with the focus on wealthy "wives,"³⁷ is their adherence to or breach of the respectable dress code.

In material and outward terms, Paul will set up a contrast between modest appropriate dress and the style of adornment to be avoided (v. 9). Following this, he will shift to a definition of spiritual adornment (v. 10). The language, contrast, and spiritual direction taken compare closely with those in 1 Pet 3:3-5, and it is likely that the instruction applied here had acquired a set shape within the early church.³⁸ As Winter demonstrates, however, what Christian authors have done is to press into service language and themes drawn from the secular critique of the "new woman." It was the operative principle of that critique that clothing and outer appearance were a reflection of moral values, so that "adornment" became "the descriptor of the modest wife,"³⁹ and the language of adornment in this discourse was concerned not with clothing and jewelry as much as with behavior.

Consequently, the instructions to women/wives begin with an exhortation to "appropriate adornment."⁴⁰ As Paul develops this thought, the infinitive "to dress" refers first to outward physical adornment (v. 9) and then shifts to refer to inward beauty (v. 10).⁴¹ A particular dress code was in effect because, with her outer dress, the woman would signal either modesty and dignity or promiscuous availability. At this time the widely approved apparel of the wife was the *stola*, a robe-like garment made of much cloth. As a sign of marital fi-

37. Gk. γυνή (2:10, 11, 12, 14; 3:2, 11, 12; 5:9; Titus 1:6); the same ambiguity observed in the case of "men/husbands" is in play; see the discussion above at v. 8.

38. Towner, *Goal*, 208-9 and n. 31 (verbal parallels: κοσμέω, κόσμος/κόσμος; ἱματισμός/ἱμάτιον; χρυσίον; πλέγμα · ἐμπλοκῆς τριχῶν); see E. G. Selwyn, *The First Epistle of St. Peter* (London: Macmillan, 1946), 432-35; L. Goppelt, *A Commentary on 1 Peter* (Grand Rapids: Eerdmans, 1993), 217-18.

39. Winter, *Roman Wives*, 101. Winter has processed the work of numerous specialists on ancient Greco-Roman culture, and his illustration of the evidence from the secular sources is unparalleled. Much of the following discussion of the cultural and local setting is indebted to his contributions.

40. Gk. ἐν καταστολῇ κοσμίω; the phrase combines a reference to "clothing" (καταστολή; of clothing, as here, see LXX Isa 61:3; Josephus, *Jewish War* 2.126; cf. K. H. Rengstorf, *TDNT* 7:595-96) and the adj. κόσμιος (3:2; expressing a range of meanings, but here in reference to a dress code emphasizing "decorum, modest, orderly"; cf. H. Sasse, *TDNT* 3:895-96; Spicq, *TLNT* 2:330-35).

41. Gk. κοσμέω ("adorn, put in order, beautify"; Titus 2:10; 1 Pet 3:5); in reference to dress or hairstyle, see Rev 21:2; physical adornment of various sorts, Luke 21:5; Rev 21:19; see further Spicq, *TLNT* 2:330-35; H. Sasse, *TDNT* 3:867; for the metaphorical sense of inward beauty, 1 Pet 3:5; Sir 48:11 ("adorned with love"); Diodorus Siculus 16.65.2 ("adorned with virtues").

delity and respectability, the *stola* presented an intentional contrast with the often more revealing and colorful clothing (*toga*) of the prostitute, designed to signify her shame but frequently used instead to advertise her wares.⁴²

The attached prepositional phrase, "with decency and propriety," connects acceptance of the dress code with a deeper set of values. There are two things to notice about the language as Paul uses it. First, the word translated "decency" occurs in the writers in and around this time in discussions of the modesty (in dress and comportment) of wives.⁴³ "Propriety" (or "self-control") was the central cardinal virtue applied to wives, setting them apart as most able to honor their husbands (signifying the discretion and stability of the sexually prudent wife; see the Excursus below).⁴⁴ Paul's use of the language is clearly in touch with current secular topics.

But secondly, in applying this language to Christian ethical concerns, Paul reaches an even more profound depth in the way he links the ethical concepts to authentic faith. "Self-control" (the *sōphrosynē* word group) becomes central to Paul's description of Christian behavior in these letters to coworkers. As a Christian virtue it has a basis in the Christ-event (cf. Titus 2:12), and so here it is fittingly associated with the profession of godliness (v. 10). The importance of "self-control" in the present discussion can be seen from the way it brackets this parenthesis to women (vv. 9, 15); moreover, its currency in the secular discourse gives it double value for Paul, who with it calls Christian wives *away from* the popular movement and *to* an expression of Christian life that is characterized by Spirit-inspired "self-control."

Excursus: Self-Control

The σώφρων word group plays a central role in Paul's expression of visible Christian life in these letters to coworkers. The noun σωφροσύνη occurs only in 1 Tim 2:9, 15 (Acts 26:25); the adj. σώφρων in 3:2; Titus 1:8; 2:2, 5; the verb

42. Winter, *Roman Wives*, 42-43.

43. Gk. αἰδώς ("modesty, discretion, propriety"; only here in the NT), typically linked with σωφροσύνη (Spicq, *TLNT* 1:41-44; R. Bultmann, *TDNT* 1:169-71) and part of the paradigm of the respectable matron (Winter, *Roman Wives*, 101; S. R. Llewelyn, ed., *New Documents Illustrating Early Christianity*, III [Grand Rapids: Eerdmans, 1978/97], §§8, 11, 13). For the link to sexual temptation and sin, see Josephus, *Antiquities* 2.52.

44. Gk. σωφροσύνη. Cf. U. Luck, *TDNT* 7:1097-1104; Spicq, *TLNT* 3:359-65; D. Zeller, *EDNT* 3:29-30; S. Wibbing, *NIDNTT* 1:501-3; R. Schwarz, *Bürgerliches Christentum im Neuen Testament?* (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1983), 49-51; Towner, *Goal*, 161-62; Quinn, 313-15; Marshall, 182-84; Winter, *Roman Wives*, 101-2.

σωφρονέω in Titus 2:6 (Mark 5:15; Luke 8:35; Rom 12:3; 2 Cor 5:13; 1 Pet 4:7; the verb σωφρονίζω in Titus 2:4; the adv. σωφρόνως in Titus 2:12; and the noun σωφρονισμός in 2 Tim 1:7.

As in 1 Tim 2:9, in Greek writers (esp. Clement) the virtue of σωφροσύνη is often found alongside αἰδώς. ("A range of meaning was covered, beginning with reference to a "sound mind" or "rationality" and moving then to cover aspects of behavior that exhibited such thinking: prudence, self-control, restraint, modesty). It was sometimes included as one of the four cardinal virtues (in Stoic writers), along with wisdom (σοφία), courage (ἀνδρεία), and uprightness (δικαιοσύνη). In reference to women (Winter, *Roman Women*, 101-2 and refs.), "self-control" (= chastity) takes in behavior and dress that signifies the restrained and modest wife, able by it to protect the honor of her husband.

In the biblical tradition, the virtues and values expressed by the word group emerge only in the LXX (4 Macc 1:3, 6, 18, 30, 31; 2:2, 16, 18; 3:17; 5:23; 15:10; Wis 8:7). It occurred in lists of virtues and sometimes as the quality responsible for controlling emotions. Hellenistic Jewish reflection understood the qualities expressed by the language to be grounded not simply in reason or control of the mind, but in Torah (4 Macc 5:23); see esp. 2:21-23 for the incorporation of Hellenistic categories within a Torah matrix: "Now when God fashioned human beings, he planted in them emotions and inclinations, but at the same time he enthroned the mind among the senses as a sacred governor over them all. To the mind [νοῦς] he gave the law; and one who lives subject to this will rule a kingdom that is self-controlled [σώφρονα], just, good, and courageous." This deepening of categories undoubtedly lies behind Paul's adaptation.

In the NT writers, use of the word group clearly seeks contact with the Hellenistic worldview. A list of cardinal virtues may occur in attenuated form in Titus 2:12 (see discussion), as in Philo (representing Hellenistic Judaistic thinking), but elsewhere they appear sporadically (Titus 3:8; Luke 1:17; 1 Cor 16:13; Eph 1:8; 5:13).

Specifically in these letters to coworkers, the meaning of the word group, covering the same range from prudence and self-control to moderation, discretion, and so on, is evident. But the Christ-event is now determinative for attaining the quality of behavior enjoined by the language. Titus 2:12 makes this most explicit, linking authentic Christian existence as described by three of the cardinal virtues (σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν) with the appearance of the grace of God (= Christ). It is worth noting that four other uses of the word group in the passage grounded by 2:11-12 also give expression to the shape of the new life in Christ. 2 Tim 1:7 makes "self-discipline" (σωφρονισμός) a by-product of the gift of the Spirit, and in 1 Tim 2:9 the close link between "self-control" (σωφροσύνη) and the profession of godliness (θεοσέβεια) is moving in the same direction. Given this theological orientation, use of the language in reference to overseers (1 Tim 3:2; Titus 1:8) will follow suit.

Consequently, use of the σώφρων word group (as well as other Hellenistic

ethical terms) reflects engagement with the culture at some level. What the Greek ethicist saw as the goal of education (παιδεία; see on Titus 2:12), namely, inculcation of Greek "civilization" marked by the cardinal virtues, Paul saw as the jurisdiction of the grace of God in Christ. In each case, moral change is central; but in Paul's use of the Greek language and categories for exploring this change, conversion, faith in Christ, and commitment to the apostolic gospel lift the concept of morality to a more dynamic level. The virtue described by "self-control" (and related terms) is a product of faith and therefore a component of authentic Christian existence.

If, in the case of the Roman wife, appropriate apparel was necessary for signaling modesty and respectability, inappropriate outer adornment — flouting the acceptable dress-code — was sure to raise suspicions of promiscuity and immoderation. Paul draws on a widely published depiction of wealthy and immoderate women in constructing the list of proscribed items of adornment and fashion. The secular sources cited by scholars show a fairly widespread critique.⁴⁵ Winter has located the source of the critical discourse in the "sumptuary laws" going back to the pre-Christian Roman republic and later revived by Augustus. Originally, the legislation was meant to discourage ostentation and encourage frugality. It naturally dwelt on the various ways in which ostentation might be shown, including the dress and adornment of wealthy women. Paul lists four items.

First to be mentioned is "elaborate hairstyles." The term that means literally "braiding" refers to the complex and fancy styling of hair — plaiting and piling it on top of the head — preferred by fashionable wealthy women of a certain sort.⁴⁶ This style presented the exact opposite to the modest, simpler styles traditionally associated with the model Imperial women as displayed in the statuary. The modest Imperial style was meant to set the cultural trend, but many women of means did not follow suit.⁴⁷

After referring to hairstyles, Paul shifts to jewelry. As Winter points

45. E.g., Plutarch, *Moralia* 141E; Seneca, *On Benefits* 7.9; Epictetus, *Enchiridion* 40. So also in Judaism, Philo, *On the Virtues* 39-40; *Testament of Reuben* 5.1-5; *1 Enoch* 8.1-2. See further Winter, *Roman Wives*, 104-7; D. M. Scholer, "Women's Adornment: Some Historical and Hermeneutical Observations on the New Testament Passages," *Daughters of Sarah* 6.1 (1980): 3-6; Baugh, "A Foreign World."

46. Gk. πλέγμα ("braided, plaited"; only here in the NT = ἐμπλοκή τριχῶν in 1 Pet 3:3); Josephus, *Antiquities* 2.220.

47. See the discussion in Winter, *Roman Wives*, 104, citing Juvenal, *Satires* 6.501-3: "So important is the business of beautification; so numerous are the tiers and storeys piled one upon another on her head." See further J. V. P. D. Balsdon, *Roman Women* (Westport: Bodley Head, 1962), 252-58.

out, "jewelry epitomized sumptuousness" and was regarded as emblematic of the shameful woman.⁴⁸ "Gold" was the most valuable of metals and the precious metal of choice by women who practiced ostentation and men who desired to bring attention of this sort to their wives. It came further to be linked with the dress code of highly paid prostitutes.⁴⁹ "Pearls" also occupied a place in the caricature of imprudent ostentation.⁵⁰

"Expensive clothes" completes the profile of the immodest Roman wife.⁵¹ Modest clothing associated with propriety and respectability was simple and full. What is envisioned by this description, found widely in the literature, is the showy expensive apparel that came to be associated with the woman drawing attention to herself — the prostitute and the promiscuous woman.⁵²

The critique is precise. It prohibits the kind the dress and adornment that would associate Christian women with the revolutionary "new woman" already in evidence in the East. Were that connection to be made, the church would be open to allegations of endorsing this departure from traditional values.

For this reason, v. 10 contrasts ("but"; *alla*) the unseemly outer adornment just condemned with a standard of "adornment" appropriate for Christian wives. Moreover, Paul's language implies that the standard was known and generally accepted.⁵³ At first sight, the shift from apparel to conduct ("good deeds") seems abrupt, but as already pointed out, in this kind of ethical discourse "adornment" was code for behavior. The shift allows a fuller description of the modest adornment encouraged for Christian women in v. 9.

First, he characterizes Christian wives as those "who profess to wor-

48. Winter, *Roman Wives*, 104-5, citing Juvenal, *Satires* 6.458-59: "There is nothing that a woman will not permit herself to do, nothing that she deems shameful, when she encircles her neck with green emeralds, and fastens huge pearls to her elongated ears. . . ."

49. Gk. χρύσιον (1 Pet 3:3; Rev 17:4; 18:16); see the discussion and secular sources in Winter, *Roman Wives*, 104-5.

50. Gk. μαργαρίτης (Matt 7:6; 13:45, 46; Rev 17:4; 18:12, 16; 21:21[2x]); see further Winter, *Roman Wives*, 105-6.

51. Gk. ἱματισμός ("clothing, apparel"; Luke 7:25; 9:29; John 19:24; Acts 20:33) πολυτελής (adj.; "of great value, expensive"; Mark 14:3; 1 Pet 3:4).

52. Philo, *On the Sacrifices of Abel and Cain* 21; Josephus, *Jewish War* 1.605; Spicq, *TLNT* 3:134-35; Winter, *Roman Wives*, 107-8.

53. The ellipsis is noted by commentators (Marshall, 451): the adversative plus relative clause, "but that which is fitting for . . ." (ἀλλ' ὃ πρέπει), assumes repetition of the preceding infinitival phrase "to adorn themselves" (κοσμεῖν ἑαυτάς) from v. 9. Gk. πρέπει ("to be seemly, suitable"); the language "that which is fitting" (ὃ πρέπει; Titus 2:1; 1 Cor 11:13; Eph 5:3; in the LXX: Pss 32:1; 64:1; 95:5; Sir 32:3; 33:30; 1 Macc 12:11; 3 Macc 3:20, 25; 7:13, 19; C. Brown, *NIDNTT* 2:668-69) intentionally calls to mind an accepted norm or code and impresses it upon these wives (see Winter, *Roman Wives*, 91-94, for discussion and refs. to literature).

ship God." The language of "professing" suggests a serious and perhaps public claim to be believers.⁵⁴ The content of the claim is expressed with the term *theosebeia*.⁵⁵ It is equivalent to the term *eusbeia*, which defines authentic Christian existence as the integration of faith in God and the behavior that demonstrates this (2:3 and Excursus). Its selection here over the more frequently used term may correspond to the specific reference to wives (or to the language of the claim they were making), but in any case it indicates a claim to be authentic worshipers of God.

Second, he redefines appropriate adornment (the infinitive "to adorn" is still in effect) in terms of "good deeds,"⁵⁶ which is shorthand for the visible dimension of authentic faith — action done as the outworking of faith to benefit others. In Paul's formulation of the concept the inner reality (knowledge of God, faith) and outer action come together in a life of service in accordance with God's truth. The sphere in which wives/women are to perform these deeds of faith is not limited to the worship setting, but would include the household and more public places of life.

The whole of the parenthesis in vv. 9-10 thus forms a challenge to a group of well-to-do Christian wives for whom the emerging trend of the new Roman woman, with its emphasis on outer show and rejection of cultural norms of modesty, was becoming a potent attraction. The language of the prohibition identifies this cultural trend rather specifically. Equally, reference to modesty and self-control identifies the dress codes and symbols of modesty and chastity that the new women were spurning, though as Christian virtues they have been deepened by the Christ-event. Ultimately, Paul calls these Christian wives to give proof of their claim to godliness (1) by dressing modestly, (2) by living a life characterized by modesty and self-control, and (3) by doing works of Christian service.

Excursus: Good Deeds

The term "good works" in its various configurations is an integral part of the description of Christian existence in these letters to coworkers. In relation to con-

54. Gk. ἐπαγγέλομαι (in 6:21 the false teachers distinguish themselves by their professing to have knowledge"; see also Wis 2:13; in Philo, *On the Virtues* 54, it is the profession to have divine healing; BDAG, s.v. 2; MM); see Wolter, *Paulustradition*, 265-66. For the meaning "to promise," see Titus 1:2.

55. For Gk. θεοσεβεία (only here in the NT; LXX Gen 20:11; Job 28:28; Sir 1:25; see the adj. θεοσεβής in John 9:31), see also the Excursus on εὐσεβεία ("godliness") at 2:3.

56. Gk. δι' ἔργων ἀγαθῶν ("by means of good deeds"); διά expresses instrumentality (4:5). See the Excursus below.

cepts such as "faith" (πίστις; see note at 1:2) and "godliness" (εὐσεβεία; see Excursus at 2:3) its focus is on the believer's response and interaction on the visible and horizontal plane of life. The term is formed around two words meaning "good" in various senses: καλός and ἀγαθός. The use of each term should be set out first.

By far the favored of the two words, καλός occurs 24 times in these letters. In the Greek world it could describe moral perfection or goodness, but it ranged more widely to refer to inward orderliness or nobility of character, also applied to physical order and beauty (W. Grundmann and G. Bertram, *TDNT* 3:536-56; J. Wanke, *EDNT* 2:244-45; E. Beyreuther, *NIDNTT* 2:102-5). In Jewish use of the language (LXX), its relation to the moral life dominates and (as later in Paul) it becomes nearly synonymous with ἀγαθός, which also means moral goodness.

In these letters, outside the term "good works," καλός describes what accords with God's will (2:3) and what is acceptable to people (Titus 3:8). In slight contrast with ἀγαθός, which refers consistently to inward and inherent moral goodness, καλός, with its wider range that includes outward beauty or nobility, may accent the observable "good" that makes something like a way of living "attractive" (Marshall, 228). In these letters, it describes things that are generally "good" or "excellent" (1:8; 3:7, 13; 4:4, 6a; 6:19; 2 Tim 2:3), but often the theological underpinnings of a statement will lead to the conclusion that again acceptability to God, or "goodness, excellence" in the sense of corresponding to a divine pattern, may well be intended, as in the use of the term to approve various things and activities related to the faith: "the good warfare/contest" (1:18; 6:12a; 2 Tim 4:7); "the good teaching" (4:6b); "the good deposit" (2 Tim 1:14); "the good confession" (6:12b, 13). The remaining eight occurrences are in the "good works" configuration: 5:10, 25; 6:18; Titus 2:7, 14; 3:1 (sing.), 8a, 14.

The term ἀγαθός (consistently an inward and ethical measurement of approbation) occurs ten times in these letters (W. Grundmann, *TDNT* 1:10-18; J. Baumgarten, *EDNT* 1:5-7). Outside of the term "good works," it combines two times with "conscience" to give the theologically determined idea of the "good conscience" (Gk. συνείδησις ἀγαθή; 1:5 [Excursus], 19), once in description of authentic belief (Titus 2:10), and once to characterize young Christian wives (Titus 2:5). The remaining six occurrences are in an alternative expression of the "good works" concept: the tendency is to generalize the singular into a concept (= a habitual activity) in the phrase "every good work" (πᾶν ἔργον ἀγαθόν; 5:10; 2 Tim 2:21; 3:17; Titus 1:16; 3:1); but the plural phrase "good deeds" occurs in 1 Tim 2:10 (ἔργα ἀγαθά).

In the less disputed Pauline letters the singular ἔργον ἀγαθόν occurs most often (Rom 2:7; 13:3; 2 Cor 9:8; Phil 1:6; Col 1:10; 2 Thess 2:17). But the plural phrase does occur in Eph 2:10. The generalizing idea of "every good work" occurs in 2 Cor 9:8; Col 1:10; 2 Thess 2:17. The use of the term καλός with ἔργον is unattested in Paul outside of these letters to coworkers; but note the use of the plural configuration in Matt 5:16; 26:10; Mark 14:6; cf. John 10:32-33. Notably

when Paul uses the phrase to describe the life of faith in terms of activity and response, he regards "good deeds" ("every good work") as the result of faith and salvation (Towner, *Goal*, 153-54; G. Bertram, *TDNT* 2:652; W. Grundmann, *TDNT* 1:16; Marshall, 228).

This sense clearly applies also to the phrase's use in the letters to coworkers. Titus 2:14 links the life of faith characterized by the doing of "good deeds" directly to the design of the self-offering of Christ. The parallel with Eph 2:10, where "good deeds" (with ἔργα ἀγαθὰ) designates the goal of salvation, is noticeable. Further on in the same letter, with the Christ-event still dominating (2:14; 3:3-7), it is salvation in Christ that forms the basis of the command in 3:8, where believers are to "devote themselves to good deeds." And in 1 Tim 2:10, "good deeds" are linked inextricably with the Christian wives' profession to be authentic believers (= θεοσεβεία; see the Excursus on εὐσεβεία at 2:3).

These examples show the theological basis for the concept of "good deeds." The phrase becomes shorthand for describing the whole of Christian existence in its observable dimension, in terms of the fruit produced by authentic faith (Towner, *Goal*, 153-54; Marshall, 229). When it appears in various practical contexts (1 Tim 5:10 [family]; 6:18 [sharing wealth]; Titus 3:14 [providing daily necessities]), it is simply a corollary of the belief that faith in Christ is intended to produce a manner of existence that applies to every facet of life. Far from being another alleged indication that the author of these letters endorsed a secular, respectable social ethic as an end in itself (*contra* Dibelius and Conzelmann; J. Wanke, *EDNT* 2:245; etc.), what the new emphasis on observable Christian living in the phrase "good works" seeks rather to do is to position authentic Christian existence within the world as that manner of life determined by faith in Christ that is in accordance with the values and aims of God. It falls within the overarching missiological theme of Christian existence as a life that is lived with a concern for the observation of the outsider (cf. Rom 12:17; 13:1-7; 1 Thess 4:12), within which "good deeds" as an expression of that life will be recognizable and even ideally acknowledged as such by unbelievers (cf. Rom 13:3; 1 Pet 2:12).

11-12 At this point, a subtopic is initiated that remains within the brackets established by the concept of self-control (vv. 9, 15b). While the shift in topic is noticeable,⁵⁷ it is not appropriate to treat vv. 11-15 in isolation from the preceding instructions to wives. Above all, this suggests that the same situational concern (that Christian wives might be following a dangerous cultural trend) continues to be in view, and that the public perception of church activity is supremely in mind. In this situation, vv. 11-12

57. The change of topic is signaled by asyndeton (i.e., the absence of connective material; BDF §§459-63) and the shift to a more generic singular "a woman/wife."

prescribe the appropriate behavior for wives in the church meeting. This is done by setting up a contrast between (in barest essentials) learning (encouraged) and teaching (prohibited). But of course there are additional expansions and qualifications that have kept commentators of all interpretive persuasions busy late into the night. And in the end the stakes seem to be measured in terms of limited applicability versus universal applicability. For the traditionalist or hierarchicalist the trump card has always been the subsequent appeal to the Genesis account (vv. 13-14), which is held to indicate an understanding of role relationships in the church inherent in the creation plan of God and therefore universally applicable. For the egalitarian the unique dimensions of the situation itself and Pauline statements and practices elsewhere suggest that something more limited to the occasion and culture is in view.

Verse 11 opens by shifting from the plural "wives" to the singular (generic) "wife" (see discussion at v. 9) in order to state a general principle. It will be questioned (again) whether wives per se are in view or whether this is rather instruction addressed to women in general (see above). The assumption here is that it was specifically the bearing of wives (modesty in dress and purity in behavior) that in that cultural setting was likely to attract the attention of outsiders and critics. The norm was for women to be married, and the approved pattern of behavior is expressed in distinctively domestic terms (v. 15a). One element of the false teaching was a prohibition of marriage (4:3) and the fact that certain young widows were apparently content to remain unattached (5:11-15), or led by sexual impulses to marry unbelievers. To the degree that any of these developments figures in this instruction, v. 15a still closes the circle by endorsing the typical domestic vocation for women. If this seems to leave a loophole in the case of other single women in that culture who would have had Paul's blessing to remain single, or in another culture and time, so be it; but in any case Paul was not dealing with the social realities of twenty-first-century Western life. From all appearances, he was addressing a uniquely complicated situation in Ephesus.

The role of wives in the church meeting is set out simply in terms of the quiet learner. The activity of "learning" was that of formal (more or less) instruction in the church by gifted teachers.⁵⁸ And the core of this activity would have been instruction in "the faith" (exposition of the gospel, of the OT) with reference to all aspects of living (4:6; 2 Tim 3:14). While the instruction to the wife to assume the role of learner is indeed positive, by it Paul is not staking out any particularly new territory, as if it were a new thing

58. Gk. μαθητῶν (Titus 3:14; cf. Rom 16:17; 1 Cor 14:31; Eph 4:20; Phil 4:9; Col 1:7); K. H. Rengstorf, *TDNT* 4:390-413.

for Christian wives to be allowed to learn. The contrast sometimes drawn between women in Judaism and in the church has been overstated,⁵⁹ and in the Greco-Roman world women (especially) from wealthy families often had access to education.⁶⁰ The emphasis in this instruction is on learning as opposed to teaching (i.e., on "learning in quietness"), not on learning in and of itself.

It is in relation both to learning and to the proscribed activity of teaching (v. 12) that the qualifying prepositional phrase, "in quietness," is to be understood. The term translated as "quietness" ("silence"; NIV) can range from absolute silence to quietness (or peacefulness) of spirit to silence (or quietness) in respect of some speaking activity (here teaching, but elsewhere of being silent while another speaks, Acts 22:2).⁶¹ The context will determine the sense, and there are two elements to this context.

First, in the immediate literary context, "in quietness" describes the posture and attitude of appropriate deference to the teacher. It does not exclude wives from participation in certain speaking activities such as praying, prophesying, or speaking in tongues; but it is unclear what other activities related to the teaching event (discussion, raising questions) a wife might appropriately engage in.

Second, the social context may add clarification. Winter points out

59. While a situation of inequality between men and women certainly existed in Judaism at this time, a rather skewed view of misogynistic chauvinism is frequently reconstructed from certain rabbinic texts and held inaccurately to be the widespread norm: e.g., the oft-cited *y. Soṭa* 3:4; 19:7: "Better to burn the Torah than to teach it to a woman" (also assembled to demonstrate this view are *m. Soṭa* 3:4; *Qidd.* 29b, 34a; *b. Sanh.* 94b); but *m. Soṭa* 3:4 and *Ned.* 4:3 seem to allow the possibility. On the whole, a more balanced picture of women learning in Judaism is achieved by R. B. Edwards, *The Case for Women's Ministry* (London: SPCK, 1989), 29; see also B. Witherington, *Women in the Ministry of Jesus* (Cambridge: Cambridge University Press, 1984), 6-10; as Marshall, 452 n. 134, points out, "Women had to fulfil certain aspects of the Torah and must have been taught it to some extent." Cf. T. Ilan, *Jewish Women in Greco-Roman Palestine* (Peabody, MA: Hendrickson, 1996), 190-204.

60. See the discussion and references in Winter, *Roman Wives*, 112-13.

61. Gk. ἡσυχία (2:12; Acts 22:2; 2 Thess 3:12; for the verb ἡσυχάζω, see Luke 14:3; 23:56; Acts 11:18; 21:14; 1 Thess 4:11; for ἡσυχίος, see 2:2, note and 1 Pet 3:4; BDAG; M. J. Harris, *NIDNTT* 3:111-12). The range of nuances is easily seen. In the situation envisaged in Acts 22:2, the term indicates the silence required of listeners so that another can speak. The verb ἡσυχάζω is relativized in Acts 11:18 (meaning "grew silent" with respect to disputing with Peter [see v. 2], for here coincident with "silence" is "glorifying God, saying"); 21:14 similarly specifies a certain kind of "growing silent" (in respect to "begging and weeping"), for coincident is a reference to "remarking." See W. A. Grudem, *The Gift of Prophecy in 1 Corinthians* (Washington, D.C.: University of America Press, 1982), 244, 250-52.

that the participation of Roman wives in the various secular gatherings held in homes (the philosophical *symposia* and banquets) drew harsh criticism from certain men threatened by the trend of new women. Such engagement in philosophical discourse was unbecoming a modest wife whose attention should have been concentrated on running the household. In this case, if the encroachment of the new woman paradigm was in view, "learning in quietness" may have been measured to restrict women from engagement in any give-and-take or argumentation during the lesson. The parallel situation in Corinth should be noted. With a similar mix of theological and cultural influences most likely at work in the community,⁶² the stricter injunction of 1 Cor 14:34-35 called for wives/women to be silent in the worship meeting (or some portion of it) and restricted learning to the home. In view of the prophetic and prayer activities apparently allowed to women by 1 Cor 11:5, the subsequent ruling may have applied to a particular kind of speech activity (i.e., unrestrained exercise or interpretation of tongues, vv. 28-29, or unrestrained exercise or discernment of prophecy, vv. 29-32), or, as seems more likely to have been the point, the focus may have been on speech that involved dialogue or interaction with men (14:35). In any case, what the comparison of the two texts (and communities) suggests is that in contexts sharing certain "enthusiastic" theological and cultural phenomena, different specific disturbances involving speaking activities of wives/women in the presence of husbands/men elicited differently gauged restrictions from Paul.

Parallel with "in quietness" is a second prepositional phrase, in "full submission." The language of "submission"⁶³ links this instruction on appropriate roles to the house code tradition, which typically aligned relationships in a vertical configuration.⁶⁴ Its application in the present context is something of an adaptation of the tradition, however, since it is not the wife's submission to the husband that is in view (cf. 1 Cor 14:34), but rather her submission either to the instructor⁶⁵ or generally in the instructional setting.⁶⁶

While a tradition is being adapted, it is ill advised to think that the typical language of organizing roles (i.e., "submission") expresses the same

62. See Towner, *Goal*, 33-36; Winter, *Roman Wives*, 77-96.

63. The noun ὑποταγή occurs instead of the more typical verb ὑποτάσσομαι (Titus 2:5, 9; 3:1; 1 Cor 14:34).

64. Gk. ὑποταγή (3:4; 2 Cor 9:13; Gal 2:5); G. Dellling, *TDNT* 8:39-48; see E. Kamlah, "Hypotassethai in den neutestamentlichen 'Haustafeln,'" in O. Böcher and K. Haacker, eds., *Verborum Veritas* (Wuppertal: Theologischer, 1970), 237-43; Towner, *Goal*, 213-14.

65. Marshall, 454.

66. See Winter, *Roman Wives*, 113-14.

nuance in each case.⁶⁷ A range of usage is apparent in the NT,⁶⁸ and in cases where human relationships are in view, any sense of rigid hierarchy is moderated somewhat by the note of willingness (expressed in the middle voice) in the act of submitting.⁶⁹ The point is, to define the position (role, attitudes, etc.) of the learner in terms of "submission" is not necessarily to apply all that "submission" might imply when descriptive of other relationships (master/slave; husband/wife).

Nevertheless, that the wives/women in view were to assume the posture and attitude of learners in the worship assembly (as opposed to teaching) is clear. The parallel phrases suggest that this meant quiet and attentive listening (in quietness) and complete ("all") acceptance of the authority of the teacher to teach and the willingness to embrace what was being taught. As applied here, both "quietness" and "subjection" relate to the teaching situation, not to life and relationships in general: together these stipulations describe the learner (wife or husband, woman or man) in contrast to the teacher, and within a community authority structure (2 Cor 9:13); it does not seem clear that the submission of the wife to the husband, or the woman to the man (*per se*), is at issue in the phrase "in all submission."⁷⁰ What remains to be seen is whether this instruction to wives was corrective, preventative, or universal.

Verse 12 backs up the positive injunction of v. 11 ("a woman [wife] should learn") by issuing a clarifying prohibition. The prohibition consists of the verbal phrase "I do not permit" and two complementary infinitives, "to teach" and "to assume [exercise] authority over." The implications of this verse are at the center of the discussion of this whole passage, and each term and its relation to the other must be examined.

The present tense verbal phrase "I do not permit" falls within the register of apostolic authority initiated by the opening verb in 2:8: "I desire" (see

67. L. Goppelt, *Theology of the New Testament* (Grand Rapids: Eerdmans, 1982), 2:168, argued that the basic sense of the word group was to be derived from its root (*taxis* = "order"; or *tassesthai* = "to order oneself") and less so from the prefix (*hypo* = "under"), and that contextual considerations would decide the specifics of the organizational structure (expectations and freedoms) in view. Where disturbances in the community were at issue, the goal of submission (i.e., of establishing order) was generally the recovery of harmony (1 Cor 14:32-40); cf. G. Dellinger, *TDNT* 8:43-45.

68. For a rather well-defined hierarchy, see Rom 8:20; 1 Cor 15:27-28; Eph 1:22; in reference to Christ, 1 Cor 15:28; in reference to wives in relation to husbands, Eph 5:21-22; Col 3:18; Titus 2:5; 1 Pet 3:1; used of wives/women in the worship setting, 1 Cor 14:34; 1 Tim 2:11; in reference to slaves in relation to their masters, Titus 2:9; 1 Pet 2:18; in reference to believers in relation to the state, Rom 13:1, 5; Titus 3:1; 1 Pet 2:13.

69. See Kamlah, "*Hypotassesthai* in den neutestamentlichen 'Haustafeln,'" 241-43; M. Barth, *Ephesians* (New York: Doubleday, 1974), 2:708-15.

70. Cf. Marshall, 454; Winter, *Roman Wives*, 113-14.

the discussion and note).⁷¹ While some interpreters have sought in the verb and its aspect some way of restricting the scope of the instruction (e.g., "I do not permit at the present time," etc.),⁷² the grounds for this are lacking. The personal language seems instead to express either a new command that does not rely on tradition (cf. 1 Cor 14:34)⁷³ or an ad hoc solution to a newly encountered situation.

The prohibition is completed by two infinitives, the first of which is "to teach." This letter to Timothy reflects the serious concern for the transmission and protection of the apostolic gospel. Correspondingly, Timothy receives instructions about teaching in this church (4:11; 6:2). And the list of qualifications for the position of overseer/bishop stipulates the ability to teach (3:2; cf. 5:17). The noun "the teaching" (*didaskalia*), in various formulations, refers to the authoritative apostolic gospel. Consequently, the verb "to teach" (*didaskō*) that occurs here can be safely taken as a reference to the authoritative activity of teaching in the worship gathering.⁷⁴ The gift of teaching, like that of apostle, prophet, and evangelist, was held to be limited to certain persons (cf. 5:17; 2 Tim 2:2).⁷⁵

As Marshall points out, the verb "to teach" does not necessarily reflect on the quality of the contents.⁷⁶ In this context it may convey the idea of "assuming the office or role of teacher." The question is why Paul issues the

71. Schlarb, *Die gesunde Lehre*, 276 n. 3.

72. Gk. ἐπιτρέπω (Acts 28:16; 1 Cor 14:34; 16:7; Heb 6:3; etc.). Other commands that are binding in nature or universal are expressed in the present tense (1 Cor 7:10; 1 Thess 4:1, 10; 5:14); cf. T. R. Schreiner, "An Interpretation of 1 Timothy 2:9-15: A Dialogue with Scholarship," in A. J. Köstenberger et al., eds., *Women in the Church*, 126-27; Marshall, 454-55. Nor is it the case that ἐπιτρέπω was used only in situations of limited scope (Heb 6:3; 1 Clement 1.3; Josephus, *Antiquities* 20.267).

73. Marshall, 455. See Witherington, *Women in the Earliest Churches*, 120. Cf. the impersonal third-person singular formulation in 1 Cor 14:34: οὐ γὰρ ἐπιτρέπεται ἀνταῖς λαλεῖν ("it is not permitted . . ."), thought to be based on a rabbinic formula (S. Aalen, "A Rabbinic Formula in 1 Cor. 14,34," *SE II* [1964], 513-25).

74. Gk. διδάσκω ("to teach"; 4:11; 6:2; 2 Tim 2:2; Titus 1:11). The word group, and the ministry function it describes, is important in these letters: διδάσκαλος ("teacher"; 1 Tim 2:7; 2 Tim 1:11; 4:3); διδασκαλία ("the teaching"; 1 Tim 1:10 [see discussion and note]; 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Tim 3:10, 16; 4:3; Titus 1:9; 2:1, 7, 10); διδακτικός ("able to teach"; 1 Tim 3:2; 2 Tim 2:24); διδαχή ("instruction, the activity of teaching"; 2 Tim 4:2; Titus 1:9). Paul regards the activity as a spiritual gift (Rom 12:7; 1 Cor 12:28-29; Eph 4:11).

75. See further H. Greeven, "Propheten, Lehrer, Vorsteher bei Paulus: Zur Frage 'Amter' im Urchristentum," in K. Kertelge, ed., *Das kirchliche Amt im Neuen Testament* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1977), 325-26; B. Holmgren, *Paul and Power* (Philadelphia: Fortress, 1978), 99-100.

76. Marshall, 455.

prohibition. Hierarchicalists declare that it makes no difference what the women were teaching (or even if they were teaching); Paul simply rules out the possibility based on the creation order.⁷⁷

Whether or not such a view does justice to the whole Pauline picture of gospel equality and women in ministry, let alone the evidence from 1 Timothy (slim as it is), is another question. What I wish to do here is to reshape an earlier reconstruction⁷⁸ by inserting some new insights into the local and cultural situations.

First, the evidence that women took part in various aspects of ministry in the Pauline churches is sparse but important. Teaching in some authoritative sense is indicated in Titus 2:3 (see the discussion), though it may be limited to the household situation. Acts 18:26 indicates that both Priscilla and Aquila engaged in teaching Apollos, and the priority of Priscilla's name in the pairing should be noted (cf. women in prophetic ministry in Acts 21:9; 1 Cor 11:5). Reference to Junia as an apostle (Rom 16:7) and to other women involved in ministry could also be cited (Rom 16:1-3; Phil 4:2),⁷⁹ and where reference is made to the presence and exercise of charismatic gifts in the assembly (1 Cor 14:26), gender distinctions are not a consideration.⁸⁰ Teaching situations that might have involved a public exchange of ideas may have been more gender sensitive.

Winter makes the same point with reference to Roman wives/women in speaking and educational roles in Roman society.⁸¹ He cites evidence that wives were becoming advocates, and notes the critical comments disparaging women who would speak up in public meetings and banquets. But there is no evidence of women attaining the post of teacher in the great houses or philosophical schools. Reference to their educational role in the household is evident enough: upper-class women would take part in the education of their sons, and if the husband died, this educational responsibility fell solely to the wife.

Christian women, as evidenced by Junia and Phoebe, may have shared some of the mobility enjoyed by their secular counterparts. Again it is not clearly known what shape their ministries took. But it does seem clear that they were entrusted with various important responsibilities, and generally women were present in the Christian public meetings, not hidden away in

77. See esp. Schreiner, "1 Timothy 2:9-15."

78. See Towner, *Goal*, 209-22.

79. See A. J. Köstenberger, "Women in the Pauline Mission," in P. Bolt and M. Thompson, eds., *The Gospel to the Nations: Perspectives on Paul's Mission* (Leicester: Apollos, 2000), 221-47; C. S. Keener, *Paul, Women and Wives* (Peabody, MA: Hendrickson, 1992), 237-57.

80. The masculine *ἕκαστος* ("each one") includes both men and women.

81. Winter, *Roman Wives*, throughout, with references to the secular sources.

some side room of the house. New trends in society surely opened up new options for movement and service for women, especially wealthy women, in the church, even though the new sexual mores also associated with the new trend presented serious dangers.⁸²

Though the evidence is slender, the suggestion here is that in some Pauline churches space was being cautiously created for a fuller participation of women (and slaves) in the worship setting. Ephesus, perhaps owing something to the precedent set earlier by Priscilla (Acts 18:19), may have been one of those churches. At the same time, the Christian community cannot have been immune to other cultural influences. Those progressive, forward-leaning values assembled around the "new woman" paradigm would most appeal to the mobile wealthy (the new trends in adornment), and greater freedoms would seem to resonate with the freedoms implied by Paul's gospel. It is not hard to imagine wealthy Christian women (such as are at the center of this instruction), perhaps with the encouragement of "progressive" men (or false teachers), adopting aspects of the trend (styles of clothing and adornment, new values, sexual promiscuity, etc.) and even supplying a gospel foundation for the moves being attempted.

I have argued elsewhere that the equality statement of Gal 3:28 (1 Cor 12:13; Col 3:11) cannot be ignored when attempting to reconstruct a Pauline view of Christian existence and ministry. Implementation (in combination with other local factors) could be accompanied by overexuberance and excess. Misunderstandings about eschatology (1 Corinthians; 1 Timothy) could lead men and women to attempt to implement promised freedoms in advance of the appropriate time, or without the appropriate balance.⁸³ And a number of Pauline letters seem more intent to rein in those caught up in such exuberance than to encourage implementation of all that the gospel promised.⁸⁴

1 Timothy is such a letter. In spite of the fragmentary nature of the evidence, I would nonetheless suggest that three convergent forces lie behind Paul's prohibition of women from teaching. First, whether owing directly or indirectly to the false teachers, some wealthy women had come under the influence of a too fully realized eschatology (see discussions at 6:20-21; 2 Tim 2:18). Second, they may well have been encouraged to step into the role of teacher by some element of the heresy. It can hardly be accidental that Paul encourages the domestic path of bearing children (v. 15) while the false teachers prohibited marriage (4:3; i.e., sexual relations). Third, coincident-

82. Cf. Winter, *Roman Wives*, 173-204.

83. Towner, "Gnosis and Realized Eschatology in Ephesus"; *Goal*, 29-36; cf. Witherington, *The Paul Quest*, 218-29.

84. Towner, *DPL* 417-19.

tally adding momentum was their contact with the cultural trend of the new Roman woman. Wealthy women in the church, women whose mobility and freedom in society had been increasing, were encouraged by the trend to take a more public role in the church's assemblies. It is not possible to unravel all the details, but it seems inescapable that some of these wealthy women had in fact been teaching in public settings in which husbands/men were also present (or were becoming so vocal as to make it a next unavoidable step). If, on top of this, they were responsible for communicating (or, by their behavior, seeming to endorse) elements of the heresy, an injunction after the pattern of 1 Cor 14:34, restricting them to the role of learner, is understandable. But perhaps it was simply this wealthy circle's association with the promiscuous "new woman," through dress and adornment (and denigration of the traditional household values of bearing children; v. 15) that led Paul to put a stop to the teaching activities of Christian women.

The second infinitive completes the prohibition as it adds another dimension to their behavior. The relative rarity of the term (occurring only here in the NT), the range of meaning possible for its word group, and its situation in the debate about this passage's view of the role of women in the church have combined to make this verb — *authentēō* — almost a household word. Fortunately, with the aid of the *TLG*, several recent studies have overcome somewhat the limitations of the pre-computer lexicons.⁸⁵ The semantic range of the word group has been more accurately charted,⁸⁶ but it is even clearer now that the bulk of occurrences are in Christian sources later than 1 Timothy, which raises questions of methodology in applying the findings to the single NT occurrence of the word.

As the studies have shown, the word group covers a range that can be broadly categorized as follows: to rule/reign; to control/dominate; to act independently; to be the originator of something; to murder.⁸⁷ From this range, most interpreters settle within the area of "the exercise of authority." The

85. Gk. ἀθεντέω (only here in the NT; BDAG; MM). See esp. H. S. Baldwin, "A Difficult Word: ἀθεντέω in 1 Timothy 2:12," in Köstenberger et al., eds., *Women in the Church*, 65-80 (and his assessment of previous studies); idem, "Appendix 2: ἀθεντέω in Ancient Greek Literature," in Köstenberger et al., eds., *Women in the Church*, 269-305; L. Wilshire, "The TLG Computer and Further References to ΑΥΘΕΝΤΕΩ in 1 Tim 2:12," *NTS* 34 (1988): 120-34; G. W. Knight III, "ΑΥΘΕΝΤΕΩ in Reference to Women in 1 Timothy 2.12," *NTS* 30 (1984): 143-57; cf. R. C. Kroeger and C. C. Kroeger, *I Suffer Not a Woman: Rethinking 1 Timothy 2:12 in Light of Ancient Evidence* (Grand Rapids: Baker, 1992), 84-104, 185-88; C. Osburn, "ΑΥΘΕΝΤΕΩ (1 Timothy 2:12)," *ResQ* 25 (1982): 1-12; cf. Marshall, 456-60; Winter, *Roman Wives*, 116-19.

86. See esp. Baldwin, "A Difficult Word," 73.

87. This analysis comes from Baldwin, "A Difficult Word"; see further the interaction of Marshall, 456.

neutral sense is expressed with the translation "to have authority over"; degrees of inappropriateness in the acquisition or exercise of authority might be implied in the mild expression "to assume authority" (TNIV) and are clearly emphasized in the options "to domineer, to usurp authority, or to abuse authority."⁸⁸ The case for the former neutral view can certainly be made, but the evidence supporting the claim that this was the basic meaning of the word is not so clear.⁸⁹ The negative range of meaning possible for the verb probably owes to the strong meanings sometimes expressed by related nouns; for example, *authentēs* can mean "murderer."⁹⁰ The verb expresses the negative sense of "abuse of authority" or "domineering" in Chrysostom, but it is largely the context that slants the meaning in this direction.⁹¹

Winter enlarges on the importance of context or semantic field for determining the appropriate nuance, and brings several examples to bear on the use of the verb in our passage.⁹² He notes Hesychius's *Lexicon* (fifth century C.E.) in which *authentēō* is a synonym for the more widely used *exousiazō*, meaning "to have authority" (e.g., 1 Cor 6:12; 7:4a, 4b). Let it be noted that in Pauline discussions of "authority," the noun *exousia* and related verb *exou-*

88. The conclusions of Kroeger and Kroeger, *I Suffer Not a Woman*, must be judged as idiosyncratic. The strength of this treatment is the effort to reconstruct the Ephesian background as a way of understanding the difficulties of the passage (see P. H. Towner, "Feminist Approaches to the NT: 1 Tim 2:8-15 as a Test Case," 91-111). Kroeger's several studies have led her through the more striking meanings of the term (violence, murder, seductive power) and background studies in the fertility cults. The last stop for this developing interpretation took up the semantic range of authorship and origination (attested in, e.g., 2 *Clement* 14.3); against the background of Ephesus's Artemis cult and the heresy in the church, this exploration resulted in translating ἀθεντεῖν as "proclaim herself the originator of" — i.e., Christian women under the mixed influence of the Artemis cult and a heretical distortion of Genesis material were rewriting the creation story and asserting their authority as "originators" in a way that overturned the social status quo. Parallels for this kind of belief are later and Gnostic.

89. This is the view of Knight; Baldwin is content to allow a range of possibilities with the exercise of authority (in some sense) as the basic meaning. See the challenge to Knight posed by Wilshire; cf. Witherington, *Women in the Earliest Churches*, 121.

90. For ἀθεντεῖν in this sense, see Hesychius, *Lexicon* 63, 64; Herodotus 1.117; see Wilshire, "The TLG Computer," 125-26. The verb bears this meaning only much later. See further Marshall, 457. Winter, *Roman Wives*, 118, helpfully supports this transference or attraction of meaning by citing a second-century-(C.E.) objection of Phrynichus that ἀθεντεῖν (which Phrynichus insists means "one who murders by his own hand") should not be used for δεσπότης ("master, one who controls another"), as the legal rhetoricians were doing.

91. Chrysostom, *Homily 10 on Colossians* (PG 62:366; cf. PGL 262); cited by Witherington, *Women in the Earliest Churches*, 121. See Wagener, *Die Ordnung des "Hauses Gottes,"* 100.

92. Winter, *Roman Wives*, 116-19.

siazō are the standard terms.⁹³ He also notes that Hesychius linked *autodikei* (“to have jurisdiction over, to have power over another”) to *authenteō* as a synonym. Further, if it is thought that such exercises of authority (whether expressing simply a neutral power concept or rather the negative sense of domineering) simply would not apply in the case of women exerting force over men, Winter has unearthed several other instances in which words in the semantic domain of *authenteō* (e.g., *archō*, “to rule”; *stratēgeō*, “to command”; *kyrieuō*, “to exercise authority over”) were applied to describe the power women sometimes exercised over men.

In the final analysis, given the range of meanings possible for *authenteō*, the decision to assign a neutral value (“to have authority over”) or to see it as making a negative valuation (“authority assumed or exercised inappropriately,” “domineering abuses of authority”) rests on the reading of the context, not on the simple tallying of occurrences in search of a statistical bulge. And this means reconsidering the two dominant elements that converged to form the background to this text.

First, there is the heresy in combination with a misunderstanding of eschatology, which I have attempted to sketch above. Here it need only be said that in an overcharged pneumatic situation (such as at Corinth or at Ephesus) it is not hard to imagine Christian women and slaves behaving in ways that would allow them to realize more fully the implications of gospel freedom. In the time of the Spirit’s fullness, the Genesis curse on women (Gen 3:16) might be regarded as lifted, or in need of being thrown off. The false teachers’ re-reading of Scripture and tampering with social institutions may not account for everything, but neither can the possible influence of these activities be excluded. It simply needs to be kept in mind that the combination of an overrealized outlook and some degree of heretical influence might have pushed women to assume roles in ways that disrespected husbands and men.

Second, there is the possible contact with the cultural movement that Winter has documented. If the values of the “new woman” were in fact being countered by Paul in vv. 9-10, then there is already in the text sensitivity to the disruption to traditional values addressed by numerous ancient writers. Some decades ago Wayne Meeks set out the argument for the emergence of an emancipation trend in Greco-Roman society.⁹⁴ Winter’s arguments for the existence of the trend of the new Roman woman, and his application to the

93. For the noun *ἐξουσία*, see Rom 9:21; 13:3; 1 Cor 7:37; 9:4, 5, 6; 11:10; 15:24; 2 Cor 13:10; 2 Thess 3:9; for the verb *ἐξουσιάζω*, see 1 Cor 6:12; 7:4(2x).

94. See W. A. Meeks, “The Image of the Androgyne: Some Uses of a Symbol in Earliest Christianity,” *HR* 13 (1974): 180-204; cf. W. den Boer, *Private Morality in Greece and Rome* (Leiden: Brill, 1979), 256-62.

Pauline communities, is somewhat more pointed. Rejection of the dress codes synonymous with modesty and chastity, the emergence of well-to-do married women in the Forum and the courts, and rejection of the values of the stable household (expressed in a desire to avoid or terminate pregnancy) add up to a movement with values capable of disrupting the church. In such a context, where in the public setting of the church meeting the practice of wealthy wives/women assuming a dominant (teaching) role *vis-à-vis* husbands/men is envisioned, *authenteō* is likely to have carried the negative valuation of inappropriate exercise of authority (perhaps “domineer”).

While Winter suggests that this instruction was preventative (whereas in the case of young widows such behavior had already erupted), the presence of the heresy, its influence on some women (cf. 5:14), and the reference below to the deception of Eve suggest rather that women for a combination of reasons had been engaging in the activity of teaching, and were exercising their gifts in a way that could be seen as heavy-handed or disrespectful of husbands/men. The threat posed and confusion caused by unveiled wives in Corinth and disturbances in their public gatherings (1 Corinthians 11; 12-14), owing possibly to the same mix of causes, provided Paul all the history needed to warrant the drastic action taken in Ephesus.

A. Köstenberger emphasizes rather the syntactical and literary context. He argues that the particular “neither/nor” construction that frames the infinitives in the verbal phrase “I do not permit women . . .” will attribute either positive meaning to each part or negative. His conclusion, assuming a positive meaning for “to teach,” is that Paul denies two positive activities to women: “to teach” and “to exercise authority over a man.” Furthermore, on this understanding of “to teach,” Paul would have had to select the term *heterodidaskalein* (“to teach falsely”; as in 1:3) if in prohibiting women from teaching he envisioned them teaching error.⁹⁵ While the grammatical observation may be granted, his assertion that the verb “to teach,” when used absolutely in the NT, is always regarded positively by the respective writer is far too confident and somewhat artificial. The context, not just an expressed object, may supply the “content.”⁹⁶ If, as Marshall suggests, Paul is addressing

95. As Marshall, 458 n. 157, comments, the implications for men of a prohibition phrased according to Köstenberger’s requirements (i.e., “I do not permit a woman to give false teaching”) are rather alarming (and at least amusing). Without completely restructuring the parenthesis, *ἐτεροδιδασκαλεῖν* simply would not work.

96. In my opinion, from the standpoint of lexical-semantic requirements, once a verb such as *διδάσκω* is used in a negative sense (i.e., to teach something inferior, substandard, untrue, or contrary to the law, as in Matt 5:19), it is quite capable of implying as much in a case where what is being “taught” is left implicit, if the context warrants. The ground rules are the same as those that apply to *διδάσκω* used of positive constructive teaching, with or without content expressed.

women who have been involved in teaching the heresy, then "teaching" is here under a negative evaluation. But even if the problem is that they have assumed the role inappropriately (whatever they teach) out of a desire to dominate in the public meeting (or out of a desire to enact gospel freedom), their assumption of the teaching role is under a negative evaluation.

In strong contrast ("but"; *alla*) to the inappropriate appearance or expression of domination by wives/women over husbands/men through teaching,⁹⁷ Paul restates the demeanor (and hence the role of learner) they are to assume: "but (*alla*) let them be in quietness."

Feminists and egalitarians may debate whether this was a retrograde move on Paul's (or the author's) part. Hierarchalists assume that Paul was simply applying a creation ordinance. Textual and background considerations suggest, however, that the presence and influence of a circle of wealthy women in the church were at issue. Their flouting of the traditional dress code suggests a link with the broad trend of the promiscuous wealthy Roman wives that Winter has described. Other yearnings for power and public presence make the paradigm of this "Alpha" Roman female a possible background to the grasping wealthy wives depicted here. The presence of the heresy and its probable influence on the household and women/widows, and its revision of values, complicate the background. But even if a neat reconstruction is beyond our reach, tantalizing points of contact present themselves as we consider the heretical reading of the OT, prohibition of marriage, and the greed (6:5-10) that might have led the opponents to befriend and beguile this circle of wealthy wives and widows (potential patronesses) so attentive to secular trends.

13-15a Verses 13-15 provide backing for the preceding instructions. But questions abound, beginning with the extent of this material's backward reach. The TNIV has so structured the passage into paragraphs that the reader will immediately conclude that vv. 13-15 supply grounds only for vv.

97. It is debated whether the οὐκ . . . οὐδέ ("neither . . . nor") construction indicates two separate activities related to leadership in the community ("teaching" and "exercising authority"; see Köstenberger, "A Complex Sentence Structure," 90-91) or whether exercising authority is a further description of teaching (Wagener, *Die Ordnung des Hauses Gottes*, 74-76; J. B. Hurley, *Man and Woman in Biblical Perspective* [Leicester: Inter-Varsity Press, 1981], 201). The structure of vv. 11-12 suggests that each central activity (learning, v. 11; teaching, v. 12) is accompanied by an appropriate/inappropriate attitudinal disposition (quietness and submission, v. 11; disrespectful display of authority, v. 12). The abrupt shift following ἀθροῦν ἀνδρός back to the disposition of the learner (ὅλλ' εἶναι ἐν ἡσυχίᾳ; "but let her be in quietness") shows further that learning/teaching (and relative attitudes) are at issue. Thus ἀθροῦν ("to domineer, misuse authority") here describes something about the way in which διδασκεῖν ("to teach") was being done (Marshall, 460).

11-12.⁹⁸ While this conclusion is probably correct, it must be borne in mind that the description of the wealthy women's extravagant adornment (and its sexual overtones) is one part of a larger description that includes their assumption of the teaching role and inappropriate exercise of authority.

Next, the presence of a complex OT allusion in 2:13-14 is recognized by all. There is less agreement whether the allusion continues into v. 15a with the statement "but she shall be saved through childbirth," or whether it is simply the concluding positive instruction setting out the acceptable role of women. I will give grounds for the former view below.

Still more disputed is the intention of drawing on the story of the creation and fall: does it "ground" the prohibition of women from teaching, or rather "illustrate" by forming a link between the OT story and the church's present dilemma? The connecting particle (*gar*) can emphasize logical reasoning or simply introduce something more on the order of an explanation,⁹⁹ but its presence alone gives little to go on. Directly related is the question of the motive for drawing on the Genesis story and presenting it in the shape in which it appears.

The supporting material alludes to and draws together two parts of the Genesis story, three if v. 15a is also allusive: (1) the story of the creation of Adam and Eve (2:13; Gen 2:7-8, 15), (2) the story of Eve's temptation (2:14; Gen 3:6-13), and (3) the pronouncement of judgment on the woman as a result of her role in the event (2:15a; Gen 3:16).

Verse 13 is a retelling of the creation account of Genesis 2. In addition to the clear general reference to this familiar account, specific links are established by means of the names "Adam" and "Eve" and the choice of verb "to form." The name "Adam" occurs first in Gen 2:16 and nine times thereafter in the chapter.¹⁰⁰ In the LXX, the name "Eve" does not actually occur until Gen 4:1; thereafter it appears sparingly throughout the OT and NT.¹⁰¹ But the

98. See, however, M. Küchler, *Schweigen, Schmuck und Schleier: Drei neutestamentliche Vorschriften zur Verdrängung der Frauen auf dem Hintergrund einer frauenfeindlichen Exegese des Alten Testaments im antiken Judentum* (NTOA 1; Freiburg: Universitätsverlag, 1986), 13, who argues that all of vv. 9-12 is addressed by vv. 13-15 (see assessment in Marshall, 460-61); cf. J. M. Holmes, *Text in a Whirlwind: A Critique of Four Exegetical Devices at 1 Timothy 2.12-15* (JSNTS 196; Sheffield: Sheffield Academic Press, 2000).

99. Cf. Witherington, *Women in the Earliest Churches*, 122; P. B. Payne, "Libertarian Women in Ephesus: A Response to Douglas J. Moo's Article, '1 Timothy 2:11-15: Meaning and Significance,'" *TrinJ* 2 (1981): 176.

100. Gk. Ἀδάμ (2:14; Luke 3:28; Rom 5:14a, b; 1 Cor 15:22, 45a, b; Jude 14). J. Jeremias, *TDNT* 1:141-43.

101. Gk. Εὐα (cf. MT 3:20, חַיָּה [chayah = "life"]; LXX Ζωή [Zōē]); Gen 4:25; Tob 8:6; 2 Cor 11:3; Philo, *Allegorical Interpretation* 2.81; Josephus, *Antiquities* 1.36, 49; *Sibylline Oracles* 1.29); BDAG.

name was clearly well known, and so not surprisingly is back-read naturally into the creation story here. Apart from the characters and the general content of the story, it is the verb "to form" (*plassō*) that links the reflection to the account in Gen 2:7-8, 15:¹⁰²

1 Tim 2:13: "For Adam was formed (*eplasthē*) first, then Eve."

Gen 2:7: "God formed (*eplasen*) the man from the dust of the ground. . . ."

Gen 2:8: "And there [in Eden] he put the man whom he had formed (*eplasen*)."

Gen 2:15: "The LORD God took the man whom he had formed (*eplasen*) and put him in the garden."

The verb *plassō* is not used in the Genesis account of the process by which Eve came into being, but in later retellings of this story it is typically applied to the creation of both the man and the woman.¹⁰³ Notably, while the sequence of creation is clearly important to Paul ("first . . . then"),¹⁰⁴ the notion taken up and stressed in 1 Cor 11:8, of woman's creation being derivative, is absent. The sequence "first¹⁰⁵ . . . then" corresponds to Adam as the first created human and Eve as the second or subsequent human.

The question is, How did Paul intend the allusion to be understood? Indebtedness to Judaism or to rabbinic argumentation is sometimes thought to hold the clue. The basic argument for the superiority of the first created — that is, from the priority of creation — offered in v. 13 (in support of vv. 11-12) is found widely in Greek and Jewish and rabbinic sources.¹⁰⁶ The rabbinic reasoning of "first is best" (cf. 1 Cor 11:8-9) can be seen in the following example:

Exodus Rabbah 21.6: "Moses . . . went to divide the sea, but the sea refused to comply, exclaiming, 'What, before you shall I divide? Am I not greater than you? For I was created on the third day and you on the

102. Gk. πλάσσω (here in aor. pass. ἐπλάσθη; rare and Pauline in the NT, Rom 9:20; *Sibylline Oracles* 3.24).

103. 2 Macc 7:23; Josephus, *Antiquities* 1.32; 1 *Clement* 33.4.

104. Gk. πρῶτος . . . εἶτα (Mark 4:28; cf. 1 Cor 15:46; 1 Thess 4:16).

105. See Hermas, *Vision* 3.4.1; *Similitude* 5.5.3.

106. For the argument in Greek writers, see Plato, *Republic* 412C; *Laws* 11.917A; for the argument in Judaism particularly linked to creation, see *Exod. Rab.* 21.6; *Midr. Ps.* 114§9; *Sipre Deut.* 11, 10 §37[76a]; see StrB 3.256-57; 626, 645; J. Jervell, *Imago Dei* (Göttingen: Vandenhoeck & Ruprecht, 1960), 71-121; and esp. Nauck, "Die Herkunft des Verfassers," 95-97; Küchler, *Schweigen, Schmuck und Schleier*, 17-32; Dibelius and Conzelmann, 47; Roloff, 136-38; Oberlinner, 97-99.

sixth." (Cf. *Sipre Deuteronomy* §37: "This is also true concerning God's actions — whatever is most precious comes first.")

If Paul was applying the argument "first is best," he does not appear to have cited a rabbinic formula that made use of Genesis 2. His indebtedness to rabbinic thought is limited to the method of argumentation, and for all we know, his application of it to men and women by way of allusion to Genesis 2 is novel (cf. 1 Corinthians 11). It is often pointed out that in Judaism and Greco-Roman cultures, the subordinate status of the woman was assumed. Josephus states emphatically: "[The law] says, 'A woman is inferior to her husband in all things. Let her, therefore, be obedient to him; not so that he should abuse her, but that she may acknowledge her duty to her husband; for God has given the authority to the husband.'"¹⁰⁷ This being the assumption, the question why Paul strove to make such a point via Genesis 2 becomes all the more acute.

The tendency among those holding to a biblical feminist perspective has been to play down this element of the argument in v. 13 and focus more on v. 14.¹⁰⁸ But the point from creation seems too central to bypass; nevertheless, the heresy and the possibility of women's involvement in it is an interpretive wildcard that calls for caution in determining what Paul's point was.

First, many understand v. 13 to be Paul's (or a Paulinist's) rather straightforward application of a creation principle with which he was in full agreement. For those who maintain Pauline authorship, he is regarded here as insisting on the view that he uniformly held (e.g., 1 Cor 11:3-16; 14:33-35), which, based on the creative will of God, proscribed women from teaching and holding positions of authority over men in the church.¹⁰⁹ Where the letter is regarded as the work of a Paulinist, application of the Jewish argument is held to reflect the return to a patriarchalism that the Pauline gospel had challenged (Gal 3:28), a return designed perhaps as an answer to women who (under the influence of an overrealized eschatology or an overly enthusiastic implementation of an equality principle [Gal 3:28]) had asserted themselves in ways that caused a disturbance in the community.¹¹⁰ Although neither variation on this view requires all of the rabbinic and wider cultural chauvinistic

107. *Against Apion* 2.200; cf. Philo, *Apology for the Jews* 7.3.

108. See the discussion in Towner, "Feminist Approaches to the New Testament."

109. Schreiner; Mounce; Knight; et al.; cf. Webb, *Slaves, Women and Homosexuals*, Appendix A, 257-62. Johnson, 206-7, sees in this method of argumentation a reflection of the "limits to Paul's egalitarianism" and "cultural conservatism" (207), and finds 1 Tim 2:11-15 to be consistent with 1 Cor 14:33-35. Unlike traditionalists, however, Johnson's hermeneutic does not necessitate regarding the instruction as universal.

110. Various Roloff, 128-30; Fiorenza, *In Memory of Her*; Wagener, *Die Ordnung des "Houses Gottes,"* 110-13.

assumptions to be in the author's mind, the view suggests that the author drew quite naturally on the assumptions of the day, including the principle that first created is best.

Second, the creation account may have been drawn on, not for its universal applicability to any and all man/woman situations, but rather in order to combat a specific view or correct an interpretation of the creation account somehow linked with the false teaching.¹¹¹ This approach takes various shapes that tend to agree that 2:13 must be taken seriously. One reconstruction suggests that speculation on the creation accounts (cf. "myths and genealogies," 1:4; 4:1, 7) in an atmosphere charged with eschatological enthusiasm produced a pre-fall paradigm for present Christian living (celibacy, vegetarianism; 4:3). Both the eschatology and the retreat to a pre-fall (pre-curse) model could go to the support of a progressive view of women's roles in the community. The apostle's response involves returning to an orthodox, correct reading of the Genesis material (vv. 13-14) to reorient the church's thinking around a view of the present that accounts properly for both creation and the realities of sin and redemption.¹¹² Of course, attempts to explain OT allusions as corrections of heretical misreadings face the daunting challenge of plausibility. In this case, however, the role of the OT in the heresy and the movement's influence on women make the challenge unavoidable, even if some questions must remain open in the end. The likelihood that women were also drawn in some ways to the popular secular trend set out above (the new Roman woman) complicates both the background and the apostolic response. But its influence on women and possibly the opponents as well should be kept in mind.

Verse 14 picks up the Genesis story at the episode of the woman's temptation given in Genesis 3. Sequence of action is again an important feature of the presentation. In the case of the temptation and transgression, however, the sequence is reversed to emphasize the priority of the woman's deception and action in relation to the man's; this is done not by reversing the order of occurrence of the names, but (by means of the negative) by locating the initial deception and transgression with the woman.

1 Tim 2:14: "And Adam was not deceived (*ēpatēthē*), but the woman was deceived (*exapatētheisa*) and became a transgressor."

Gen 3:12: "Adam said, 'The woman you gave to be with me — she gave to me from the tree, and I ate.'"

Gen 3:13: "And the LORD God said to the woman, 'What have you

111. Cf. A. C. Wire, *The Corinthian Women Prophets* (Minneapolis: Fortress, 1990), 116-34, 122.

112. Schlarb, *Die gesunde Lehre*, 123-24; Towner, 75-81; Marshall.

done?' The woman answered, 'The serpent deceived (*ēpatēsen*) me, and I ate.'"

Again the OT account is accessed generally by simple reference to the well-known episode. Specific access is made by means of a thematic verb, "to deceive," which occurs, as in the LXX account (Gen 3:13), first in the simplex form (*apataō*)¹¹³ and secondly, in reference to the woman (a departure from the OT account), in the compound form (*exapataō*).¹¹⁴ The switch to the compound form of the verb is probably stylistic, serving to set the woman and the man apart in the fall and to stress the priority of the woman's deception. Intensification is not the likely force of the change; the compound had already found its way into the traditional account of this scene (2 Cor 11:3) without any specific added nuance to the deception (i.e., in the sense of sexual deceit). In any case, her deception is followed directly by her fall into "transgression" ("became a sinner"; TNIV). Paul's selection of this term for wrongdoing is not determined by the language of Genesis 3; but its depiction of sin as "overstepping an established boundary" aptly characterizes Eve's violation of God's commandment.¹¹⁵ In combination with the perfect tense verb of being, this breach has become her resultant condition.¹¹⁶

A second intentional verbal connection with the divine interrogation of Gen 3:12-13 may also be present in the decision to refer for a second time to the personal name "Adam" (as in Gen 3:12) but in the case of Eve to the impersonal "woman" (*gynē*; as in Gen 3:13). Within the present passage, this shift also allows readers/hearers to make the appropriate association back to the "wives" addressed in the plural in vv. 9-10, then in the singular of vv. 11-12, and prepares them for the singular reference to come in v. 15.

But what is the force of this argument? The story of Eve's deception and sin attracted a good deal of attention in speculative strands of Judaism. Moreover, the way this story is retold, v. 14 with its apparent emphasis on the woman (cf. the Adamic emphasis in Rom 5:12ff.) bears at least a superficial resemblance to Jewish retellings based on the same Genesis material. While these developments are worth exploring as a way of establishing the context

113. Gk. ἀπατάω (Eph 5:6; Jas 1:26; Jdt 9:3; 12:16; 13:16; cf. Josephus, *Antiquities* 12.20. A. Oepke, *TDNT* 1:385-86; A. Kretzer, *EDNT* 1:117.

114. Gk. ἐξαπατάω (ptc.; Rom 7:11; 16:18; 1 Cor 3:18; 2 Cor 11:3; 2 Thess 2:3).

115. Gk. παράβασις ("transgression, crossing the bounds"; Rom 2:23; 5:14; 14:15; Gal 3:19; Heb 2:2; 9:15); M. Wolter, *EDNT* 3:14-15; J. Schneider, *TDNT* 5:736-44.

116. Marshall, 464. Gk. γέγονεν; the perfect tense verb of being indicates that an enduring state has been entered; the prepositional phrase ἐν παραβάσει that modifies the perfect tense verb defines that state as "in transgression" (for γίνομαι with ἐν, cf. Luke 22:44; Acts 22:17; 2 Cor 3:7; Phil 2:7).

of Paul's thought (cf. 2 Cor 11:3), the dating of some of these is far from certain, and a pattern of development is difficult to fix.

- (1) Sir 25:24 bears no material relation to the form or language of 2:14 ("From a woman sin had its beginning, and because of her we all die"). But it offers an interpretive reflection on the origins of sin and death, for which the woman takes full blame, based on the Genesis account, which could be thought to lie behind the second statement of rationale for women not teaching or holding authority over men.¹¹⁷
- (2) Philo may not have developed the idea, but he gave a certain elegance to the traditional link between the soft and weak feminine nature and her gullibility and vulnerability to deception.¹¹⁸ Philo's further reflections on Gen 3:16-19¹¹⁹ are too allegorical to fit precisely within the deception of Eve motif, but the way he interprets the character of feminine human nature as intrinsic to the process leading from the serpent's deception to the man's eating of the forbidden fruit fits in well with his statement on her inborn susceptibility to falsehood. His thinking is more or less reiterated by certain conservative scholars today who distinguish between the rationality of men and the relational, nurturing bent of women and draw conclusions about their relative strengths and weaknesses with regard to "preserve[ing] the apostolic tradition."¹²⁰
- (3) Far more provocative and exotic is the development in the speculation on the fall by which Eve's temptation and sin came to be regarded as sexual in nature. Such views are widespread, though the dating of these texts is not always certain. 2 *Enoch* 31.6 and 4 *Macc* 18:6-8 almost certainly reflect on the deception of Eve as an event of sexual seduction, and rabbinic and later Christian sources do so as well.¹²¹
- (4) Texts preserved in later Gnostic writings demonstrate an interest in Eve as the prototype of the superior woman.¹²²

117. Nauck, "Die Herkunft des Verfassers der Pastoralbriefe," 96-98; but see Holmes, *Text in a Whirlwind*, 268-72.

118. *Questions on Genesis* 1.33; *Pirge R. El.* 13 (StrB 1.137-38).

119. *Allegorical Interpretation* 3.59-61.

120. E.g., Schreiner, "An Interpretation of 1 Timothy 2:9-15," 145-46; D. Doriani, "Appendix I: History of the Interpretation of 1 Timothy 2," in Köstenberger et al., eds., *Women in the Church*, 263-64.

121. *Yebam.* 103b; *Gen. Rab.* 18:6; *Protevangelium of James* 13.1; *Barnabas* 12.5; *Diognetus* 12.8; see Küchler, *Schweigen, Schmuck und Schleier*, 44-50; A. T. Hanson, *Studies in the Pastoral Epistles* (London: SPCK, 1968), 65-77.

122. K. Rudolph, *Gnosis: The Nature and History of an Ancient Religion* (Edinburgh: T&T Clark, 1983), 211-12, 215-16, 270-72; for the possible relevance, see Kroeger and Kroeger, *I Suffer Not a Woman*, 105-25.

Those who detect this sort of background behind 2:14, especially (1)-(3) above, often depend upon the capacity of verbs of "deception" (*apataō* and especially *exapataō*) to refer to sexual deceit.¹²³ While this need not be disputed, the compound verb in question already has a nearer corollary in 2 Cor 11:3, where, in another Pauline use of the deception-of-Eve motif, it served (similarly) to raise the question of the Corinthian church's vulnerability to false teaching. Neither Pauline case reflects the sort of rabbinic elaboration that goes beyond the basic thought of "deception" to something as specific as sexual deception.

But numerous conservative scholars nevertheless read vv. 13-14 within the traditional Jewish grid, asserting that Paul operated from a creation blueprint, even if the gospel (or some other influence) had rubbed off the rougher edges of chauvinism (Gal 3:28). Verse 13 addresses enthusiastic claims and desires on the part of women in the role of teacher (or wanting to be) by reasserting a divinely willed ordering of genders applicable to the household and the church (at least insofar as teaching and preaching go). Verse 14 then comes into play, and what might seem (to some of us) to be a rather reasonable and apt illustration of women being deceived by false teachers is plumbed for a more fundamental truth. What results is an assertion of the inherent gullibility of women, and, by extrapolation, a "created" inaptitude for teaching, appreciating, and formulating doctrine, that would have warmed Philo's heart.¹²⁴ Even if one could imagine a Paul so agitated by the extreme behavior of some women, with his back to the wall, resorting temporarily to such argumentation (and a text such as Gal 5:12 illustrates the rhetorical extremes Paul is capable of reaching in difficult situations),¹²⁵ it seems highly questionable, in view of the roles of women in Pauline churches,¹²⁶ that he endorsed such a view as the general principle.

Consequently, despite the background questions that remain open, it seems more conceivable that vv. 13-14 represent a pointed retelling of the Genesis story in answer to a current distortion of it. First, speculation on the OT and a rereading of the early chapters of Genesis were core elements of this heresy (1:4; 4:1-5, discussions). Second, there are indications that women were involved in or influenced by the heresy and thus either propa-

123. See esp. Hanson, *Studies*, 72-73; Küchler, *Schweigen, Schmuck und Schleier*, 44-50.

124. E.g., Philo, *Questions on Genesis* 1.33, 46. Cf. Webb, *Slaves, Women and Homosexuals*, Appendix B, 263-68.

125. Of course the feminist view attributes this retrograde appeal to Jewish chauvinism to a Paulinist retreating to a safer patriarchal environment.

126. Teaching, Acts 18:26; prophesying, 1 Cor 14:26; some level of leadership/ministry status, Rom 16:1, 3, 7, etc.; cf. Keener, *Paul, Women and Wives*, 237-57. See also on Titus 2:3.

gated elements of it or assumed the role of teacher on its basis, perhaps with support from the opponents. Third, there are strong indications that certain features of the traditional role of women (marriage and childbearing) were being set aside on the basis of the false teaching. Fourth, if the overrealized views alluded to in 2 Tim 2:18 were at all within the purview of 1 Timothy,¹²⁷ then all the theological chemistry necessary to unloose traditional values would have been present. Add to this mix, fifthly, the likely influence on this circle of wealthy wives (and widows) of the emancipationist, progressive "new Roman woman" trend, and a critical mass fueled by theological enthusiasm and aberration and cultural innovation can easily be imagined, even if the historical and social interweaving of these forces makes the task of unraveling them extremely difficult. It should be noted that the devaluation and avoidance of pregnancy (including the practice of contraception and abortions) associated with the new movement suggests a point of convergence with the heretical prohibition of marriage (4:3); by being agents of such a "liberated" view, wealthy wives could have been unwitting purveyors of the heresy.

In such an atmosphere of enthusiasm and innovation, where the operative concept was "reversal of roles," if wives/women were usurping the public role of husbands/men and exerting authority in a way that disrespected their male counterparts, v. 13 is a reminder that the Genesis story properly read in no way legitimates the reversal or the behavior.¹²⁸ If heretical speculation on the early chapters of Genesis (fueled by imbalanced eschatology) somehow influenced women to think they were free from the constraints and limitations brought on by the fall into sin,¹²⁹ v. 14 not only reminds women of their complicity in the fall and of the present unfinished nature of Christian existence, but it does so in a way that aptly illustrates the deception of wives/women in Ephesus by false teachers (2 Cor 11:3). The application of this motif to the attraction of wealthy wives to a permissive and materialistic cultural trend is equally apt, though the focus on a deviant use of Genesis is probably to the fore.

The situation Paul addressed was a complicated confluence of both cognitive and practical factors. He may have been looking in two directions

127. Towner, *Goal*, 29-42; Schlarb, *Die gesunde Lehre*, 117-31.

128. Omission of the mitigating factor included in 1 Cor 11:12 is understandable where women have already stepped over the line. Kroeger's attempt to match 2:13 to a specific articulation of false doctrine (the claim on the part of woman to be the originator of man, which she links to the Artemis cult) remains speculative because it is verifiable only from later Gnostic sources (see Kroeger and Kroeger, *I Suffer Not a Woman*; and assessment in Towner, "Feminist Approaches to the New Testament").

129. Or more specifically if they appealed to the Adam-sinner model of Romans 5 to make their better claim to the right to teach (see Marshall, 467).

at once — toward heretical developments and cultural influences. Some wealthy wives/women either emerged as teachers, or were functioning in such a way in the church's public assembly that they would be regarded as teachers, and teaching in a way that abused authority and disrespected husbands and men. A heretical reading of the creation story somehow supported their progressive, role-reversal inclinations. Paul's response was to prohibit these wives from teaching and to refute the fallacious reading of Genesis.

Verse 15a apparently prolongs the Genesis echo: "but women [lit. she] will be saved through childbearing." The main reason for suggesting this possibility is the term *teknogonia* ("childbearing"), which may well be a re-fashioning of the idea expressed in the verb-object combination *texē tekna* ("you shall give birth to children") in Gen 3:16. Also, by extending the allusion to this clause, which retains the singular as in the Genesis 3 account, we may be helped to explain why the shift to the plural (from "she" to "they") is delayed until the subsequent clause (v. 15b).

1 Tim 2:15a: "but she will be saved (preserved) through childbearing (*teknogonia*);"

Gen 3:16: "And to the woman he said, 'I will greatly multiply your pains and your groaning; in pain you shall bring forth children (*texē tekna*), and your submission shall be to your husband, and he shall rule over you.'"

The meaning of the statement is disputed for several reasons. First, the verb "to save"¹³⁰ is capable of physical and spiritual meanings. Its assumed subject (now in the singular) is probably the (singular) woman of vv. 12-13, but a dual reference made by way of intertextual echo that includes Eve in some paradigmatic way is not at all impossible. If spiritual "salvation" is envisioned, the meaning will range along a spectrum from "conversion" to "perseverance in present salvation" to "final eschatological deliverance." The physical sense would imply safety and well-being through the experience of giving birth.

Second, the preposition that links "childbearing" to "salvation" (*dia*) could express the means of salvation or indicate more loosely an accompanying circumstance.¹³¹ Means would probably correspond more closely to a

130. See the discussion at 1:15. σῶζω (here in fut. pass.: "she will be saved") has the spiritual sense rather uniformly throughout these letters to coworkers (I. H. Marshall, "Faith and Works in the Pastoral Epistles," *SNT [SU]* 9 [1984]: 203-18, esp. 206) and the NT epistles.

131. On the range of meaning of the Gk. preposition διὰ (here with gen. obj., "through, by"), see M. J. Harris, *NIDNTT* 3:1177.

spiritual sense of salvation (cf. 1 Cor 15:2), but the sense in which “childbearing” could serve as a means is open to question (see below). A looser reference to accompanying circumstances would correspond to salvation in the sense of physical safety.

Third, an allusion to Genesis in the term “childbearing” will unavoidably call to mind in some way the curse on the woman and perhaps other elements of that scene as well. I will adopt a position below. But the sense of the term “childbearing” will be central to a solution. Regardless of its echoing function, it is a medical reference to pregnancy, which possibly extends from the basic sense of pregnancy and giving birth to the raising of children.¹³²

The intentional linkage to the Genesis account partly explains what is an otherwise unexpected turn of Paul’s thought in v. 15a. Winter, however, rightly draws our attention to another tendency within the new woman movement — “the aversion to having children by rich or progressive wives”¹³³ — that suggests that Paul continues to look in more than one direction as he assesses and addresses the behavior of wealthy wives in Ephesus. As suggested above, it may well be that in this particular element we see the convergence of the heresy, with its objection to marriage (i.e., to sexual relations), and the cultural movement. By adopting and popularizing this radical departure from the traditional value of childbearing, wealthy wives in Ephesus (whether intentionally or not) endorsed one element of the heresy.

Consequently, as the instructions reach a conclusion, it is the puzzling addition of v. 15a-b that brings the discourse fully home to these women. Bearing in mind again the intertwining of elements in the background, v. 15a addresses both an element of the heresy and an element within the secular “new woman” paradigm. Its allusion to Gen 3:16 serves two related purposes. First, in response to confusion about the times and women’s roles, it prolongs the allusion to Genesis 3 in a way that establishes the eschatological “location” of the Ephesian Christian women — as still being in that paradoxical place of pain (struggle, tension, sin, etc.) and divine promise. Secondly, it reinforces the continuing relevance, importance, and value of the traditional role model being subverted both by the heresy (4:3) and by the values of the “new women.” The statement’s affirmation of pregnancy and childbearing may also specifically counter the deviant prohibition of marriage

132. Gk. τεκνογονία (only here in the NT; cf. the verb τεκνογονέω in 5:14; τεκνοτροφέω [“raising children”] in 5:10); for secular references, see esp. A. J. Köstenberger, “Ascertaining Women’s God-ordained Roles: An Interpretation of 1 Timothy 2:15,” *BBR* 7 (1997): 107-44; S. E. Porter, “What Does It Mean to Be ‘Saved by Childbirth’ (1 Timothy 2.15),” *JSNT* 49 (1993): 87-102; Winter, *Roman Wives*, 109-12. For the wider meaning (including raising a family), see Dibelius and Conzelmann, 48; Fee, 75; Kelly, 69.

133. Winter, *Roman Wives*, 109.

(4:3; cf. 5:14) and disclose one element of doctrine being taught by these wives.¹³⁴

From the list of possible interpretations,¹³⁵ the language of the phrase and the background considerations suggest that (one way or another) Christian women were not to forego or avoid pregnancy. Willingness to become pregnant (and perhaps to see it through to childbirth) was apparently a very real concern. Whether or not the term *teknogonia* (“childbearing, pregnancy”) is meant to typify the whole of the domestic life (bearing children and raising them), the appended phrase (v. 15b) with its final reiteration of “self-control” (cf. v. 9) effectively widens the scope to include the respectable wife’s proper attention to household responsibilities. Bearing children will not be a means of earning salvation, and it is doubtful if “saving” means simply physical safety through childbirth.¹³⁶ Rather, Paul urges these Christian wives to re-engage fully in the respectable role of the mother, in rejection of heretical and secular trends, through which she may “work out her salvation.”¹³⁷

Winter sees in the instruction a more precise reference to the option of aborting a pregnancy — possibly an attractive alternative for a progressive Roman woman who found herself pregnant: “the Christian wife would be preserved by continuing in her pregnant condition (and thereby bearing a child) instead of terminating her pregnancy.”¹³⁸ Presumably, his “preserved by” is a reference either to continuing in salvation or escaping from a temptation (from Satan?) to take some action that would put her faith in jeopardy (e.g., terminating her pregnancy).¹³⁹ But this amounts to the same thing: the role in which the Christian wife is to persevere so as to actualize salvation (“she shall be saved through”) is the traditionally valued domestic role typified by childbearing.

Reversing the false teaching regarding marriage (and the cultural trend) was one crucial part of the solution. But as vv. 9-10 indicated, a broader rejection of Christian values was at stake in the dress and behavior of

134. *Contra* Schreiner, “1 Timothy 2:9-15,” 151. The reference to “childbearing” is made not only because it is most representative of the role of women (in absolute distinction from men); it also specifically counters an implication of the heresy and (possibly) a cultural trend among wealthy wives.

135. For which see Porter, “What Does It Mean?” 87-102; Marshall, 468-70.

136. But cf. Barrett, 56-57; Keener, *Paul, Women and Wives*, 118-20.

137. Marshall, 470; Kelly, 69; Fee, 75; Moo, “1 Timothy 2:11-15,” 71-73.

138. Winter, *Roman Wives*, 109-12, 111.

139. He cites approvingly the expanded translation of A. Köstenberger, *Studies in John and Gender* (New York: Peter Lang, 2001), 307, cited on 320: “She (i.e., the woman) escapes (or is preserved; gnomic future) [from Satan] by way of procreation (i.e., having a family).”

these wives. Therefore Paul stresses in closing that to ensure the outworking of salvation these women must "continue in"¹⁴⁰ the manner of living characterized by the marks of authentic Christian existence. The shift back to the plural applies the general teaching given in the singular (vv. 11-12, 14) to the whole circle of wives/women (pl. in vv. 9-10). The set pairing of "faith and love" (see the discussion at 1:14) summarizes the whole of the Christian life in terms of one's relationship with God and its outworking in sacrificial service in the human sphere. "Holiness" indicates separation from sin and probably implies sexual purity (1 Thess 4:3, 4, 7) in contrast to the promiscuity associated with the prohibited dress code.¹⁴¹

Finally, with a concluding prepositional phrase, Paul brackets the whole discussion by repeating and emphasizing the importance of "self-control" ("propriety"; TNIV), the cardinal virtue that anchored the opening description of respectable feminine adornment (v. 9, Excursus).¹⁴² This second reference to the feminine cardinal virtue ties together the whole discussion of adornment, speech, and attitudes toward marriage, household, and childbearing. The dress and behavior of these prominent Christian women would create either a positive or a negative perception in the public mind. The prohibited style of dress and the grasping for dominance would communicate an undesirable message to those who observed these wealthy Christian women in public places.

Methodology and Application

The line argued above seeks to reconstruct a set of circumstances that called forth Paul's instructions, and suggests that the creation material accessed served other than simply a universalizing paradigmatic purpose. While I do not feel the text needs to be jettisoned or abandoned, either because it is non-Pauline (and of secondary authority) or because of its failure to express a liberating perspective in regard to women, I do feel the traditional understanding of the text fails to account for a more fundamental liberating and egalitarian trajectory within the gospel that determines the Pauline program of mission. The feminist dialogue's evaluation of the liberating potential of this gospel is, I think, correct. But as I have endeavored to explain above, its un-

140. For Gk. μένω ("to remain, stay, abide") in the sense of "continuing in," see 2 Tim 3:14; 1 John 4:16; 2 John 9. Cf. F. Hauck, *TDNT* 4:574-76.

141. Gk. ἁγιασμός (Rom 6:19, 22; 1 Cor 1:30; 2 Thess 2:13; Heb 12:14; 1 Pet 1:2); H. Balz, *EDNT* 1:17-18.

142. The dominance of σωφροσύνη among the items listed is established by setting it into its own prepositional phrase (in this case with μετά); see Johnson, 203; Marshall, 471.

derstanding of the motives leading to this text's divergence from that gospel impulse (the chauvinistic return to patriarchy) is, I think, in error.

If the teaching of 1 Tim 2:11-15 is set properly within the broader frame that includes vv. 8-10, then the public dimension of the circumstances is more easily seen. If, moreover, the teaching is set equally within the discourse initiated at 2:1, from which point Paul's mission and the church's participation within it (see also v. 8) assume a place of priority within his treatment of community matters, then the public nature of the instructions to wives/women reflects a mission and witness coloration.

The point of raising questions about the traditionalist/hierarchicalist interpretation is not to challenge the text's authority, but rather the way in which the text's authority is to be exercised within the church.

The Role of the Equality Tradition

Some questions need to be asked of the methodological framework of both the extreme feminist position and the hierarchicalist position introduced above, and we turn first to Gal 3:28. Of the latter view, I will simply say that the indications of the equality tradition (Gal 3:28; 1 Cor 12:13; Col 3:11) in Paul's theology seem to me to bear more directly on the matter at hand (i.e., wives and women participating in activities typically restricted to men) than often allowed. This can be challenged, but it seems doubtful to me that 1 Tim 2:11-15 closes the case.

But I am more concerned here with establishing a balance, and so those at the other end of the spectrum need to be asked next whether Paul in penning a text such as Gal 3:28 clearly meant it as a proclamation of liberty to be experienced immediately and fully in all dimensions of life. It seems to me that it cannot be this simple, or Paul would have been far more forthright in pursuing its implementation. Gal 3:28, for instance, addresses three kinds of fundamental relationships or distinctions — racial, economic (perhaps), and gender. But are all these relationships to be viewed on the same basis? Slavery was already common to Hebrew culture when the covenant was made with Moses. The law provides guidelines for its regulation. It may be argued that racial distinctions between Jews and Greeks (Gentiles) were encouraged for a time, but clearly bigotry and exclusive claims to spiritual superiority have human origins. Of the three pairs, only distinctions related to gender trace directly back to the record of God's creative activity. This is not to say that Gal 3:28 has no bearing on the issue. In fact the reverse is true. The liberating and equalizing intentions of the gospel announced in Gal 3:28 have been initiated, and a trajectory is clearly detectable. This must be the implication of the tradition's citation in Galatians, where only the question of Jew-Gentile inequality is in view. But the view that this text is a straightfor-

ward declaration calling for the immediate eradication of all social distinctions is too simple. Paul's own approach to the three relationships suggests that a number of factors would come into play to determine the timing and degree of the equality-change to be implemented in any given context.

There are at least two other questions that might well be raised in this context of a Pauline or NT approach to social institutions and movement in the direction of freedom, or in the direction of patriarchal bondage, as the more radical feminist views it.

Christianity and Culture

The first has to do with an understanding of and sensitivity to culture. On the one hand, Paul and other NT writers seem to have viewed their world and its structures as part of God's design. They could encourage the church to "submit to" the institutions of the world (1 Pet 2:13) and (as far as possible) through generally acceptable behavior to make a redemptive impression in it (1 Thess 4:11-12; 1 Tim 3:7; 6:1). But this view was held in tension with a firm belief that the world is an evil force opposed to God. The church was by no means to allow culture or society to dictate its policies (Rom 12:2; 1 John 2:11-17); yet, where possible, peaceful coexistence would help the church's evangelistic mission. The NT household codes give some evidence of social awareness and cultural sensitivity, but they never advocate conformity for conformity's sake. Ultimately, it is reasonable to think that Paul or any other NT writer would have stopped short of advocating the immediate abolition of, for example, slavery because the culture might perceive it as a threat.¹⁴³

Eschatology and Salvation

Another question is: How did the NT (or Pauline) conception of salvation affect the implementation of gospel freedom? For feminists in the tradition of Fiorenza (as with Liberation Theology in general) salvation here and now means liberation. And the church's brief is to actualize it now. But there is another picture of salvation — often characterized with the phrase "already and not yet" — that is a combination of things to be realized progressively in this life (victory over sin, growth in godliness) and promises to be fulfilled only with the full arrival of the Eschaton (the resurrection, the final victory over sin). It is my view that God's salvation in Christ as it comes to expression in the social life of the church (as well as in relation to personal sanctifi-

143. On the need and justification for cultural analysis in the matter of the role of women in the church, see esp. Webb, *Slaves, Women and Homosexuals*.

cation) is best regarded as progressive, underway but not finished, "already" but "not yet."

If this is so, then in principle the term "progress" (as opposed to immediate actualization) might also apply in the matter of achieving equality for women in ministry. The factors determining the balance between speed of implementation and caution in experimentation will include society's readiness to absorb innovative shock, because the nonnegotiable of Paul's agenda was mission. When he seems to draw back from innovation in the case of women (and slaves?), such as we see in 1 Tim 2:11-12, fear for the church's reputation and witness may well be supreme. As we have seen, the complicating factors of a suspicious cultural trend among women and some link to the heresy make it plain that the matter at hand was not simply that of innovation or gospel freedom, but rather an exploitative and dangerous exercise of it. But in any case, in the end experimentation with greater freedom in women's ministry activities might, for the sake of the church's mission, need to move in concert with cultural trends. What this means for Christianity in traditional Asian or Muslim contexts is that too much too fast could endanger the church's witness and credibility. But in much of the Western world, too little too slow could neutralize the church's impact in society just as effectively.

4. Regarding Qualifications of Overseers and Deacons (3:1-13)

Within this two-part section, two categories of leader in the church are considered. Both the order of treatment and the more elaborate introduction to the table of qualifications of the overseer suggest that it was this role that presented the more pressing need. Each leadership role is regarded from the standpoint of qualifications, not duties, and from this it is clear that Paul's stress was on the quality of the leaders' character, though the presence of suitable gifts and abilities would be an assumed requirement.

From one subsection to the next (3:1-7, 8-13), there is a good deal of overlap in the qualities linked to each person, and in each case these go to describe the same general requirement of an irreproachable (blameless) reputation. Behind this concern was either an actual or anticipated leadership crisis, perhaps related to the activities of the false teachers. It seems clear that the emergence of opponents in the church would have caused a number of problems related to leadership. Some of the opponents themselves may have been elders, whose defection would not only create a vacuum in the leadership ranks but also promote competition to fill their spots. This kind of disturbance might also have planted seeds of doubt about the leadership positions and the people filling them.

The need to consolidate the church at this level calls forth from Paul both an endorsement for the positions, and guidelines to ensure that godly