

**Back to the Garden: Paul's Appeal to Adam and Eve
As An Illuminating Allusion to 1 Timothy 2:11–15**

By
Sarah Churchill

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Supervisor: Dr Kevin Smith

*The opinions expressed in this research project do not necessarily reflect the views of
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Declaration

I hereby declare that the work contained in this research project is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

Sarah Churchill

31 January 2024

Dedication

To my Heavenly Father, for his faithfulness (Heb 10:23)

To my earthly father, for exemplifying a life of faith (Heb 13:7)

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My heart overflows with gratitude to my God and Savior Jesus Christ for his grace in allowing me to reflect on his living and active word. May this meagre meditation of my heart, prompted by a desire for obedience, be pleasing in his sight. To the only wise King immortal and invisible, the only God, be honor “for from him and through him and for him are all things” (Rom 11:36). May he receive all the glory both now and forevermore!

Abbreviations

AIC	African Independent Church
<i>Alleg. Interp. 1, 2, 3</i>	<i>Allegorical Interpretation 1, 2, 3</i>
<i>Apoc. Mos.</i>	<i>Apocalypse of Moses</i>
<i>Ap. John</i>	<i>Apocalypse of John</i>
ATR	African Traditional Religions
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. 2000. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press.
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk. 1961. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press.
<i>BHS</i>	<i>Biblica Hebraica Stuttgartensia</i>
CEB	Common English Bible
DRC	The Democratic Republic of Congo
<i>1 En.</i>	<i>1 Enoch (Ethiopic Apocalypse)</i>
<i>2 En.</i>	<i>2 Enoch (Slavonic Apocalypse)</i>
ESV	English Standard Version
HALOT	Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm. 1994. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Leiden: Koninklijke Brill.

<i>Jub.</i>	<i>Jubilees</i>
L&N	Louw, Johannes P., and Eugene A. Nida, eds. 1989. <i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> . 2nd ed. New York: United Bible Societies.
<i>LAE</i>	<i>Life of Adam and Eve</i>
LEB	Lexham English Bible
LSJ	Liddell, Henry G., Robert Scott, and Henry S. Jones. 1996. <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon.
LXX	Septuagint
MT	Masoretic Text
NA28	<i>Novum Testamentum Graece</i> , Nestle-Aland, 28 ed.
NASB	New American Standard Bible
NCF	Nominative circumstantial frame
NIV	New International Version
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
<i>Opif.</i>	<i>de opificio mundi</i>
<i>Prot. Jas.</i>	<i>Protevangelium of James</i>
<i>QG</i>	<i>Quaestiones et solutiones in Genesin</i>
<i>Šabb.</i>	<i>Šabbat</i>
<i>Sib. Or.</i>	<i>Sibylline Oracles</i>

Abstract

No text may be more disputed than 1 Timothy 2:12 and its contribution to a woman's role in ministry. Adding to the complexity, γὰρ ("for") ensures no complete interpretation of verse 12 prevails without the allusion to Adam and Eve in verses 13–14. The majority of pertinent research utilizes Adam and Eve by asserting the normative nature of Genesis or explaining the presence of Genesis to false teaching, analogy, or illustration. Despite various interpretive solutions, many studies failed to answer the fundamental question of how the Old Testament allusion is interpreted in the New Testament. Thus, the research engaged and expanded the literature apropos to the allusion's function and relation to verse 12. The study advanced that the form and content of Paul's allusion to Adam and Eve must be discerned in its Old Testament context before making assertions about the transcultural and diachronic nature of the 1 Timothy 2:11–15 illocution. The study furthers previous understanding of how Adam and Eve fit into 1 Timothy 2:11–15 by starting with an exegetical analysis of Genesis and then inspecting the history of interpretation in Second Temple Judaism to present an exegesis of 1 Timothy 2:12 within the light of Adam and Eve. To do so, the study applied an intertextual methodology. The dissertation examined the Old Testament context, extra-biblical literature, and the New Testament context before exegeting 1 Timothy 2:11–15 and proposing the theological and practical significance. In conclusion, Paul's allusion to Adam and Eve in 1 Timothy 2:13–14 represents a redaction summary of the Creation account in Genesis 2:4–25 and the account of the Fall in Genesis 3:1–24. First, the apostle specified Adam's creation before Eve because of man's authority and responsibility given in Genesis 2–3. Second, Paul drew upon Eve's deception in 1 Timothy 2:14 to stress the order of creation and the tactic of the serpent. By implication, the research encouraged the theological education of women but recognized that the 1 Timothy 2:11–15 illocution precludes women from eldership and key teaching roles in the ecclesia.

Table of Contents

Abbreviations	v
Abstract	viii
Chapter 1: Introduction	1
1.1. Background	1
1.2. Problem	4
1.3. Delimitations	5
1.4. Purpose and Significance	6
1.5. Definitions	7
1.5.1. Allusion	7
1.5.2. Intertextuality	7
1.6. Design and Methodology	7
1.6.1. Old Testament context.....	9
1.6.2. Textual comparison and interpretive traditions.....	9
1.6.3. New Testament context	10
1.6.4. Theological and practical significance	11
1.7. Overview	12
Chapter 2: History’s Interpretation of Adam and Eve in the Pastoral Epistle	14
2.1. Introduction	14
2.2. Setting the Stage.....	15
2.3. Exegetical Complexities.....	18
2.4. An Appeal to Adam and Eve	19

2.4.1. Moo	20
2.4.2. Payne	21
2.4.3. Kroeger and Kroeger	21
2.4.4. Keener	24
2.4.5. Holmes	25
2.4.6. Wall	26
2.4.7. Anderson	27
2.4.8. Waters	28
2.4.9. Hoag	28
2.4.10. Spurgeon	29
2.4.11. Westfall	30
2.4.12. Schreiner	31
2.4.13. Lee-Barnewall	31
2.4.14. Cooper and Caballero	32
2.4.15. Moyise and Witherington III	33
2.4.16. Belleville	33
2.4.17. Schieferstein	34
2.4.18. Stubbersfield	34
2.4.19. Summary	35
2.5. Influence of Jewish Hermeneutics on Paul	35
2.6. Texts in Dialogue: Applying Intertextuality	37
2.6.1. Historical overview	37
2.6.2. Diachronic versus synchronic	40
2.6.3. Motivation	43

2.6.4. Terminology	45
2.6.5. Criteria.....	46
2.7. Conclusion.....	48
Chapter 3: Genesis 2–3 Understood in its Own Terms.....	51
3.1. Introduction	51
3.2. The Plot of Genesis 2:4–3:24	52
3.3. Exegesis of Genesis 2:4–25	54
3.3.1. Translation.....	54
3.3.2. Commentary	55
3.4. Exegesis of Genesis 3:1–24	66
3.4.1. Translation.....	66
3.4.2. Commentary	68
3.5. Synopsis of Consequential Exegetical Discoveries	84
3.6. Conclusion.....	85
Chapter 4: Genesis 2–3 in Second Temple Judaism and the New Testament.....	87
4.1. Introduction	87
4.2. Textual Comparison	88
4.2.1. First allusion.....	88
4.2.2. Second allusion	90
4.2.3. Echo.....	92
4.3. Interpretive Traditions.....	94
4.3.1. Ben Sira.....	94
4.3.2. Jubilees.....	97
4.3.3. 1 Enoch.....	98

4.3.4. Sibylline Oracles	99
4.3.5. Philo of Alexandria	101
4.3.6. The Greek Life of Adam and Eve/Apocalypse of Moses.....	102
4.4. New Testament.....	107
4.4.1. Romans 5:12–15.....	108
4.4.2. 1 Corinthians 11:2–12	110
4.4.3. 2 Corinthians 11:3	129
4.5. Conclusion.....	134
Chapter 5: Contextual Matters of 1 Timothy	136
5.1. Introduction	136
5.2. General Background.....	137
5.2.1. Author.....	137
5.2.2. Recipient	138
5.2.3. Date	140
5.3. Historical Context	140
5.4. Literary Context	141
5.5. Theological Themes	145
5.5.1. False teaching.....	145
5.5.2. Women in 1 Timothy.....	147
5.6. Conclusion.....	148
Chapter 6: First Timothy 2:11–15 Understood in Light of its Illuminating Allusion	149
6.1. Introduction	149
6.2. Text.....	151
6.2.1. Translation.....	151

6.2.2. Textual criticism	151
6.3. Original Meaning	152
6.3.1. Discourse analysis of 1 Timothy 2:11–15	152
6.3.2. Exegesis of 1 Timothy 2:11.....	157
6.3.3. Exegesis of 1 Timothy 2:12.....	165
6.3.4. Exegesis of 1 Timothy 2:13–14.....	172
6.3.5. Exegesis of 1 Timothy 2:15.....	180
6.3.6. Exegetical summary of 1 Timothy 2:11–15	188
6.4. Conclusion.....	190
Chapter 7: Contemporary Significance	192
7.1. Introduction	192
7.2. Implications in Theology	193
7.2.1. Pauline anthropology	195
7.2.2. Pauline ecclesiology.....	201
7.3. Comprehending the Times	216
7.3.1. Postmodernism.....	217
7.3.2. Absolute negative freedom.....	219
7.3.3. Feminism.....	221
7.3.4. Renewing the mind	224
7.4. Implications in the Church	227
7.4.1. Empowered to learn	227
7.4.2. Equipped to serve.....	232
7.4.3. Embraced.....	234
7.5. Epilogue	237

7.6. Conclusion.....	237
Chapter 8: Conclusion	240
8.1. Review.....	240
8.1.1. Objective	240
8.1.2. Method	241
8.1.3. Chapter 2	241
8.1.4. Chapter 3	242
8.1.5 Chapter 4	242
8.1.6. Chapter 5	243
8.1.7. Chapter 6	244
8.1.8. Chapter 7	245
8.3. Ramifications	247
8.4. Research	248
Works Cited.....	250

Chapter 1

Introduction

1.1. Background

Paul makes the disputed and controversial statement in 1 Timothy 2:12, διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρὸς (“I do not permit a woman to teach or exercise authority over a man”). Paul’s words are notoriously difficult to interpret but his further discourse is unexpected. γὰρ (“for”; v. 13) connects the prohibition (v. 12) to the creation of Adam before Eve (v. 13) and the deception of Eve (v. 14). Given the context of learning and teaching (vv. 11–12), the reference appears inapt. Thus, scholars have sought to answer how Adam and Eve function in the text, how the events of the Creation and the Fall support verse 12, and what they contribute to the implications for women in ministry.

First Timothy 2:12–14 in the Light of Ephesus. Paul’s reference to Adam’s creation first and Eve’s ἐξαπατᾶω (“deception”) in 1 Timothy 2:13–14 has resulted in substantial discussion regarding the couple’s role in the text and their relationship to verses 12 and 15. A prominent approach categorizes and interprets the allusion in light of the cultural context of Ephesus. The false teaching that permeates 1 Timothy (1:3–7, 20; 6:3–16) provided the circumstances for the allusion. For example, Towner (2006), 228 argues that Adam and Eve correct a false interpretation of the creation account (“myths and genealogies”; 1 Tim 1:4; 4:1, 7) by heretical

women in the Ephesian church. Others propose Paul alluded to Adam and Eve's creation, fall, and restoration as illustrations for the Ephesians's lives (e.g., August 2020; Spurgeon 2013, 556).

In similar sentiments, Celoria (2013, 21) argues that 1 Timothy 2:13–14 encompasses the theme of false teaching. Paul forbids the women in Ephesus to teach since the women were teaching deceptive doctrine. Adam and Eve correct a contextual issue surrounding myths and false teaching (Westfall 2016). One answer to the presence, function, and significance of Adam and Eve in 1 Timothy 2:13–14 is a “context-specific appropriation” of the creation story (Mouton and Van Wolde 2012, 583).

While some scholars conclude the allusion resulted from false teaching, another school of thought denounces the literal use of the creation references. Mouton and Van Wolde (2012, 583) claim a literal interpretation is “incompatible” with the theological thrust of not only 1 Timothy but also Genesis 2–3. When viewed allegorically, 1 Timothy 2:13–15 fits seamlessly into the discourse. The allusion is a metaphorical motivation for moral behavior. Huizing (2011, 19) advocates that Paul does not convey ontological principles by quoting Genesis. Paul typologically referred to the events in the Garden of Eden to emphasize the transgression through deception, not the culpability of Eve. Paul feared the heretical teachers might deceive the Ephesian women into transgression and in turn the women might sway others. Thus, he brought the first couple into the text.

Foster (2017, 53) takes a non-literal approach. He maintains that 1 Timothy 2:13–15 forms an analogy between the experience of the Ephesian church and Genesis 2–3. If verses 13–14 are an analogy, then it cannot be claimed that Paul's prohibition is based on a creation mandate that “permanently subordinates women” or forever prohibits women from teaching men.

Another interpretive angle considers the Jewish function of the allusion. Wall (2004, 82) argues that the Genesis narratives are midrash on Eve's story. The midrash is a female typology: Paul recalled the relevant moments of Eve's story in Genesis as typological of God's redemptive purpose for all women. Interpretive approaches which primarily consider Paul's allusion to

Adam and Eve in light of the Ephesian context include a reference to false teaching, typology, allegory, illustration, or midrash.

First Timothy 2:12–14 in the Light of Genesis. The above researchers focused on how Paul used Adam and Eve in the context of 1 Timothy 2:11–15. Cooper and Caballero (2017) and Schieferstein (2021) arrive at different interpretive conclusions with a demonstrably greater interest in the Genesis context. Cooper and Caballero (2017, 32) argue the phrase “to serve and to guard” (Gen 2:15) is associated with the worship of God in the OT. The man received the priestly role before God in administering worship. Therefore, Paul reminded the church that women must relinquish the primary responsibility for worship.

In a later article, Cooper (2018, 116) argues unbelief is the basis for God’s pronouncements on a woman’s role in worship. A woman may not teach or exercise authority over a man (1 Tim 2:12) because the woman acted in unbelief. Eve failed to believe God. The woman’s unbelief resulted in deception and made her ineligible to assume authority in worship.

Schieferstein (2021, 120) presents a convincing argument as she reads the text through the lens of Genesis 2–4. The Genesis scene reveals the importance of the creational order and gender roles for the church in Ephesus and the church today. This includes the gift of childbearing and encouraging faithfulness and respectful behavior. Schieferstein acknowledges connective links and the Genesis context but fails to mention the interpretative significance of verses 13–14 for verse 12.

Recent studies have focused on how to interpret the presence of Adam’s creation first and Eve’s deception primarily based on the study of the alluded words in 1 Timothy. I conclude with Bartlett (2019) that no study satisfactory answers how the verses about the Creation and the Fall (1 Tim 2:13–14) support the commands in verses 11–12. In line with Paul’s use of the OT in the NT, Paul may have intended more when he alluded to Adam and Eve.

Interpreting Allusions. In the work, *Echos of Scripture in the Letters of Paul*, Hays (1989) calls for studies that not only analyze matters of exegetical techniques and backgrounds but also the

“meaning-effects” produced by Paul’s allusions. Echoing Hays, Abasciano (2005, 7) writes that general descriptions of OT contexts must be supplemented by “detailed exegesis of the relevant Old Testament texts.” This detailed exegesis then serves as the basis for their significance in Pauline literature.

Similarly, C.H. Dodd (1952, 126) advocates that NT authors employed a contextual method of exegesis. Quoted or alluded texts were pointers to the whole context rather than constituting complete testimonies in and of themselves. In any quoted, alluded, or echoed passage, the author relies on the OT context for their argument. Therefore, the interpreter gains a greater understanding of an author’s use of the OT when the various allusive parts are studied separately in their OT contexts (Porter 1997, 64). Furthermore, an allusion may have greater emphasis than a quotation because the writer presupposed his reader’s knowledge of the text (Osborne 2006, 167).

This is not to say that Paul’s specific points—Adam’s creation first and Eve’s deception—are irrelevant to his argument. Nonetheless, Dodd (1952, 126) makes an important point. An allusion cannot be fully grasped without studying its original context. The author intends the reader to recognize the alluded marker, remember the original context, and connect one or more aspects of the predecessor to the new context (Beetham 2008, 30). This has implications for Paul’s allusion to Adam and Eve in 1 Timothy 2:13–14.

1.2. Problem

First 1 Timothy 2:11–15 calls for an understanding of Genesis 2–3 in its own context before coming to Paul’s allusion in 1 Timothy 2:13–14. Despite offering possible solutions to the purpose, function, and use of Adam and Eve and their relationship to verse 12, the literature fails to answer how Paul’s reference to Genesis functions intertextually.¹ Therefore, the following question emerges.

1. An intertextual approach assumes the OT biblical literacy of the recipient. While not all texts may suit this approach, Paul’s allusion likely prompted Timothy, the recipient, to remember the OT context. Timothy was familiar and immersed in the OT corpus from infancy (2 Tim 2:15). Moreover, Paul’s letters to Timothy were not easy to understand (2 Pet 3:16). Elsewhere, he invites Timothy to reflect on what he is saying knowing the Lord would give him insight (2 Tim 2:7). Thus, Timothy’s reflection on the meaning of an OT text is likely.

1.2.1. Main research question

How does Paul's appeal to Adam and Eve serve as an illuminating allusion to the illocution in 1 Timothy 2:11–15?²

1.2.2. Subsidiary questions

1. What is the current state of scholarship surrounding Adam and Eve in 1 Timothy 2:13–14 and their allusive function?
2. What contextual meaning of Genesis 2–3 does Paul draw upon through his allusion to Adam and Eve in 1 Timothy 2:13–14?
3. What can be discovered from the textual form of Paul's allusion and the traditions of interpretation of Genesis 2–3 in Second Temple Judaism and the New Testament?
4. What is the general context of 1 Timothy?
5. How does the Old Testament allusion function in an exegesis of the 1 Timothy 2:11–15 illocution?
6. What is the diachronic and transcultural significance of the illocution in theology and praxis?

1.3. Delimitations

Amid the numerous exegetical avenues to take in 1 Timothy 2:11–15, the research confines itself to the specifics of how Paul's allusion to Adam and Eve serves as an intertextual allusion enlightening the entire pericope. Two primary reasons determine the delimitation. The first reason is the demonstrated gap in research regarding an intertextual study of the allusion. The second reason is the interpretive significance of Paul's allusion to Adam and Eve for the

2. The discussion of women's roles in the church is often framed in the language of "prohibition" (e.g., Cooper and Caballero 2017; Mangum 2013). This creates an immediate negative connotation to the text while downplaying Paul's "positive plea" in verse 11. The label "illocution" is intentional and deliberative in order to move away from the terminology "prohibition."

pericope. γὰρ (“for”) connects Paul’s prohibition (1 Tim 2:12) to Adam and Eve (vv. 13–14) and thus the allusion necessitates a detailed study.

1.4. Purpose and Significance

The purpose of this study is to investigate how the alluded text, Genesis 2–3, illumines an interpretation of 1 Timothy 2:11–15 by clarifying exegetical difficulties and discovering if the illocution is transcultural and diachronic. Zurlo (2023; cf. Roberts 2006) demonstrates that women are the majority of the church in nearly all parts of the world and make up the predominant members of the church in the Global South. Women are gifted by God to edify the body of Christ (1 Cor 12:12–31). Countless women have served wholeheartedly, led diligently, and taught graciously. However, 1 Timothy 2:11–15 frequently results in interpretations that prohibit women from ministries either in the church or theological schools (e.g., Ledbetter 2007, Piper 2018).

For a church to limit a woman’s role in ministry beyond what 1 Timothy 2:11–15 implies is to withhold the body of Christ from such benefits. If Paul, under the inspiration of the Holy Spirit, prohibits women from specific forms of ministry, then ignoring these limitations entails disobedience to God. Thus, great urgency propels an appropriate interpretation and application of 1 Timothy 2:11–15.

In addition to having significance for the broader church, the study represents a personal outworking of faith, obedience, and curiosity. After experiencing God’s call to ministry at a young age, I pondered 1 Timothy 2:11–15 and how it related to my calling. The allusion to Adam and Eve in verses 13–14 grasped my attention because γὰρ (“for”) ensures no complete interpretation of verse 12 without the allusion. The personal wrestle increased as I sought other voices to help me interpret the text. Scholarship surrounding 1 Timothy failed to satisfy my curiosity of how Adam and Eve fit into the text and their importance for interpreting verse 12. Thus, the research has global and person significance as it relates to women serving in the church.

The theological significance of the study lies in its contribution to how Paul used the reference to Adam and Eve in its context and how that context influences an interpretation of 1 Timothy 2:11–15. This study contributes to current knowledge in the field by elaborating on how Paul uses the OT in the context of 1 Timothy 2:11–15 and its relationship to the theological statements about women in ministry. Investigating how Genesis 2–3 illumines an interpretation of 1 Timothy has significance for the church as it confines or frees the majority of its congregates in ministry as well as personal significance for my own gifting and calling.

1.5. Definitions

1.5.1. Allusion

The study defines an allusion as the presence of an earlier text either in vocabulary, imagery, or structure in a later text for aesthetic, explanatory, or authoritative value in which the identifiable source must be remembered and brought forward into the new context for the alluding text to be fully understood in its new context (Beetham, 2008, 20; Hubbard 2014, 127; Leonard 2016, 128).

1.5.2. Intertextuality

The dissertation uses the term intertextuality in the same respect as Osborne (2006, 331) who defines intertextuality as a study of an OT passage in a NT context, considering how the dialogue between the original meaning and the meaning in the NT context develops.

1.6. Design and Methodology

The research problem falls within the field of biblical studies (Smith 2008, 171–176). The main research question is exegetical. The research aims to understand how the meaning of the alluded literary text influences the illocution of 1 Timothy 2:11–15. The research design is an intertextual study. The intertextual study begins with an examination of the OT passages alluded to in 1 Timothy 2:13–15, namely Genesis 2–3. Then, the study compares the alluded text with the original text and analyses textual interpretations. Finally, the study seeks to interpret and apply 1

Timothy 2:11–15 in light of the evidence gathered above. Literary data is needed to accomplish the study. In order to answer the first subsidiary research question, literary sources are the primary data. To answer the remaining subsidiary research questions, the biblical texts are the primary data.

As previously stated, the nature of the research falls within the theological sub-discipline of biblical studies, specifically intertextuality. Harper's (2018, 58) intertextual methodology focuses on (1) establishing the potential of allusions, (2) discovering how those allusions are deliberate on the part of the literary agent, and (3) determining the rhetorical function of the allusions. First Timothy 2:11–15 provides a clear allusion in verses 13–14 with the correspondence of names (Adam and Eve) and events (the Creation and the Fall). Scholars dispute the allusion function of verse 15 (e.g., Hubbard 2012, 743–762; Keener 1992, 118–119; Westfall 2016). Therefore, the study forgoes Harper's methodology because of the established allusions in 1 Timothy 2:13–14.

Abasciano's (2005, 10–14) methodology examines the OT text, compares texts, identifies interpretative traditions, and analyses the NT context. The addition of a textual comparison is advantageous to the study because it discerns which text Paul relied on in forming his allusion to Adam and Eve. From the textual form of the allusion, implications are drawn. As a result, the study applies Abasciano's (2005, 10–14) methodology.

The chosen intertextual methodology has four steps. The intertextual study begins with the broad context of the allusion in the OT (Abasciano 2005, 10–14). Then the allusions are compared to the known textual traditions of the OT passage. Next, the intertextual study examines how the alluded Scripture was interpreted and used in Second Temple Judaism and other NT passages. Finally, the NT context of the OT allusion is discerned. Because of the inherently practical nature of 1 Timothy 2:11–15, I add an additional step. The dissertation also applies the exegetical knowledge in theology and praxis. Intertextuality provides the necessary strategy to answer how Paul's appeal to Adam and Eve illuminates the illocution of 1 Timothy 2:11–15. The following steps clarify the intertextual method with application to the study.

1.6.1. Old Testament context

The first methodological step, the OT context, exegetes the broad context of Paul's allusion in the Hebrew text. The exegesis focuses on the literary and theological context of Genesis 2:4–3:24 with awareness of the themes in Paul's allusion. The interpreter achieves a favorable position to analyze Paul's use of the OT in the first-century context and to judge its significance for 1 Timothy 2:11–15. The primary analysis uses the Hebrew text instead of the Septuagint because the Hebrew text facilitates an assessment of further developments.

The OT context follows the exegetical processes as adapted from Broyles (2001, 20–21). (1) Literary analysis deciphers the theme, structure, genre, social setting, point of view, characterization, style, mood, and selectivity of the text along with grammar and word analysis. The exegetical process strongly focuses on a narrative critical approach to Genesis. (2) Contextual analysis discerns the literary, generic, historical, and sociological context along with the traditional, intertextual, and biblical context.

The biblical Hebrew text constitutes the primary resource for the OT exegesis. The study uses *Biblia Hebraica Stuttgartensia* (BHS). Clines (1993), Koehler, Baumgartner, and Stamm (1994), and VanGemeren (1997) edited the primary consulted lexicons. The study explores the grammatical meaning and significance of keywords through Hebrew grammars by Joüon (2003), Pratico and Van Pelt (2001), and Waltke and O'Connor (1990). The literary and narrative study references works by Alexander and Baker (2003), Bar-Efrat (2004), Branch (2003), Longman III (2005), and Ska (2000). I draw upon McKeown (2008), Ross (2008), and Walton, Matthews, and Chavalas (2000) to establish the historical and sociological context. Commentaries and books by Clines (1990), Hamilton (1990), Kidner (1967), Longman III (2005), Matthews (1996), Waltke (2001), Walton (2001), and Wenham (1987) are also used throughout the discussion.

1.6.2. Textual comparison and interpretive traditions

The second step involves a textual comparison and analysis of interpretive traditions. For the textual comparison, Paul's allusion in 1 Timothy 2:11–15 is compared to the known textual

traditions of the OT passage such as the MT, LXX, and early Jewish translations. This step determines Paul's text. Afterward, I deduce various traditions of interpretations of Adam and Eve.

A study of the interpretive traditions employs the following procedures. First, the study surveys the use of the passage in Second Temple Judaism. In addition to Second Temple Judaism, Abasciano (2005, 12) surveys interpretive traditions in early Christianity. I differ from Abasciano by limiting my research in the interpretive traditions to Second Temple Judaism. By doing so, I increase the likelihood of Paul's dependence on an interpretive tradition. Understanding how Second Temple Judaism perceived the passage provides a critical clue for Paul's usage. Second, the study examines the alluded passage's interpretation in the NT. As an exegetical history pervaded Second Temple Judaism, a strategy of interpretation appears in other Pauline writings.

The Majority Text (MT), *Novum Testamentum Graece*, 28th ed. (NA²⁸), and the Septuagint (Ralfs's edition) comprise the primary resources for the textual comparison. The primary resources used in studying the various strands of Jewish understanding are the pseudepigrapha, Philo, and early rabbinic writings. Given the scope of resources available, the study draws upon the most relevant literature. Secondary resources enlightening Adam and Eve's usage in Jewish literature include Collins and Harlow (2010), Evans and Porter (2000), Feldman, Kugel, and Schiffman (2013), Fletcher (2019), Jonge and Tromp (1997), Lerner (2007), Nierengarten and Brown (2016), and Schuller and Wacker (2017). Primary resources for NT interpretation include Romans, 1 Corinthians, and 2 Corinthians. The study incorporates secondary sources by Benckhuysen (2019), Davis (2009), Schieferstein (2021), and Wall (2004).

1.6.3. New Testament context

The third methodological step, the NT context, probes the rhetorical significance of Paul's reference to Adam and Eve in 1 Timothy 2:11–15. The first step in the NT context is to exegete 1 Timothy 2:11–15 with a specific focus on how the OT allusion functions in Paul's argument, its logic and persuasive power. The first step requires the following exegetical methods: (1) the historical-cultural background and literary context of the text, (2) a lexical and syntax analysis of

key words and grammatical features, and (3) the semantic significance (i.e., how Paul's allusion affects the meaning of his discourse; Bloomberg 2010; Fee 2002, 5–16). The second aspect of the NT context is the theological significance and implications of the meaning-effects of Paul's allusion.

The biblical text is the primary data for the NT contextual analysis. I use Aland, Karavidopoulos, Martini, and Metzger's (2014) *Novum Testamentum Graece*, 28 ed. (NA²⁸) to produce my own translation of the Greek text. The tools utilized to reconstruct the historical and literary context are commentaries by Hutson (2019), Keener (2014), Knight III (1992), Kroeger and Kroeger (1992), Mounce (2000), Van Neste (2004), Spencer (2013), Towner (2006), Wall (2012), Witherington III (2009), and Yarbrough (2018); articles by Arnold (1993) and Barker (2009); and books by Karaman (2018), Myers (2017), and Peppiatt (2019).

The lexical analysis of keywords uses the lexicons BDAG (2000) and L&N (1989) and discussions in recent research by Hübner (2015), Köstenberger and Schreiner (2016), Lee (2021), Westfall (2014), and Wolters (2016). The grammatical meaning and significance of keywords is researched by referencing Greek grammars by Porter (1992), Runge (2010), Wallace (1996), and Young (1994). To establish the theological significance, the study employs journal articles written by Celoria (2013), Cooper (2018), Foster (2017), Gorven (2019), Moo (2020), Schreiner (2019), Spurgeon (2013), Storms (2016), and the formerly cited commentaries.

1.6.4. Theological and practical significance

Although Abasciano's methodology (2005, 10–14) does not include a separate step for the theological and practical significance, the inherently pragmatic nature of 1 Timothy 2:11–15 justifies the theological and practical significance as the concluding step. I adopt a version of Guthrie and Duvall's (1998, 154) method which summarizes the original situation, lists the main truths, identifies the principles of the text in the original situation, identifies areas of life where the passage applies, and makes specific applications. I also draw on application principles from Keller (2015).

In conceptualizing the theological significance, the primary data consists of the exegetical findings. I engage with Clowney (1995), Dickson (2014), Grudem (2004), Lee-Barnewall (2023), Payne (2017), Piper (1991), Thorsen (2020), Wilson (2015), and Westfall (2016) as secondary sources in the theological significance. I primarily dialogue with Johnson (2019), Kassian (2019), Keller (2015), Koyzis (2019), McLaughlin (2019), Phiri (2008), Robert (2006), Sire (2020), Trueman (2020), Wilkin (2015), and Zurlo (2023) to describe the practical significance.

1.7. Overview

Motivated by the need for a harmonious and intertextual interpretation of 1 Timothy 2:11–15 with special reference to the Adam and Eve allusion, the dissertation consists of the following six chapters and a conclusion.

Chapter 2, “History’s Interpretation of Adam and Eve in the Pastoral Epistle,” presents the literary background to 1 Timothy 2:11–15 and the proposed methodology to position the research within the field and demonstrate the necessity of the study. I advocate that an intertextual study is needed to clarify Paul’s use of Genesis in the illocution and correctly apply 1 Timothy 2:12.

Chapter 3, “Genesis 2–3 Understood in its Own Terms,” analyses Genesis 2–3 independent of 1 Timothy 2:11–15. The OT context grounds an interpretation of Adam and Eve in 1 Timothy 2:11–15. After translation of the Hebrew text, Chapter 3 follows a commentary structure and covers aspects of literary and contextual analysis. Chapter 3 argues that Genesis 2:4–3:24, an eloquently composed Hebrew narrative, portrays man and woman as interdependent in the Creation and the Fall.

Chapter 4, “Genesis 2–3 in Second Temple Judaism and the New Testament,” compares Paul’s allusion with the Hebrew texts and examines the interpretive traditions of Genesis 2–3 in Second Temple Judaism and the NT. After identifying the probable text Paul used, implications are drawn from the textual form of the allusion. Subsequently, Chapter 4 inspects the alluded text in Second Temple Jewish writings and then the NT to discern interpretative traditions that may have

influenced Paul. Chapter 4 claims that the form of Paul's allusion and the elements he included stress the creative order and the woman's deception.

Chapter 5, "Contextual Matters of 1 Timothy," probes the general background, historical context, literary context, and theological themes pertinent to 1 Timothy 2:11–15. Contextual illiteracy leads to flawed interpretation and application. Thus, Chapter 5, an examination of the context of 1 Timothy, is the next step in determining how Paul's appeal to Adam and Eve influences the interpretation of 1 Timothy 2:12.

Chapter 6, "1 Timothy 2:11–15 Understood in Light of Its Illuminating Allusion," analyses Paul's use of the alluded text in the NT context. The chapter begins with a detailed exegetical analysis of 1 Timothy 2:11–15 with a focus on how the OT allusion functions in Paul's argument. The central claim of the chapter follows. First Timothy 2:12 crosses cultural and time barriers because Paul uses Adam and Eve in a specific argumentative manner discerned through the intertextual study.

Chapter 7, "Contemporary Significance," recommends implications in theology and the church as a consequence of the exegetical data. The chapter begins with contributions of 1 Timothy 2:11–15 to Pauline anthropology in creation and the new creation and ecclesiology divided into egalitarianism and complementarianism. Topics include how eschatology informs an understanding of gender and the validity of women preaching. The chapter details current cultural narratives infringing on the text as a bridge between the theological and practical significance. Concrete implications for the church in the Global South prevail as women are empowered to learn and equipped to serve. The chapter ends with a short epilogue.

The final chapter concludes the study by review, reassurance, and ramification. I also make a recommendation for further research.

Chapter 2

History's Interpretation of Adam and Eve in the Pastoral Epistle

2.1. Introduction

Theologians and pastors have been concerned with explaining the presence of Adam and Eve in 1 Timothy 2:13–14. Although many writers have examined the appeal to Adam and Eve regarding universal norms or false teaching/gnostic mythologies, current research lacks a narrative critical approach to the Genesis text with direct correlation to an interpretation of 1 Timothy 2:11–15. This research gap limits an understanding of how Paul uses Adam and Eve in the pericope. I argue that the confines of the disciplinary traditions place limitations on the scope of current research. However, applying an intertextual dialogue opens the possibility for a synergistic exegetical inquiry which is in line with the genre of Genesis 2–3 and inherent complexities of 1 Timothy 2:13–14 and Genesis 2–3. Placing the study within the domain of publications orients the reader to the broader dialogue on 1 Timothy 2:13–14 and establishes the nuances of the study.

To demonstrate the gap in the literature, Chapter 2 begins with a broad introduction to the topic and outlines some of the exegetical difficulties in 1 Timothy 2:12. I then survey how the development of the critical discussions surrounding the allusion to Adam and Eve has seen interest move from the historical/traditional interpretation to a literary/mythological perspective. Afterwards, I overview aspects of Jewish interpretation relating to the use of the Old Testament

in the New Testament that influenced Paul's hermeneutical perspective. The chapter closes with the perceived need for an intertextual study by evaluating the discipline's history and situating the study within the field by justifying the work and clarifying my terminology.

2.2. Setting the Stage

Nijay Gupta (2023) entitled one of the most recent works on women in ministry *Tell Her Story*. Despite various cultures and institutions that limit forms of ministry for women, Gupta demonstrates women were there all along. After surveying the Old and New Testament, he writes, "My point is this: women were there when we so often imagine that they weren't" (156). Women served in many capacities that people often ignore or forget. Gupta seeks to tell the stories of these women.

Gupta (2023) rightly highlights the service and ministry of many women. As the reader journeys through the Bible, they meet Lydia (Acts 16:40), Mary (Mark 16:9; Luke 24:10), and Nympha (Col 4:15) who were head of households, hosted house churches, and spread the gospel to their neighbors (Dzubinski and Stasson 2021). They also meet other prominent women like Priscilla (Acts 18:19, 26; Rom 16:3; 2 Tim 4:19) and Junia (Rom 16:7). From this perspective, it may seem strange why some churches restrict a woman's role in ministry. A long history exists around the ideological views of women in ministry from the early church to the present day. The following discussion sets the stage for the main research question by broadly overviewing the critical events and publications that led to the divisions of complementarianism and egalitarianism in the twentieth century.

After the early church, women's ability to exercise formal authority waned (Barr 2021). The Medieval or Latin Church in the fourth century derived their understanding of women in ministry from the analogy of priesthood in the Old Testament. Since only men served as priests, women were banned from leadership roles or involvement in services (Clouse 1989, 10–11). A conflicting view of women developed which put the Virgin Mary on a pedestal but also viewed women as scheming descendants of Eve leading men to the lust of the flesh.

During the Reformation, Martin Luther modified this Medieval view by emphasizing the priesthood of all believers (Clouse 1989, 9–13). Every man or woman of Christ is a priest. Protestants did not allow women to serve as organized ministers but they did express ideas about how women in Christian ministry could participate in leadership. Protestant women were also celebrated for their roles as wives and mothers (Barr 2021).

The Victorian ideal of womanhood in the West dominated the mid-nineteenth century to the turn of the twentieth century (Lee-Barnewall 2016). The time also witnessed evangelical women playing a significant public role in social reform, producing the first evangelical feminist movement. In the post-World War II era (1940s–1950), evangelical openness to women's public ministry reversed.

The tide turned again and the 1970s saw the rise of egalitarianism or the second evangelical feminist movement (Lee-Barnewall 2016). Differing from the previous movement, egalitarians stressed women's individual rights instead of roles in larger social issues. As a result, women would have the opportunity to claim their rightful positions in the church and in marriage. This included the permission for women to pursue the fulfillment of their individual gifts and make their own decisions. Women worked as founders, preachers, and partners with men. The pattern continued in Chinese revivalism and African Initiated Churches as female leaders began to replace male leaders (Dzubinski and Stasson 2021).

Defenders of the evangelical feminist stance included Catherine and Clark Kroeger (1992), Craig Keener (1991), Gilbert Bilezikian (1985), Gretchen Gaebelein Hull (1987), Letha Scanzoni and Nancy Hardesty (1974), Paul Jewett (1980), Patricia Gundry (1977), and others. Differing in details, the authors unified around the equality of men and women and the rejection of leadership roles for men in marriage and the church. Groothuis (1994, 110) explains the goal of evangelical feminism is for men and women to serve according to their unique gifts and not according to the culturally predetermined constraints of Christian manhood or Christian womanhood.

Writers responded with several significant publications to the avalanche of feminist literature. George Knight III (1975) penned "New Testament Teaching on the Role Relationship of Men

and Women,” the work to take on the introduction of role differences (Shaw 2021). Another significant publication came in 1991 when Piper and Grudem (1991) published *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* with contributors D.A. Carson, David J. Ayers, Douglas J. Moo, George W. Knight III, Gregg Johnson, James A. Borland, Raymon C. Ortlund, S. Lewis Johnson, and Thomas R. Schreiner to name a few.

In *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, Piper and Grudem (1991) argued that the genders are “complementary.” Men and women are equal but have different roles in the home, church, and society. Since God assigned men to be head over women before the Fall, women should not assume leadership positions over men (Benckhuysen 2019). Generally, this position became known as complementarianism. Promoting a complementary view of the genders, complementarians established The Council for Biblical Manhood and Womanhood (CBMW) along with the prominent journal *Journal of Biblical Manhood and Womanhood*.³

The biblical texts supporting complementarianism were still disputed and some churches opened the pulpit and position of leadership to all women (Benckhuysen 2019). In 1988, Evangelical feminists founded the prominent organization Christians for Biblical Equality (CBE) and responded to the CBMW by claiming total gender equality. The key conviction uniting the CBE is that the Bible calls women and men to “share authority equally in service and leadership in the home, church, and world” (CBE International 2023). In contrast to those who hold to a complementarian position, the CBE believes that male headship resulted from the Fall. This position became known as egalitarianism. Catherine Kroeger founded CBE and *Priscilla Papers* became their academic voice (Scholer 1995, 30).

Nuances and differences abound within each view, but egalitarianism and complementarianism summarize the broad positions (Lee-Barnewall 2016). Ronald W. Pierce and Rebecca Merrill Groothuis (2005, 17) compellingly argue that there is no middle ground between

3. Other publications by complementarian writers around that time include *The Feminist Gospel: The Movement to Unite Feminism with the Church* by Mary A. Kassian (1992) and *Women and the Church: Reading, Teaching, and Developing Women of Christ* by Lucy Mabery-Foster (1999).

complementarianism and egalitarianism because they are mutually exclusive in their central claims. I am inclined to agree with Pierce and Groothuis. Differences abound in each view, but complementarianism and egalitarianism have ideological differences. The debate centers on whether women face restrictions in ministry and whether women are to submit to their husbands in marriage. A spectrum exists in applying complementarianism or egalitarianism but their fundamental bases represent polarized realities.

2.3. Exegetical Complexities

Under the broad spectrum of complementarianism and egalitarianism, controversy ensues over the exegetical, theological, and practical meaning of 1 Timothy 2:12. As the primary text used to prohibit women from teaching and preaching over men, one is hard-pressed to find a word that is not open to complex grammatical, lexical, and historical interpretive issues. For instance, the present indicative ἐπιτρέπω (“I do not permit”) receives considerable scrutiny. Since Paul does not use an imperative, Glahn (2015, 462; cf. Peppiatt 2019, 154) interprets the progressive nature of the action as Paul’s personal and not universal opinion. Others (e.g., Mounce 2000; Yarbrough 2018, 177) consider the statement to be of universal significance. Another crucial grammatical feature causing division is whether the relation between the two infinitives διδάσκειν (“to teach”) and ἀθηντεύειν (“to exercise authority”) represents the literary figure known as a hendiadys (e.g., Lee 2021).

Interpretive issues also involve semantics. Scholars such as Mounce (2000, 112, 117, 120), Dunn (2000, 800), Holmes (2000, 44, 75), Lea and Griffin (1992, 94), and Westfall (2016) have provided lengthy discussions on the translation of ἄνδρας and γυναῖκα as either “man” and “woman” or “husband” and “wife.” Another interpretive concern is how to translate ἀθηντεύειν. By the time Andrew C. Perriman (1993, 132) published his research in the article entitled, “What Eve Did, What Women Shouldn’t Do: The Meaning of *Authenteo* in 1 Timothy 2:12,” two distinct interpretations of ἀθηντεύειν existed. One view assigned ἀθηντεύειν the negative sense of “to usurp authority” or “domineer” (L&N 1989, 474). The other assigned ἀθηντεύειν a neutral connotation connected to authority. Thus, various translations divide over whether ἀθηντεύειν has

neutral or negative connotation. Knight III (1992, 141–142), Mounce (2000), and Yarborough (2018) argue for the former. Belleville (2009, 54–55), Marshall (1999, 456–460), Merrill (2014), Westfall (2016), and Wolters (2016, 63) argue for the latter. First Timothy 2:12 could refer to a husband/wife or a man/woman. The text may also refer to a domineering or neutral sense of authority.

Another area of controversy resides in the historical background. Belleville (2005; 2009) and Keener (1991) suggest that the cult of Artemis, which exalted the female over the male, provides the background for the passage. Furthermore, Towner (2006, 190–191) reconstructs the historical situation according to Bruce W. Winter’s (2003) book *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities*. Winter presents a picture of Roman wives who pushed back against the traditional roles and exercised freedoms in public life (288). Towner (2006, 190–191) believes Timothy spoke to this Roman woman. On the other side, Baugh (2016, 25–65) refutes that Ephesus had an extreme feminist culture around Artemis and that the idea reflects Graeco-Roman culture. Moreover, Wall (2004, 83) finds no evidence in the text that Paul dealt with problematic Roman wives. Because the grammatical, lexical, and historical details in verse 12 are riddled with complexity, their context must provide interpretive guidance.

2.4. An Appeal to Adam and Eve

Instead of providing overwhelming clarity, verses 13–14 come across as compounding the exegetical difficulties in verse 12. With the conjunction γὰρ (“for”), Paul appeals to Adam’s creation first and Eve’s deception to support his prohibition (Ἀδάμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα. καὶ Ἀδάμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν; “for Adam was formed first, then Eve. And Adam was not deceived, but the woman was deceived and became a sinner”; 1 Tim 2:13–14).

Traditional scholarship has focused on Paul’s use of Genesis to appeal to a woman’s inferiority and gullibility. In his commentary on the Pastoral Epistles, Kelly (1963, 68–69) concludes, “His [the apostle’s] point is that since Eve was so gullible a victim of the serpent’s wiles, she clearly

cannot be trusted to teach.”⁴ Not all scholarship conceded this austere interpretation. Subsequent dialogue has noticed a thoughtful shift in how to understand Paul’s use of Adam and Eve in 1 Timothy 2. The review of literature begins with an approximately chronological survey of the critical discussions and publications that led to the current state of scholarship regarding Paul’s use of Adam and Eve in 1 Timothy 2:13–14 to the present day.⁵

2.4.1. Moo

Reconsidering the lack of consensus on 1 Timothy 2:11–15, Douglas J. Moo (1980, 62) sought to determine the meaning of the text in First Century Ephesus and then communicate that significance to the modern church. His article, “1 Timothy 2:11–15: Meaning and Significance,” presents a comprehensive exegetical analysis of the pericope. In his discussion of verses 13–14, he concludes Paul may appeal to the woman’s creation second because she is to be man’s helper and subordinate to him (Moo 1980, 70). The Fall displays this reversal of roles. Any teaching or ruling activity of women in the church is likewise an improper reversal of intended roles.⁶ Furthermore, Paul focuses on the woman’s deception and any acceptable interpretation must justify this fact (70). If the focus must remain on the woman’s deception, Moo finds it difficult to avoid the conclusion that women are inherently more susceptible to deception and Eve’s failure is an example supporting their prohibition from engaging in public teaching.⁷

4. Piper and Grudem (1991, 66; cf. Collins 2012, 70–71; Culver 1989, 36) suggest this interpretation is a possibility.

5. An extensive amount of literature exists on the topic. For example, the work published in 2016, *Women in the Church: An Interpretation and Application of 1 Timothy 2:9–15* (Andreas J. Köstenberger and Thomas R. Schreiner, eds) identified over five hundred related works in their selective bibliography. The discussion will thus focus on the publications that add novel discoveries in the field and serve to advance the dialogue. Publications that essentially repeat the most significant studies will be referenced in the footnotes.

6. When the book *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* was published, Moo (1991) further clarified his position. He notes that since Paul rooted his prohibition before the Fall (1 Tim 2:13) the proper establishment of authority was not a result of the curse.

7. Moo’s (1980) article demonstrates thoughtful exegetical reflection of the text, but recent works on discourse analysis (as will be argued in the body of the paper) reveal that the emphasis is not so much on deception but on the transgression itself or the state of Eve as a result of deception. For a similar interpretation to Moo (1980), see the aforementioned article by Knight III (1975) “The New Testament Teaching on the Role Relationship of Male and Female with Special Reference to the Teaching/Ruling Functions in the Church.”

To support the prohibition in verse 12, Moo (1991) separates Paul's use of Adam and Eve into two reasons, Adam's creation first and Eve's deception. Dividing the argument into two separate categories may not be the best argumentative approach to anchor the transcultural and diachronic nature of the prohibition. Paul presents an abbreviated version of the Genesis story. The various points help Timothy grasp and remember the crucial events in the Creation and the Fall.

Another assumption in Moo's (1991) reasoning is that Eve took initiative over the man by talking with the serpent. This places the blame directly on Eve for usurping man's authority. Although the serpent tempted Eve, sin had not yet entered the world. Thus, the events of the Fall are crucial to understand for a correct interpretation. Elements of the traditional interpretation pervaded Moo's thinking which received a critical response.

2.4.2. Payne

A year later, Philip B. Payne (1981) formally critiqued Moo's (1980) position in his article entitled "Libertarian Women in Ephesus: A Response to Moo's Article, '1 Timothy 2:11–15: Meaning and Significance.'" Payne (1981, 176) focuses on interpreting γὰρ ("for") as explanatory instead of grounding verse 12 in creation. Eve's example reveals the disastrous consequences of women listening and yielding to false teaching. The confines of the prohibition are for women in Ephesus who were either engaged in false teaching or slowly being influenced to engage in false teaching. He represents a broadly egalitarian position which rejects the notion that Paul meant 1 Timothy 2:12 as a universal prohibition. He locates the application of the restriction to the immediate, occasional circumstances of the addressed Ephesian church.⁸

2.4.3. Kroeger and Kroeger

With the monumental publication *I Suffer Not a Woman: Rethinking 1 Timothy 2:11–15 in Light of Ancient Evidence*, Richard C. Kroeger and Catherine C. Kroeger (1992) revolutionized the scholarly and public dialogue on 1 Timothy 2:13–14. Even in 1992, they believed the curious

8. Moo then responded to Payne's critiques in 1981 with the article and concluded Payne's arguments were "unconvincing" (Mangum 2013).

introduction of Eve's creation and deception in verses 13–14 perplexed the passage. By that time, they highlighted the prominent interpretation that assigned women a secondary status. Their research arose from pastorally guided hearts to liberate women from such bondage.

Fundamentally, Kroeger and Kroeger (1992) argued that 1 Timothy 2:13–14 was not blaming women for their gullibility but was a correction of the false teaching Timothy faced at Ephesus. The false teaching glorified Eve and the serpent. In their words, “We suggest that these verses are not intended as the rationale for prohibiting a gospel ministry for women, but rather they constitute a refutation of a widespread heresy. Specifically, we consider this to be directed against Gnostic or proto-gnostic mythology glorifying Eve.”

To prove their thesis, the authors (1992) researched the mythology of Eve which 1 Timothy 2:13–14 possibly refuted. Any concepts that tied creation, woman, and deception together qualified for their study. For evidence, they pointed to research from *Gnostic Ideas of Origins* that include the deception of Adam and the superior creation of Eve. In some Gnostic mythologies, Eve is the primogenitor and Adam is made from her. Another significant tenant of Gnostic belief held that Adam had been misled. Compiling the myths, Gnosticism generally assumed that Eve was made first and Adam had been deliberately deceived. Statements such as, “Adam was formed first” (1 Tim 2:13) and “the woman was deceived” (v. 14) refuted the false teaching.

The classicist era and background of Kroeger and Kroeger framed their reconstruction of the background of 1 Timothy 2:13–14 (Holmes 2000). In *I Suffer Not a Woman: Rethinking 1 Timothy 2:11–15 in Light of Ancient Evidence*, Kroeger and Kroeger (1992) excel in placing 1 Timothy within the context of the letter, the preoccupation of false teachers which permeated the church.

In the book *Torah Old and New: Exegesis, Intertextuality, and Hermeneutics*, Witherington III (2018) provides helpful insight into how New Testament authors used Old Testament texts. An essential prerequisite is to read the OT “forward” before the texts are read “backward.” By this, Witherington III means that OT narratives must be interpreted in their contexts before they are

read in light of the kingdom of God and the coming of Christ. The context is increasingly vital if the textual allusion is narrative. Citation formulas generally introduce quotations in which the prophetic or legal OT texts convey the exact wording (Menken and Moyise 2012, 5). However, in narrative, actors and storylines primarily count. The observant reader will notice that in the NT stories are without fail summarized or paraphrased and thus recycled for other purposes and contexts (Witherington III 2018).

The allusion to Adam and Eve in 1 Timothy 2:13–14 originates within a specific historical narrative. If Menken and Moyise's (2012, 5) and Witherington III's (2018) observations hold weight, then any interpretation of 1 Timothy 2:13–14 that does not contain a focused exegesis with a narrative critical approach has not sufficiently handled the text.

After analyzing Kroeger and Kroeger's (1992) methodology and research, considerable "backward" thinking is lost. Paul could be correcting a specific myth but then the passage focuses on particular myths and not the imagery and context that Genesis intended to invoke. For example, they emphasize how the saying relates to the false teaching and not the meaning Genesis invokes in the reader's mind.

Moreover, Kroeger and Kroeger's (1992) thesis relies on undocumented oral tradition recorded by the second or third century. Despite the appeal to Gnostic beliefs, the Kroegers admit that the current forms of mythologies were unlikely to have been known to Timothy. They confess they did not find sufficient or substantial evidence to base their heresy refutation but took scraps from individual mythologies that are often contradictory. The book appeals to Irenaeus and Celsus for written confirmation of the myths. Although the myths began as oral traditions, the evidence weakens and the thesis remains theoretical. Furthermore, Paul states Jewish thinking pervaded the Ephesian myths. Any Gnostic influences in Hellenistic Judaism clash with a purely Gnostic heresy (Titus 1:4; Mounce 2000, 141).

Kroeger and Kroeger's (1992) central argument also appears to contradict their desired hopes for their study: to free women from the stereotyped interpretation. They reconstruct the Gnostic myths that present Eve as the superior but fail to clarify how that would free and liberate women.

If Paul corrected these myths, then he reestablishes women as inferior and deceived. The text returns a woman to her place. Although they limit the instructions to Ephesus, the Kroegers arrive at a similar traditional interpretation of Paul.

Despite some of the drawbacks to Kroeger and Kroeger's (1992) study, their insights were a historical landmark in scholarship. They brought new dimensions and evidence to the ongoing difficult study. As will be demonstrated, many works continue to reiterate and appeal to their findings.

2.4.4. Keener

Evaluating Kroeger and Kroeger's (1992) work, Craig Keener (1992, 591) commends their impressive erudition and recognizes the possibility that 1 Timothy could refute a Gnostic myth. However, he sees the historical situation rather than the broad lexical and mythological possibilities a more fruitful basis for resolving the meaning. As such, in *Paul, Women, and Wives: Marriage and Women's Ministry in the Letters of Paul*, Keener (1992, 591) looks intently into the historical and cultural background of 1 Timothy 2:13–14.

Keener (1992) considers how Jewish traditions, especially in rabbinic literature, portrayed Eve. He also points to the Genesis text and reveals that Eve did not receive the commandment directly from God. Eve depended on Adam's teaching and was thus inadequately educated—like the women in Ephesus. As a result, he points to the lack of education for women during that era and concludes the specific situation Paul addressed invited his specific response. Adam and Eve do not illustrate a creation principle. Rather, they illustrate the women in Ephesus who were easily deceived because of a lack of education.⁹ A better way to read the text is as an analogy of the Ephesian women. Paul uses a similar analogy in 1 Corinthians for the entire Corinthian church.¹⁰

9. See Aída B. Spencer's (1974, 218–219) article “Eve at Ephesus (Should Women Be Ordained As Pastors According to the First Letter to Timothy 2:11–15)” and Alan Padgett's (1987) article “Wealthy Women at Ephesus: 1 Timothy 2:8–15 in Social Context” who also view that Paul's limitations on women were due to a lack of education and theological training among the women in Ephesus. See also Celoria (2013, 21), Davis (2009, 7), and Payne (2023).

10. For a more recent study echoing these views, see Foster's (2017) article “1 Timothy 2:13–15 as an Analogy.”

Keener starkly concludes: “If the preceding verses, especially the demands of vv. 11–12, are grounded in this analogy, then it cannot be claimed that they are based on a ‘creation mandate,’ which permanently subordinates women or forever prevents them from teaching men.”

2.4.5. *Holmes*

Departing from a Gnostic or Ephesian perspective, James M. Holmes’s (2000, 18) monograph, *Text in a Whirlwind: A Critique of Four Exegetical Devices at 1 Timothy 2:9–15*, focused on Adam and Eve in relation to Paul’s Jewish context. By the rise of the new century, Holmes (2000, 18) saw that study after study ignored or universally misunderstood several contextual, linguistic, grammatical, and literary components in 1 Timothy 2:9–15. His monograph uses various “tools” to “break open” the passage. The first tool is the immediate context which uses 1 Timothy 1:18–3:15 as the setting for 2:9–12, the second is the broader context of false teachers and women in the Pastoral Epistles, the third is the comparison between 1 Corinthians 14:34–35 and 1 Timothy 2:11–12, and the fourth is the theological foundation via the conjunction γάρ (1 Tim 2:13–14), either presenting reasons or illustrating the need for the prohibition of verse 12 (27).

Motivated by his perceived inadequacy of explanations which emphasize the ecclesial context of the passage and the reconstruction supporting that context (such as Kroeger and Kroeger’s [1992] study), Holmes (2000) focuses on the language of the passage and re-examines the language to allow the genuine emphases to emerge. Thus, Chapter 11 angles its analysis on the characteristically Jewish nature of 2:13–14 (267). Holmes demonstrates the existing literature neglected to consider whether the text incorporates unmodified Jewish material. After delving into the Jewish literature, he proposes 1 Timothy 2:13–15 represents a Jewish messianic interpretation of Genesis 3:15b–c with respect to salvation in Galatians 3 and Hebrews 11.

The Genesis allusion in 1 Timothy 2:13–14 is handled by surveying the various exegetical factors in the text. Holmes (2000, 250) notes that the details in the allusion are selective and few. His exegetical emphasis is on deriving perceived implications from what is selected from the Genesis text. Holmes argues that Paul’s particular emphasis plays an important role in the

derived meaning. However, Holmes does not selectively analyze the Genesis context. He only includes an appendix with an analysis of Genesis 2–3 in greater exegetical detail (316–330).

Based on Jewish ideals about the nature of women and the traditional Jewish “scribal school” of thought to interpret Scripture by Scripture, Holmes (2000, 299) argues that 1 Timothy 2:13–15 is a well-known saying. Since 2:13–15 is the “faithful saying” of 3:1a, γὰρ (“for”) is better left untranslated. As the culmination, 1 Timothy 2:13–15 provides neither foundation for nor illustration of the need for the prohibition in verse 12 (304). On the contrary, 2:13–14 concludes the whole of 1 Timothy 2 by emphasizing both genders.

However, not all of Paul’s use of Genesis are Jewish interpretations because of his distinct hermeneutical perspective (Silva 1993, 638). Moreover, Holmes’s (2000, 18) methodology does not focus on the broader Genesis context which is an essential prerequisite.

2.4.6. Wall

Further attention to Adam and Eve in relation to Paul’s Jewish context came with Robert W. Wall’s (2004) article “1 Timothy 2:9–15 Reconsidered (Again).” He submits that the theological motive for the instructions to women in 1 Timothy 2:9–12, 15b may be inferred from midrash on Eve’s biblical story (1 Timothy 2:13–15a; cf. Gen 1–4). The appeal to the Genesis narrative links the instructions in verse 12 with a biblical basis. However, Wall (83) argues that Paul’s appeal to Adam and Eve does not provide negative reasons that carry patriarchal echoes for a Christian household or congregation. Rather, Eve is pictured as typological of God’s redemptive purpose for all women. Every woman has the experience of creation, deception, sin, and ultimately restoration with God seen in the birth of Eve’s first child.

Wall (2004, 91) further explains that Genesis 2–3 agrees with contemporary Jewish interpretations of Eve’s deception and involvement in humanity’s first transgression. Eve is typological of every woman’s sin outside of Christ. Since the retelling of the biblical story concludes with Eve’s salvation (1 Tim 2:15a) and not a negative echo (v. 14), God’s final word to

sinners is yes. The appeal to Eve's typology demonstrates God's interest in saving women which should underlie the choices Christian women make about public ministry (83).

Midrash is commonly used as shorthand for distinctive Jewish interpretation but since many scholars lack to define the term, labeling a text as Midrash seldom clarifies Pauline exegesis (Silva 1993, 638). For some, it is the tendency to embellish narratives. For others, it reflects a deviation from the grammatical-historical method. Although Wall's (2004) study looked intently into the typological and midrash character of Adam and Eve, Wall's failure to define critically midrash significantly weakens his argument.

2.4.7. *Anderson*

The chapter entitled "The Culpability of Eve: From Genesis to Timothy" in *From Prophecy to Testament: The Function of the Old Testament in the New* by Gary A. Anderson (2004, 236) objected the traditional approach to 1 Timothy 2:13–14. The author's (2004, 236) argument can be summarized by the phrase, the exoneration of Eve. Anderson briefly looks at Genesis 2:15–17 and 3:2–3 to demonstrate that Adam muddled the commandment when he communicated its message to Eve. Even though this appears to repeat Keener's (1992) observations, Anderson (2004) also looks at the ancient text *The Greek Life of Adam and Eve [LAE]*. He demonstrates that one line of Jewish tradition exonerated Eve by making a case for her inadvertence of the command in Genesis 2:15–17 (246). He concludes this or a similar tradition must have been in Paul's mind when he blamed Eve alone for the Fall (cf. Zevit 2013, 211).

Compared to Anderson (2004), this research has a wider scope. By incorporating and focusing on selective texts from the Genesis 2–3 narrative, Anderson's (2004) methodology restricts him from giving a broader approach to Genesis 2–3 as is needed by the narrative texture of the allusion. His reflections and the dialogue between *LAE* and 1 Timothy 2:11–15 will be further considered in the study. Whereas Anderson only examined *LAE*, this study encompasses a broader array of extra-biblical literature.

2.4.8. *Waters*

Building on the works of Padgett (1987) and Perriman (1993), Kenneth L. Waters (2004) argues that the “mode of cognition” of 1 Timothy 2:11–15 is an allegory or extended metaphor. He defines allegory as “language, imagery, and structure drawn from an ancient narrative and applied to a contemporary circumstance” (708). The use of the Genesis 3:1–21 narrative, particularly the use of the names Adam and Eve, indicates that the story is an allegory. As the title, “Saved Through Childbearing: Virtues as Children in 1 Timothy 2:11–15,” suggests, Waters’s (2004) article focuses primarily on the metaphor of childbearing in 1 Timothy 2:15. However, he does mention verses 2:13–14. Since Adam was formed first, the leaders of the Ephesian church were born in Christ before the women. Women are not to exercise authority over men because they are less mature in their Christian faith and more likely to be deceived (709–710).

Mouton and Van Wolde (2012, 583) followed in Waters’s (2004) footsteps and claimed that a literal interpretation is incompatible with the theological thrust of not only 1 Timothy but also Genesis 2–3. When viewed allegorically, 1 Timothy 2:13–15 fits seamlessly into the discourse. Although one of Mouton and Van Wolde’s (2012, 583) purposes is “to explore the intertextual coherence of the passage, with special reference to gender images from Genesis 2–3 referred to in 2:13–15” (590), the study lacks a detailed exegesis of Genesis 2–3 only presenting a rough outline of the events (584–590).

2.4.9. *Hoag*

Returning to the Ephesian context, Gary G. Hoag’s (2013) publication “The Teachings on Riches in 1 Timothy in Light of *Ephesiaca* by Xenophon of Ephesus” added to the field by applying a socio-rhetorical methodology to *Ephesiaca* that made the connection between the temple of Artemis and the women in 1 Timothy 2:18–15 more plausible. Verses 13–14 are aimed at a mythology or heresy that promoted the woman as the originator and usurper of man. According to the leading belief from *Ephesiaca*, man was deceived in the Creation. The particular Greek or Egyptian heresy promoted by the female teachers warranted Paul’s prohibition and rationale. The

letter addresses the heretical practices and thoughts that wealthy women from the Artemis cult brought into the Ephesian church.

Indirectly related to the study is Sandra L. Glahn's (2015) article "The Identity of Artemis in First-Century Ephesus." Glahn examines the *Sitz em Leben* of 1 Timothy according to the Artemis cult, which enhances Hoag's thesis (2013). She reconstructs the figure of Artemis in Ephesus with a particular focus on Artemis as a powerful sovereign of women and connects her findings to verse 15.

In *Women in the Church: An Interpretation and Application of 1 Timothy 2:9–15*, Baugh (2016) critiques the connection between 1 Timothy and *Ephesiaca* and demonstrates some inconsistencies in Hoag's (2013) presentation of the material. Nevertheless, many scholars have and continue to believe some reference to the Artemis cult lies behind 1 Timothy 2:13–14.¹¹

2.4.10. Spurgeon

Around the same time that Hoag (2013) presented his research, Andrew Spurgeon (2013) painted a positive picture of Paul's use of Adam and Eve. In his paper "1 Timothy 2:13–15: Paul's Retelling of Genesis 2:4–4:1," he proposed that Paul narrated Adam and Eve's creation (Gen 2:13), fall (2:14), and restoration (2:15) in 1 Timothy 2:13–15 as illustrations (543). To make his proposal, he exegetes the passage primarily arguing that "she will be saved through childbearing" (v. 15) is a promise of restoration. His interaction with verses 13–14 which describe the Creation and the Fall are subsidiary to verse 15. He takes a fresh look at Genesis 3:16 by arguing its necessity in interpreting verse 15 (554). Thus, Spurgeon's study does not directly relate to the following work but it is important to note that he viewed Adam and Eve as illustrations of restoration. His ideas will be further engaged in the study.

11. In the recent work *Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts*, Lucy Peppiatt (2019) draws heavily on Hoag (2013) and Glahn's (2015) research to support her interpretation. She concludes, "I am unclear as to why there is still resistance to this view as there is compelling evidence that the Artemis cult lies behind this text." See also Peppiatt's (2023) recent article "Women" in *Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship*. Dorothy Lee (2021) has also championed this interpretation.

2.4.11. Westfall

In continuation with the ideas presented by Kroeger and Kroeger (1992), Keener (1992, 591), and Hoag (2013), Cynthia L. Westfall (2016) touches on the issue of Adam and Eve in 1 Timothy 2:13–14 in her book, *Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ*. Although not a novel interpretation, she popularized the notion that the pericope directs its instructions towards a husband and wife. In light of the marriage context, Paul highlights a typological parallel between the Creation and the Fall. On the negative side, the deception of women by satanic false teachers corresponds to the deception of Eve by the serpent. On the positive side, the solution through the spiritual formation of a wife by her husband is analogous to the formation of Adam and Eve.

However, Westfall (2016) is not definite in her conclusion. She writes, “On the other hand, it could be argued that this is a brief correction of the content of the myths.” Based on Kroeger and Kroeger’s (1992) research, Westfall (2016) argues that Adam and Eve could address the false teaching among the women at Ephesus as a possible correction of a popular myth. Paul sought to “set the record straight” for the Ephesians. Paul’s concern with Adam and Eve is to address the false teaching among the women at Ephesus as a possible correction of a virulent popular myth with the proper narrative that sets the record straight or instructions for husbands and wives.¹²

As evidenced in her possible statements (e.g., “could be/may”), Westfall (2016) remains perplexed over the argument regarding a specific “myth.” I believe her deliberation is a weakness in her argument and in cognizance with my previous point. Appealing to Gnosticism or heresy could be likely, but the scarcity of evidence inhibits a concrete proposal which results in a weaker argument. Her conclusions will be brought to the forefront as the study progresses.

12. In the NICNT commentary on 1 Timothy, Towner (2007, 896) looks at 1 Timothy 2:13–14 through historical and exegetical lens and explains that Paul’s purpose was to prohibit wives from teaching and refute the fallacious reading of Genesis. The argument he makes in *Commentary on the New Testament Use of the Old Testament* (2007, 897) summarizes his view.

2.4.12. Schreiner

Thomas R. Schreiner (2016) has written extensively on Adam and Eve in his chapter “An Interpretation of 1 Timothy 2:9–15: A Dialogue with Scholarship” and article “Should Women Teach? Thoughts on Function, Office, and 1 Timothy 2:12” (2019). The issue of roles is the focus in 1 Timothy 2:13–14 (Schreiner 2016, 216).¹³ The allusion to Genesis stands as an example of what happens when roles are reversed in creation. Likewise, negative consequences could ensue if these roles are not adhered. First Timothy 2:14 demonstrates the negative consequences when Eve usurped Adam’s role as the spiritual leader and failed to respect her functional subordination to Adam. Eve became a sinner. He concludes, “The Genesis temptation stands as the prototype of what happens when male leadership is abrogated.” Similar to Moo (1991), Schreiner (2016, 216) places the blame on Eve.

An inconsistency exists in such an interpretation. Namely, Eve was not usurping the man’s role in the Fall. Eve was usurping the command of the Lord God. She was the one who was the victim of the serpent’s deception (Gen 3:1). The Fall demonstrates how the serpent usurped God’s creative order. Since sin had not entered the world, Eve did not negate Adam’s headship in being deceived or talking to the serpent. However, the devil, who was sinning from the beginning (1 John 3:8), was up to nefarious tricks. Schreiner (2016) and others who take his position will be further engaged in the study with a formal response.

2.4.13. Lee-Barnewall

By 2016, the two sides, complementarianism and egalitarianism, still existed. However, a new approach sought to settle the debate with Michelle Lee-Barnewall’s (2016) book *Neither Complementarian nor Egalitarian: A Kingdom Corrective to the Evangelical Gender Debate*. Lee-Barnewall sought to reframe the gender debate according to a kingdom perspective. She

13. In *Men and Women in the Church: A Short, Biblical, Practical Introduction*, Kevin DeYoung (2021) bases his reason why women are not to teach or exercise authority in the original roles of man as the leader and woman as the helpmate (Gen 2–3). Similar to Schreiner (2016), Adam was supposed to lead but as a result of abdicating his role Eve was tempted and fell into sin. See also Andreas J. Köstenberger (1997), Andreas J. Köstenberger and Margaret E. Köstenberger (2014), Angus Macleay (2012), Ann L. Bowman (1992, 206), Curtis Schulze (2020), and Robert Yarborough (2018, 184).

examines the roles of Adam and Eve in relation to an understanding of gender. Thus, she looks at Genesis 1 in relationship to Genesis 2–3 with a literary approach. Her main conclusion is that God commissioned Adam to promote the unity of the marriage and thus authority is not the main characteristic of his responsibility. Her approach to Genesis coincides with the nature of the text. However, her focus in looking at Genesis 2–3 is in terms of marriage itself. The discussion centers on the relationship of Adam and Eve but she does not discuss how her findings have implications directly for 1 Timothy 2:12–14.

2.4.14. Cooper and Caballero

After a literature review, Marjorie J. Cooper and Jay G. Caballero (2017, 32) believe the rationale for alluding to the order of creation and its implications for interpreting verse 12 were inadequate. Their article, “Reasoning Through Creation Order as a Basis for the Prohibition in 1 Timothy 2:12,” seeks to fill the void by revisiting the Genesis account. Cooper and Caballero (2017, 32) focus on the phrase “to serve and to guard” in Genesis 2:15. They argue the phrase is associated with the worship of God in the OT. Therefore, the man received the priestly role before God in administering worship. Paul reminded the church that women must relinquish the primary responsibility for worship.

On the surface, it may seem that the proposed research duplicates Cooper and Caballero’s (2017, 32) study. However, the study significantly differs from Cooper and Caballero (2017, 32) by a detailed exegetical analysis of Genesis 2–3 and interpretations from extra-biblical literature as well as Paul’s use of Genesis elsewhere in the NT.

In a later article entitled “The Prohibition in 1 Timothy 2:12 in Light of Eve’s Having Been Deceived (1 Tim. 2:14–15),” Cooper (2018, 116) concludes the basis for God’s pronouncements on a woman’s role in worship is related to unbelief. A woman may not teach or exercise authority over a man because the woman acted in unbelief. Eve never believed in God. The woman’s unbelief resulted in deception and made her ineligible to assume authority in worship.

I commend Cooper and Caballero's (2017, 32) fundamental approach as it looks at the Genesis text before coming to 1 Timothy. However, their assumptions appear to direct their interpretation. For example, they focus on looking at Genesis 2:15 to show their interpretation. A broader exegetical approach facilitates deeper understanding.

2.4.15. Moyise and Witherington III

Several other works place Adam and Eve in 1 Timothy in dialogue with the Genesis account. In the book *Paul and Scripture*, Steve Moyise (2010, 29) briefly touches on the interpretation of Genesis in relation to Adam and Eve in 1 Timothy 2:11–15. He presents a detailed analysis of the creation account and how Paul uses various allusions to Genesis. He concludes in 1 Timothy 2:13–14 Paul may be using the Genesis passage to make a different point other than Adam was not deceived and the woman was. Moyise does not elaborate on what that potential meaning may be as his analysis focuses on Romans 5.

In the book *Torah Old and New: Exegesis, Intertextuality, and Hermeneutics*, Witherington III (2018) provides a concise exegesis of Genesis 2–3 but not in relation to the key text, 1 Timothy 2:11–15. Moyise's (2010, 29) and Witherington III's (2018) works fall short because 1 Timothy 2:13–14 is subsidiary to the main discussions, whether that be how Genesis is used in the New Testament or how Paul uses the Old Testament in the New Testament.

2.4.16. Belleville

In Linda Belleville's (2021) chapter "Teaching and Usurping Authority" in *Discovering Biblical Equality*, she, like Peppiatt (2019), draws significantly on Hoag's (2013) and Glahn's (2015) work. The women in Ephesus were influenced by the cult of Artemis (Belleville 2021). The cult exaggerated the female over the male. Artemis appeared first and then her male partner. The biblical story renders the opposite. The Artemis cult could also explain why a woman would be saved through childbearing.

Although Baugh (2016) refutes the notion that Ephesus has a particularly extreme feminist culture centered around the cult of Artemis, Belleville (2021) critiques his conclusion and

upholds the reconstruction of the situation in 1 Timothy 2:11–15 surrounds false teaching. Women at Ephesus were trying to domineer and gain control over men in the congregation, perhaps encouraged by the false teachers or Artemis.¹⁴

2.4.17. Schieferstein

Seeking to utilize the Genesis account to clarify confusion, Mary Schieferstein (2021) presented her findings in her recent article “Formation, Deception, and Childbearing: Reading 1 Timothy 2:13–14 in Light of Genesis 2–4.” Schieferstein (2021, 120) presents a convincing argument as she reads the text through the lens of Genesis 2–4. The Genesis scene reveals the importance of the creational order and gender roles for the church in Ephesus and the church today while honoring the gift of childbearing and encouraging faithfulness and respectful behavior.¹⁵ She acknowledges connective links and the Genesis context but fails to mention how verses 13–14 influence verse 12. The brevity of her article hinders a detailed look at Genesis 2–3. Furthermore, her findings relate to verses 13–15 and not how the narrative of Genesis might influence verse 12.

2.4.18. Stubbersfield

The last individual work that will be considered is Edgar Stubbersfield’s (2022) volume *Women in Ministry: Paul’s Advice to Timothy in Its Historical Setting*. The book represents a contemporary work on the topic. Stubbersfield condenses several previous arguments as made by Glahn (2015), Hoag (2013), and Kroeger and Kroeger (1992) when he writes, “Could this thorny passage be no more than Paul refuting an amalgamation of Jewish-gnostic beliefs amalgamated with devotion to Artemis?” He appeals to Kroeger and Kroeger (1992) to affirm that, in Gnosticism, Eve was created before Adam and held superior. If correct, it would strengthen any

14. Nijay K. Gupta (2023, 179) finds Belleville’s (2021) suggestion that Paul was counteracting the Ephesian origin story where the woman was formed first compelling as a probable explanation for Adam and Eve’s appearance. See section 2.4.3. and 2.4.11. for a response to this argument.

15. See also “Paul’s Arguments From Creation in 1 Corinthians 11:8–9 and 1 Timothy 2:13–14: An Apparent Inconsistency Answered” by Benjamin L. Merkle (2006).

argument that any restriction was only temporary. Like Westfall (2016), the appeal to this amalgamation is weaker because no concrete demonstration in the literature exists.

2.4.19. Summary

Emerging from a tradition that viewed the Fall as an example of a woman's gullibility, scholarship has seen a particular trend towards viewing 1 Timothy 2:13–14 as addressing Gnostic false teaching, false teaching in Ephesus itself, women as victims of this false teaching, and/or the culture of Artemis. This limits the prohibition in verse 12 to First-Century Ephesus. Another tendency is to view the appeal in light of its Jewish use either as illustrative, typological, or midrash. Others believe the appeal is related to the roles instituted in creation and thus are normative. Summarizing Schreiner (2016, 163) on such controversial words, Vergeer (2016, 73) writes, "The differences have not been resolved, almost all avenues have been exploited and (in the last decade) no fundamentally new arguments have been disseminated."

2.5. Influence of Jewish Hermeneutics on Paul

Particular attention to a Jewish exegetical understanding of Paul's use of Adam and Eve is evident in studies such as "The Culpability of Eve: From Genesis to Timothy" by Anderson (2004), *Text in a Whirlwind: A Critique of Four Exegetical Devices at 1 Timothy 2:9–15* by Holmes (2000, 18), and "1 Timothy 2:9–15 Reconsidered (Again)" by Wall (2004). Proper attention is due because Paul's approach and use of the Old Testament guides an exegesis of 1 Timothy 2:13–14.

Studies surrounding Jewish interpretation have undergone significant development. In 1927, George Foote Moore (1927, 248) characterized ancient Jewish interpretation as "atomistic" (cf. LaRondelle and Paulien 2014, 24; Longenecker 1987, 5; Tooman 2019). By "atomistic," Moore meant that sentences, clauses, phrases, and words were interpreted independently of their context or historical situation. Henry Cadbury (1933, 369–370) seconded Moore's (1927, 248) "atomistic" view of Jewish interpretation and applied it to early Christian interpretation.

Whether or not scholars outrightly apply “atomistic,” the term has associations with NT interpretations of the Hebrew Bible, rabbinic exegesis, and Cuneiform commentaries from the Sumerian to the Persian periods (Tooman 2019). The downside to an “atomistic” exegesis is the focus on explicit citations or the density of rare and unique words that forces one’s attention on small text segments. Anderson (2004), Moo (1980, 62), and Kroeger and Kroeger’s (1992) treatments of 1 Timothy 2:11–15 are not extreme examples but contain elements of “atomistic” exegesis as they focus on Paul’s selective words in either 1 Timothy or Genesis. The result is a tendency to miss evoked wider arguments or patterns (Tooman 2019).

New Testament scholars now concede that the NT writers did not have an atomistic understanding of texts (Kowalski 2019; cf. Fee 2002, 101). Contexts are almost always essential to the NT authors. Kowalski (2019) puts it brilliantly when he writes, “They did not use sacred texts like a diction but rather like memory stick contain a complexity of theological messages.”

Methodological implications for the field of Old Testament/New Testament studies arise from this shift in the exegetical motivation of early Jewish interpreters (Docherty 2019). Michale Lyons’s (2015) article “Psalm 22 and the ‘Servants’ of Isaiah 54; 56–66” demonstrates Jewish contextual exegesis. In the article, Lyons considers Isaiah’s Servant passages in relation to Psalm 22 (Tooman 2019, 33–34). Lyons’s study points to the dangers of failing to consider contextual arguments when assessing scriptural reuse.

Besides practicing contextual exegesis, scholars have acknowledged that Paul’s education in first-century Judaism availed him to various other principles and techniques employed by his contemporaries (Ciampa 2023, 734; Silva 1993, 635). Hillel, Jewish Rabbinic principles of interpretation include *Gezerah Shawah* which emphasized the mutual interpretation of common terms or expressions; *Qal Wahomer* (“light to heavy”) which notes that if a meaning applies in a lesser case it applies in a greater case; Interpretation by Gloss which provides annotation, commentary, or explanation of the works or expression in a marginal or interlinear style; Figural or Typological Interpretation; and Allegorical Interpretation (Ciampa 2023, 722–739).

The numerous similarities between Paul and the later rabbis demonstrate the importance of considering the Rabbinic Judaism that Paul interacted with (Silva 1993, 638). Nevertheless, a study that seeks to categorize Paul's exegesis in 1 Timothy 2:13–14 strictly according to Rabbinic Jewish techniques remains problematic because the literature's evidential value is indirect. Extrinsic categories within Paul's religious-historical setting, while helpful, are not definite (Gignilliat 2007, 11). The examples function illustratively and not definitely (Silva 1993, 638). Wall's (2004) classification of 1 Timothy 2:13–14 as midrash thus falls short because it cannot be clearly demonstrated that Paul was following a specific rabbinic technique. The label precipitates that Paul's approach to Scripture was not influenced by various extrinsic factors (Longenecker 1999, 89–90; cf. Ciampa 2023, 734).

Considering the broader context of the Genesis text before interpreting 1 Timothy 2:13–14 is necessitated not only by the allusion's reverent to a narrative text but also by the acknowledgment that the NT did not have an "atomistic" view of the OT texts. While this study considers principles of Jewish exegesis, an approach that encompasses an exploration of Jewish exegesis while not forcing the text into one specific category is necessary. In other words, what approach ties all these themes together in a way that handles the OT text with care and diligence in its New Testament context? The answer is complex.

2.6. Texts in Dialogue: Applying Intertextuality

2.6.1. Historical overview

Literary theorists broadly use the term "intertextuality" to designate the relationship or dialogue between two or more texts (Keesmaat 1999, 50). Academic literature sparsely used the formal term "intertextuality" until the late 1960s. Since then, dialogue and debate have ensued regarding its meaning. The appropriate influence and application of "intertextuality" in the realm of biblical studies is well documented by Grohmann and Kim (2019), Kowalski (2019), Meek (2014) Moyise (2000, 2002, 2009), and Stead (2012).

In 1969, Julia Kristeva (1969) introduced the term “intertextuality” into the literary discussion with the work *Semeiotikè*. Influenced by Mikhail Bakhtin, Kristeva (1980, 66) coined the term “intertextuality,” meaning that “any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another.” Deriving from the linguistic and philosophical reactions to structuralism, Kristeva’s intertextuality revealed a poststructuralism which put equal weight on the free subjectivity of the reader (Grohmann and Kim 2019; cf. Alkier 2009, 4). Kristeva’s (1969) approach cared neither for historical priority nor authorial intent and influence (Stead 2012, 356).

Evolving out of such convictions, Mai (1991, 30) demonstrates that those with a progressive understanding believe the term is “abused” when applied to a restricted form of intertextuality that addresses questions of influences and sources.¹⁶ Kristeva’s (1969) original term has evolved, but the core tenets of her intertextual approach remain: a text is a “mosaic” of other texts, every text has meaning in relation to other texts, and the reader has an irreducible role in the production of meaning (Stead 2012, 356).

A negative reaction to “intertextuality” came in Michael A. Fishbane’s (1985) work *Biblical Interpretation in Ancient Israel*. Fishbane coined the term “inner-biblical exegesis” as the preferred terminology for the discipline of the interaction of Old Testament texts used elsewhere in Scripture. Fishbane’s (6, 28, 192, 557) methodology builds on the works of Martin Buber and Nahum M. Sarna. The guiding premise is that texts originated from a complex historical process as a result of the “*traditum*” (the received text) and the “*traditio*” (the scribal exegetical annotations; 7).

In contrast to Fishbane (1985), Richard Hays (1989) did not believe the term “intertextuality” should be rejected altogether. In 1989, the world of methodologies in biblical studies transformed with Hays’s *Echos of Scripture in the Letters of Paul*. Two significant works preceded Hays and laid the foundation for his writing: the aforementioned *Semeiotikè* by Kristeva (1969) and a compiled work of essays entitled *Intertextuality in Biblical Writings* by Forster (1989, 21).

16. See Kynes (2012, 22) who argues comprehensively that the progressives’s negative charge is also contradicted by the nature of progressive intertextuality, the practice of Kristeva herself, and the way words work.

Forster provided theoretical discussions and practical examples of biblical intertextuality and redefined intertextuality as a reference to other texts within a text with a focus on the production of the text and the reader (Moyise 2000, 15). Hays (1989, 15) observed that intertextuality in literary critics was not confined to how writers cited or alluded to identifiable previous texts. Julia Kristeva and Roland Barthes (1987) transformed the definition to include the study of the semiotic matrix of the significance of a text.

Although intertextuality originated among the literary and narrative criticism movements of poststructuralism (e.g., Roland Barthes 1987), Hays (1989) is known for championing the cause in biblical studies. Hays (1989, 15) defined intertextuality as “the embedding of fragments of an earlier text within a later one.” He compared Paul’s exegesis to the rabbis to demonstrate that Paul has a distinctive hermeneutical perspective (2). As a first-century Jewish thinker, Paul grappled to reappropriate his religious tradition of Israel’s Scriptures. Looking for ways to study Paul apart from rabbinic classifications, Hays demonstrated that aspects of intertextuality proved illuminating when applied to Paul’s letters. He proposed to discuss “intertextuality” in Paul’s letters by limiting it to citations or allusions within specific texts. He defends this approach since Paul situates his discourse within the field of Israel’s Scripture. The images, symbols and metaphors of God’s word, partially the LXX, influenced Paul.

Based on the development and ambiguity of the term “intertextuality,” some scholars argue for the incompatibility of holding to the hermeneutical presupposition of authorial intent and using “intertextuality” as a methodological label. For example, Meek (2014, 280) submits “Inner-biblical exegesis” is a preferable term. Inner-biblical exegesis seeks to isolate texts and examine revised or previously used texts (285). Inner-biblical exegesis is methodologically preferable if a scholar attempts to argue that an author referred to a previous text to explicate, comment, or expand on the text to make its application in the new area of discourse. Similarly, Porter (1997) reasons that the term “intertextuality” should be dropped since it has come under abuse and been assigned multiple meanings from echoes to source criticism.

Not all scholars took up Fishbane's nomenclature and coincided with Meek's (2014) and Porter's (1989) suggestions. Studies by Moyise (2002, 421; cf. Firth, Melton, and Thomas 2022, 5; Noble 2002, 219) clarify that intertextuality has become an umbrella term for various interpretive approaches such as "Intertextual echo," "Narrative intertextuality," "Dialogical intertextuality," "Postmodern intertextuality," and "Exegetical intertextuality." In his article "Intertextuality, Biblical," Wall (2000, 541) contends that the term "intertextuality" has entered the arena of biblical scholarship to refer to the various ways biblical writers presume the continuing authority of their Scripture that they cited or echoed. Several authors laid the foundation for intertextual research in biblical studies such as Beale (1984; 1998; 1999), Paulien (1988), Porter (1997; 2003; 2008), and Moyise (2000; 2002; 2009) whose methodologies critically reflect on intertextuality and clarify their terms.¹⁷

Although intertextuality has found a place in biblical studies, its origins in poststructuralism and narrative criticism influence present questions concerning the directionality of sources, identification of texts, and power of influence (Grohmann and Kim 2019). Such concerns have led to debates over diachronic versus synchronic, citation versus allusion, and author/text-oriented versus reader-oriented approaches.

2.6.2. Diachronic versus synchronic

Since "intertextuality" developed into an "umbrella" term, diachronic and synchronic approaches along with their interaction fall under the term (Firth, Melton, and Thomas 2022, 5; Stead 2012, 363). As with "intertextuality," "diachronic" and "synchronic" nomenclature has evolved with widespread use and now strays from the original meaning in the semiotic theory of Ferdinand de Saussure, who used "diachronic" to describe the development of a language over time and "synchronic" to describe the language in a given moment of time (Kynes 2012, 18). As such, the scholar must situate oneself more distinctly under this broader concept in terms of the interpreter's relevant questions (Firth, Melton, and Thomas 2022, 4).

17. For examples, see Beale, *John's Use of the Old Testament in Revelation* (1998), and *The Book of Revelation: A Commentary on the Greek Text* (1999). See also Paulien (1988) *Decoding Revelation's Trumpets: Literary Allusions and the Interpretation of Revelation 8:7-12* and Moyise (2000) *The Old Testament in the New Testament*.

Diachronic and synchronic readings focus on the relationship between texts. Diachronic intertextuality recognizes that one text is earlier than another and thus is concerned with the source text and its receptor (Melton and Thomas 2021). Diachronic is often used as a synonym for “historical.” Diachronic intertextuality is the engagement of a text with an earlier text in such a way that uses the old text in the creation of the new. The purpose may be to affirm or reject the source text, use the text as evidence in support of current perspectives, or engage in a way that adds depth to the reading experience (Thomas and Melton 2021). Diachronic and inner-biblical interpretations both identify instances where an author references a text known to his reader and merges aspects of the text as a source into his literary creation (Emanuel 2022; Miller 2011, 284).

By definition, synchronic studies do not work from the assumption that either text is a source for another (Thomas and Melton 2021). Synchronic studies are disinterested in the chronological relationship of a text. The relationship is fluid as the texts are read in light of one another, exploring how a relationship between one text and another enriches the reading experience.

Diachronic and synchronic approaches became polarized realities as diachronic studies were concerned with how texts relied upon one another and became associated with the term “inner-biblical interpretation” whereas synchronic studies were concerned with the relationship between texts in isolation from their composition or direction and became associated with the term “intertextuality” (e.g., Leonard 2016, 128–129; Schultz 2010, 22; Stead 2012, 358). For example, Fishbane (1985) saw no connection between synchronic “intertextuality” and the diachronic “inner-biblical exegesis.” Likewise, Sommer (1996, 7) argues that “inner-biblical allusion” is strictly diachronic, “asking how one composition evokes its antecedents, how one author is affected by another, and what sources a text utilizes.”

On the other hand, “intertextuality” has a synchronic nature because it focuses on the reader interpreting the signs in the text. Miller (2011, 284) attributes synchronic intertextuality to postmodern thought as its focus is only on the reader and the connections that they draw between two or more texts. A text only has meaning in relationship to other texts regardless of authorial intent. Thus, diachronic came to be known as author-oriented and synchronic as reader-oriented

(e.g., Schultz 2010, 22). Sommer (1996) and Meek (2014) rely on a definition of intertextuality as championed by J. Clayton and E. Rothstein, who argue on the basis and framework of the works of Kristin and Barthes.

Fishbane's (1985) and Sommer's (1996, 7) definitions would prove beneficial if intertextuality had not undergone intertextual transformation throughout history (Stead 2012, 358). As Beale (1999), Kynes (2012), and Melton and Thomas (2021) demonstrate, most biblical scholars who view their approach as "intertextual" are not post-structuralists or reader-response critics. Instead, intertextuality has a breadth of meaning while maintaining the key conceptual underpinnings. Intertextuality can encompass a hermeneutical approach that views the author, text, and reader as important to the interpretative process and not in isolation of one or above the other.

Recent scholarship has witnessed the harmonization of diachronic and synchronic approaches in biblical exegesis. Thomas and Melton (2021) officially break away from synchronic and diachronic terms in order to reconcile their realities and propose a tripartite categorization: historical relationships, canonical relationships, and readerly interests. Recent works such as *Reading Job Intertextually* edited by Dell and Kynes (2013), *Reading Ecclesiastes Intertextually* (2014), and *Reading Proverbs Intertextually* (2018), along with the subsequent *Reading Lamentations Intertextually* by Thomas and Melton (2021) and *Reading Esther Intertextually* by Firth and Melton (2022) follow this tripartite categorization as the methodological basis for their studies.¹⁸ These diverse approaches demonstrate the freedom of each researcher to adopt or formulate their conception of intertextuality in relation to two or more texts (Firth, Melton, and Thomas 2022, 4).

While scholarship has tended to harmonize diachronic and synchronic approaches, the purposes and questions proposed by the interpreter on a text must guide the approach. The general assumption for this study is that the author, Paul, identifies a well-known written composition (the Genesis text) and engages with it to enrich his text in 1 Timothy. Since Paul is drawing on a

18. See also Schultz (2009) *The Search for Quotation: Verbal Parallels in the Prophets*.

historical text in 1 Timothy 2:13–14, the study takes a widely “diachronic” approach under the umbrella of intertextuality.

2.6.3. Motivation

Given the development and complexity of the term “intertextuality,” I sympathize with the choice of some biblical scholars to avoid the term in reference to biblical allusions (e.g., Fishbane 1985; Meek 2014). The present study, nevertheless, finds the term advantageous. First, because “intertextually” now acts as an “umbrella” term in biblical studies to describe various relationships between texts (Firth, Melton, and Thomas 2022, 5; Kynes 2012, 21; Moyise 2002, 421; Noble 2002, 219; Stead 2012, 363), avoiding the term would not evade association with the idea.

Second, because a methodology or literary theory arose in the critical field does not warrant disregarding the term in its entirety. For example, with the rise of form criticism in the early twentieth century, scholars have classified biblical material into “genres” using various key criteria (Ellis 2016, 3101; Gilliland 2016). Other criticisms are equally used in other discussions such as narrative criticism (Blomberg 2010, 113–114; Osborne 2006, 213) and source criticism (Osborne 2006, 201). Since the term “intertextuality” has transformed to denote various meanings, opting for a different name guises the roots of the discipline in favor for different associations. A better approach is to properly define the term as per Moyise’s (2002, 429) plea that scholars could achieve greater clarity by defining what type of intertextuality they use.

Third, although inner-biblical exegesis is a term that has more connotations with biblical scholarship and less with literary criticism (Kim 2022), the present study diverges from a clear connection with inner-biblical exegesis. The study does not focus on establishing the connection with other texts (albeit this will be done briefly; Patria and Petrotta 2002, 63; Stead 2012, 359–360) but makes interpretive conclusions based on the allusion.

In relation to the present study, diachronic narrative intertextuality best defines the task. In Sylvia Keesmaat’s (1999) “(Re)Interpreting the Exodus Tradition,” Keesmaat (228) uses the narrative or

story of the Exodus to show how this narrative influences the exegesis of Galatians and Romans 8. She argues that intertextuality and not inner-biblical exegesis provides the preferred framework for analysis because the Exodus story is not limited to verbatim quotations but activated through allusions and echos. The invitation to the reader is not a particular text but a particular story. Precisely, the allusion to Adam and Eve draws the reader to remember the story, not a specific quotation. Narrative intertextuality then emphasizes both the continuing role of a significant story, while also acknowledging that each new retelling is in some sense a reshaping of that story (Moyise 2002, 422).

Fourth, “intertextuality” is preferred because Paul is not primarily concerned with a straightforward exegesis of Israel’s scriptures in his writings. The book of Jubilees, the Qumran commentaries or the Targums, are different in that they are “intentional and explicit systematic retelling of the biblical story or a systematic exegesis of a given text” (Keesmaat 1999, 50). Paul’s use of the scriptural tradition in these verses is more implicit. It works on the level of an allusion. “Intertextuality” provides a wider basis for exploring Paul’s use of tradition because the textual background instead of a specific quote or exegesis is explored (Moyise 2010, 111).

Consequently, the dissertation uses the term “intertextuality” in the same respect as Osborne (2006, 331) who defines intertextuality as a study of an OT passage in a NT context, considering how the dialogue between the original meaning and the meaning in the NT context develops. I affirm, in contrast to intertextual critics, that texts have meaning in themselves as the author sought to communicate with the reader(s) of a text (Klingbeil 2020). However, the meaning of a text is determined by its context and words only make sense in syntactic relations to other works. As a result, a quotation or an allusion brings more than just the cited words (Moyise 2000, 5–16). The connotation and associations for the surrounding verses are also conveyed. Intertextuality offers the interpreter an opportunity to view two biblical texts in correlation not isolation.

Summarizing the two previous sections, intertextuality is an adventitious and unique approach to 1 Timothy 2:13–14 because it considers the possibility of Jewish exegetical influences that may have influenced Paul in the diachronic nature of the allusion. At the same time, the methodology

does not limit Paul to a particular type of Jewish exegetical tradition (i.e., midrash) and so allows for his unique exegetical interpretation to guide the dialogue. This knowledge will clarify verse 12.

2.6.4. Terminology

Whether pursuing a synchronic or diachronic approach to “intertextuality,” the connection between texts needs to be established by a common criteria (Stead 2012, 361). Methodological criteria could be based on “verbal repetition” between the texts or only on shared “thematic threads” or “traditions.” As a result, quotation, allusion, and echo all fall under the broader term “intertextuality.” Since the terms often overlap, a clear explanation of the qualitative differences is necessary.

Broadly speaking, Hays (1989, 23) defined the qualifications alongside a spectrum moving from the explicit (quotation) to the subliminal (echo). On the far side of the spectrum is the quotation which is the most explicit relationship (Keesmaat 1999, 50). A quotation is consistently defined as the use of another text or spoken words, cited in verbatim, of an outside source (Beetham 2008; Nogalski 1996, 108–109). Beetham (2008) further divides quotations into formal and informal quotations. Formal quotations include a quotation formula which serves as a clear marker and informal quotations lack an alerting formula.

Defining the term “allusion” is more difficult than a quotation. Nogalski (1996, 108–109) defines the qualifying criteria for an allusion as one or more words which elect the reader’s remembrance of another text for a purpose. Porter (2008, 36) defines an allusion in a similar way to Nogalski (1996, 108–109). Allusions use another text to draw upon the shared knowledge of the author and reader, whether that be an event, person, or text, into the present discourse to answer a literary problem (Porter 2008, 36).

In contrast to Porter (2008, 36) and Nogalski (1996, 108–109), Beetham (2008, 12) maintains that, by definition, an allusion must be recognized by the audience. If the audience does not recognize the allusion, the allusion has failed. Mathewson (2003, 312) defines two features of an

allusion: conscious and intentional. Allusions are the reader's conscious intention to point the reader to another text, person, or event. From these diverse definitions, it is clear that an allusion must have intentionality, a shared pool of knowledge, and address a literary problem (Porter 2008, 36).

The study thus defines an allusion as *the presence of an earlier text either in vocabulary, imagery, or structure in a later text for aesthetic, explanatory, or authoritative value in which the identifiable source must be remembered and brought forward into the new context for the alluding text to be fully understood in its new context* (Beetham, 2008, 20; Hubbard 2014, 127; Leonard 2016, 128). An important feature of an allusion is its ability to be more periphrastic and fragmentary than a quotation (Beetham 2008, 17). An allusion does not need a linear form and may have words and phrases between the word clusters.

Differences between echos and allusions are generally made by a qualitative distinction, whether or not the author intended to reference another text. For example, Mathewson (2003, 312; cf. Keesmaat 1999, 50) states if allusions are conscious and intentional, then echoes are unconscious and unintentional. Echos are unintentional implicit references to earlier expressions (Kynes 2012, 31). Because the allusion to Adam and Eve drives the intertextual study and not larger sections of texts or particular books, the intertextual study is limited to allusions.

2.6.5. *Criteria*

The danger of an intertextual approach that sees an allusion on multiple pages that never entered Paul's mind is combated by Hays (1989, 29–31), who developed seven criteria to test the legitimacy of an allusion. The seven criteria are: (1) availability: could Paul have known the text, (2) volume: are there sufficient words in common and are they distinctive, (3) recurrence: does Paul cite the text elsewhere, (4) thematic coherence: does it fit Paul's argument, (5) historical plausibility: is this suggestion consistent with what we know about Paul, (6) history of interpretation: has it been noticed before, and (7) satisfaction: does it lead to an insightful reading of the text. Hays's guiding principles led others to similarly place borders around the legitimacy of an allusion.

Expanding on this criteria, Michael Thompson (1991, 30) depends on studies of the Jesus-Paul issue, the use of the OT in the NT, an essay on the criteria for humans and homologies, discussions of criteria for determining the authenticity of dominical logia, and general essays concerned with the parallels between Christianity and Judaism to determine his methodology. From such a broad range of material, Michael Thompson develops eleven criteria for defining an allusion (31–36). A limitation of Thompson's criteria is that it so confines the allusion so that it borders on a definition of direct reference (i.e., quotation and paraphrase) as it considers verbal and formal agreement (Porter 2008, 32). However, it does include aspects of Hays's (1989) definition including the author's intention and exegetical value.

While completing his dissertation on Revelation, G. K. Beale (1988, 67–75) developed three classes for allusions in reference to the book of Daniel: (1) clear allusions, (2) probable allusions, and (3) possible allusions (see Jon Paulien [1988, 114–115] for another example of Beale's criteria). Beale (1988, 67–75) takes four of Hays's (1989, 29–31) criteria and identifies an allusion by theme, content, specific constriction of words, and structure. A subsequent criterion is whether or not an authorial motive can be given, which corresponds to Hays's (1989) first criteria.

In his effort to define an allusion, Christopher A. Beetham (2008, 18) presents several significant elements that must be present and can serve as a "criteria" in and of themselves. An allusion exists if (1) the author intended the allusion, (2) the allusion has one identifiable source, whether that be a text, event, person, or tradition, (3) the allusion is perceived by the readers, and (4) the allusion sparks the reader to remember the context and link the appropriate components that the new context requires.

Although Beale's (1988, 67–75) criteria were informative for his study on Revelation and Beetham's (2008, 18) definition provides clarity, Hays's (1989, 29–31) criteria are preferable because of the categories he presents. If the study proves that 1 Timothy 2:13–14 fits into seven instead of four categories, it strengthens the argument. Hays's criteria are also beneficial for the study since the focus is on the intertextual relationship between the alluded text (Gen 2–3) and

the primary text (1 Tim 2:11–15). The primary purpose of the study is not to look for and establish various allusions.

The greatest hinderance in using Hays’s (1989, 29–31) methodological approach is placing the text within the fourth criterion of thematic coherence and the seventh criterion of satisfaction. In other words, does the allusion fit Paul’s argument and does the allusion lead to an insightful reading of the text? After the literature review, some might argue that the allusion to Adam and Eve seems misplaced and unsatisfactory in an argument concerning teaching and exercising authority. A long case will not be made here, but as the study progresses these two criteria will be made clear.

The legitimacy of the allusion in 1 Timothy 2:12–14 answers the remaining criteria. Trained according to Jewish law (Acts 22:3; cf. Gal 1:4; Phil 3:4–6), Paul knew Genesis and so did Timothy his reader (1 Tim 1:2; 2 Tim 1:5, 13–14; 3:14–16). Thus, an allusion is consistent with Paul. The direct reference to the names, “Adam” and “Eve,” provide sufficient words in common. Paul cites the Genesis 2–3 story in other passages such as Romans 5:12–21, 1 Corinthians 11:8–9, 1 Corinthians 15:20–22, 44–49, and 2 Corinthians 11:3. Lastly, the allusion has been continuously recognized (e.g., DeYoung 2021; Keener 1992; Towner 2007; Westfall 2016).

First Timothy 2:13–14 constitutes an allusion to Genesis 2–3 because Paul intentionally brings the presence of an earlier text in vocabulary and thematic expression in order for Timothy to understand the reasoning for his statement: διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ’ εἶναι ἐν ἡσυχίᾳ (“I do not permit a woman to teach or exercise authority, rather she is to be quiet.”).

2.7. Conclusion

The previous discussion demonstrated the need for an intertextual study of 1 Timothy 2:11–15 by highlighting some of the exegetical complexities within 1 Timothy 2:12 and the insufficiencies in the approaches to Adam and Eve, especially concerning Jewish exegetical categories. The

literature review distills into five schools of thought on Adam and Eve in 1 Timothy 2:13–14 according to argument and/or methodology.

First, a group of studies contains only a brief analysis of 1 Timothy 2:13–14 in the isolated context of 1 Timothy 2 by focusing primarily on the alluded words (e.g., Anderson 2004; Cooper and Caballero 2017). A second school of thought appeals to a Gnostic myth or a variation of the idea to explain the presence of the Genesis text (e.g., Belleville 2021; Hoag 2013; Kroeger and Kroeger 1992; Stubbersfield 2022). Representing a third group, Moo (1980) and Schreiner (2016) consider the Genesis text but not as the first step and correspondingly lack a detailed analysis of Genesis 2–3. A fourth body attributes the allusion a Jewish function (e.g., Holmes 2000; Wall 2004). The fifth and final observable tendency in the literature is to analyze Genesis 2–3 in terms of gender (e.g., Lee-Barnewall 2016; Westfall 2016). This approach constrains how Genesis influences a text like 1 Timothy 2:13–14.

Paul's appeal to Adam and Eve warrants a narrative critical approach to the Genesis text. Thus, the study intends to expand the literature by bolstering how Adam and Eve fit into the discussion through an intertextual methodology that focuses not only on the Jewish hermeneutic of Paul but also on how Paul uniquely uses the Old Testament in relationship to 1 Timothy 2:11–15. Most studies briefly mention one or the other but no study synergistically analyses the two in answering the couple's function in the text and how their story relates to the pericope as a whole.

The research seeks to shed another light on the text through a window of opportunity, the appeal to Adam and Eve. From a discourse analysis perspective, an interpreter cannot isolate 1 Timothy 2:12. For example, developing conceptualizations of ἀθεντὲω that neither take into consideration the dialogue before or after violate the demarcations that context virtually determines meaning (Silva 1983, 138). The complex grammatical, lexical, and historical difficulties in verse 12 necessitate that the context of verses 13–14 informs a proper interpretation. Thus, greater clarity on how Paul uses Adam and Eve and their purpose in the pericope will also shed light on some of the difficulties in verse 12 and the defining boundaries of interpretation.

The work herein represents a star in the sky of research seeking to bring yet another illuminating light to the 1 Timothy 2:12–15 context and debate. The intertextual approach focuses on complexity rather than assume all the answers in the text are solved because the passage is labeled according to Jewish exegesis and invites the reader to wrestle through the exegetical difficulties in the text while allowing Genesis 2–3 to dictate the direction. Within this framework, the following discussion ensues.

Chapter 3

Genesis 2–3 Understood in its Own Terms

3.1. Introduction

The painting entitled “The Fall of Man” by Jacob Jordaens (1593–1678) hangs on the wall in the Museum of Fine Arts in Budapest. The eerie colored painting seeks to capture the events recorded in Genesis 3. Several details stand out. Adam and Eve are under a tree. Both faces gaze toward a serpent. Adam’s hand reaches for the fruit in the woman’s hand. The woman does not act independently. As one’s eyes move upward from Eve’s hand, they notice the fruit’s branch rests in the mouth of a snake. This snake, coiled around a tree, stares at the man. Neither the man nor the woman has bitten the fruit. Time stands still.

Jordaens’s (1640s) painting represents how he envisioned the scene recorded in Genesis 3. Four centuries later, alluding Adam and Eve conjures in people’s imagination a picture of the events in the Garden of Eden. If asked to paint this picture, some would produce a veracious portrait of the events. For most, the details are fuzzy and crucial pieces of information would be lost. Thus, “Genesis 2–3 Understood in its Own Terms” aims to present a crystalized picture of the transpired events in the Garden of Eden through an exegetical analysis.

Chapter 3 claims that the elevated Hebrew prose narrative of Genesis 2:4–3:24 presents the creation of man and woman and their subsequent downfall in such a manner that the characters

have distinct agency and autonomy but are interdependent upon each other for the events that transpire. The chapter begins with an introduction to the overall plot of Genesis 2:4–3:24. Then Genesis 2:4–3:24 is examined in two sections. The first section provides an exegetical examination of Genesis 2:4–25 by giving a translation and commentary on the text. The second section examines Genesis 3:1–24 through the same procedure. Lastly, Chapter 3 consolidates the significant exegetical discoveries.¹⁹

3.2. The Plot of Genesis 2:4–3:24

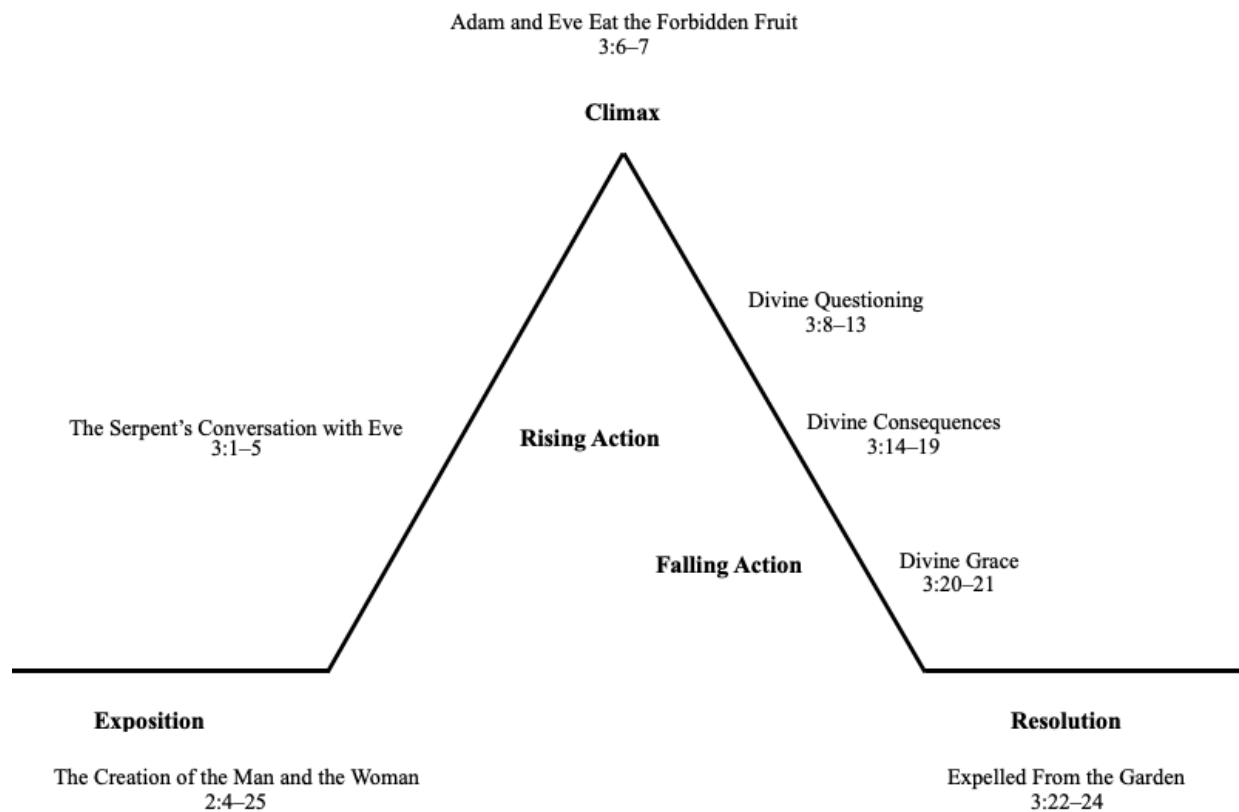
The story of Adam and Eve narrated in Genesis 2:4–3:24 classifies as a tragedy. In a tragic plot, the protagonist begins in an elevated or honorable position but ends in disgrace or loss due to a wrong decision (Linares 2009, 49). The unified tragic plot of Genesis 2:4–3:24 tells the story of the Creation and demise of humanity. The refrain “eat from the tree” (Gen 2:17; 3:3, 17) and the same primary actors: the man, the woman, and the Lord God signal that the narrative in Genesis 2 continues into Genesis 3 (Reyburn and Fry 1998, 79). The narrator is “extradiegetic” (Ska 2000, 46), he is outside the story. The narrator also has a “heterodiegetic” relationship to the plot because he is telling the story of somebody else, namely the Lord God, Adam, and Eve.

Due to the complex nature of the narrative, labelling the plot according to conventional movements (exposition, inciting movement, climax, falling action, denouement; Ska 2000, 20) is tedious, especially delimiting the exposition. Ska (21) defines the exposition as the indispensable pieces of information that precede the beginning action and are necessary for understanding the narration. Dispersed throughout Genesis 2:4–25, the narrator conveys crucial information required to understand the plot in Genesis 3. For example, the reader must know the prohibition the man received (2:16–17) and the state of Adam and Eve after creation (v. 24). Consequently, the entirety of Genesis 2 could be labelled “exposition” for the drama transpiring in Genesis 3.

19. The exegetical analysis of Genesis 2–3 focuses on a narrative critical approach. Narrative criticism provides the most advantageous methodology because it coincides with the narrative genre and texture of Genesis 2–3 by paying attention to certain elements in the story such as the narrator, character, setting, point of view, plot, and rhetoric (Brendsel 2016, 4162; Greidanus 2007, 22; Waltke 2001, 29). As subsidiary to intertextuality, a thorough discussion of the narrative criticism and other exegetical methods employed in this chapter is beyond the scope of the study. See Blomberg (2010, 113–114), Brendsel (2016, 4162), Osborne (2006, 213), and Powell (1990) for detailed descriptions of narrative criticism.

Nevertheless, the detailed narrative in Genesis 2 with its subplots (e.g., the creation of the woman; 2:18–25) supports the theory that Genesis 2 has expositional information dispersed throughout the chapter. The expositional knowledge gradually transpires in the course of Genesis 2. Dispersing expositional information is a viable narrative method and analogous to how people meet characters in real life (Bar-Efrat 2004, 112). People learn about other people through direct contact. The biblical narrator introduces the reader to Adam and Eve by the same means. However, to achieve the recommended “streamlined version” (big effect as opposed to minute detail; Ryken 2015, 70) of the plot, all of Genesis 2 will be labeled “exposition” in the diagram to follow.

The rising action occurs in Genesis 3:1–5 with the introduction of the serpent and his conversation with the woman (Ska 2000, 25–28). The narrative climaxes in Genesis 3:6–7 as the woman and the man eat from the forbidden fruit. The falling action consists of divine questioning (3:8–13), the consequences of committing the crime (3:14–19), and divine grace (3:20–21). The plot resolves in 3:22–24 as the man and the woman are expelled from the Garden. The below diagram displays the overarching plot of the narrative to orient the reader.



3.3. Exegesis of Genesis 2:4–25

3.3.1. Translation

4 These are the generations of the heavens and the earth when they were created, in the day the Lord God made the earth and the heavens. 5 Before any bush of the field was on the earth and before any plant of the field had sprung up, for the Lord God had not caused it to rain upon the earth, and there was no man to work the ground. 6 But a mist went up from the earth and watered all the face of the ground. 7 Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life and the man became a living being. 8 Now the Lord God planted a garden in Eden in the east and he placed the man that he had formed there. 9 And the Lord God caused to grow out of the ground every tree that was pleasing to the sight and good for food. And the tree of life was in the midst of the garden and the tree of the knowledge of good and evil. 10 Now a river flowed from Eden to water the garden and from there it divided and became four branches. 11 The name of the first is Pishon. It flows around the whole land of Havilah where there is gold. 12 The gold of that land is good; the bdellium and the onyx stone are there. 13 The name of the second river is the Gihon, it flows around the whole land of Cush. 14 The name of the third river is the Tigris, it flows east of Assyria. And the fourth river is the Euphrates. 15 The Lord God took the man and put him in the Garden of Eden to cultivate it and keep it. 16 And the Lord God commanded the man saying, “From any tree of the garden you may freely eat, 17 but from the tree of the knowledge of good and evil you must not eat from it for in the day you eat from it you will surely die.” 18 Then the Lord God said, “It is not good for the man to be alone, I will make a suitable helper for him.” 19 The Lord God formed from the ground every beast of the field and every bird of the sky and brought them to the man to see what he would call them; and whatever the man called the living creature that was its name. 20 So the man gave names to all the cattle and to the birds of the sky and to every beast of the field, but for the man, there was not found a helper suitable for him. 21 So the Lord God caused a deep sleep to fall upon the man and he slept. Then he took one of his ribs and closed up the flesh in its place. 22 Then the Lord God fashioned into a woman the rib which he had taken from the man and brought her to the man. 23 And the man said, “At last, this is bone of my bones and flesh of

my flesh. She shall be called woman because she was taken from man.” 24 Therefore, a man will leave his father and his mother and cling to his wife and they will become one flesh. 25 And the man and his wife, the two of them, were naked and were not ashamed.

3.3.2. Commentary

3.3.2.1. The creation of Adam (Gen 2:4–7)

The narrative begins with the first occurrence of the famous תולדות (“generations”) formula in the book of Genesis with the phrase אֵלֶּה תולדות (“these are the generations”; 2:4). Scholars agree (Garrett 2000, 89; Green 1895, 7, 146; Hamilton 1990, 29–30; Longman III 2005, 63) that Genesis is structured around the following תולדות (“generations”) formulas: the book of Adam (5:1–6:8), Noah (6:9–9:29), the sons of Noah (10:1–11:9), Shem (11:10–26), Terah (11:27–25:11), Ishmael (25:12–18), Isaac (25:19–35:29), Esau (36:1–8), Esau, father of the Edomites (36:9–37:1), and Jacob (37:2–50:26). In Genesis, תולדות (“generations”) designates the descendants of the indicated person and introduces the narrative about those decedents (VanGemeren 1997, 459). The narratives dictated between the genealogical formula “fill out” the corresponding genealogies (Wright 2003, 247). Genesis 2:4 begins with a narrative expansion of the creation of the heavens and the earth within Genesis’s fundamental genealogical structure.

The תולדות (“generations”) formula distinctively sets Genesis 2:4 apart from Genesis 1:1–2:3. Cassuto (1998, 100–106; cf. Speiser 1964, 18–19), representing a school of thought, argues that Genesis 2:4–3:24 contains a conflicting creation account. Walton (2015, 64) represents another as he views Genesis 2:4–25 as a sequel to the creation account. Genesis 1:1–2:3 describes an *ex nihilo* creation. The creation account described in Genesis 1:1–2:3 climaxes in Genesis 1:27 with the creation of אָדָם (“mankind”), male and female, in the image of God. The man and the woman are commanded to multiply and rule the earth, subduing and cultivating it (v. 28). God calls all that he made very good (1:31) and rests on the seventh day (2:2). Genesis 1:1–2:3 serves as an overview of the creation of the heavens and the earth (Alexander 1995, 122; Longman III 2005, 105). Genesis 2:4 begins the specific account of the creation of Adam and Eve as described in the “generations of the heavens and the earth,” not a misplaced or second creation account.

Debate ensues over Genesis's genre and thus the narrative's interpretative framework (Longman III and Dillard 2007, 54). After describing the principle narrative genres in the Old Testament, Coats (1983, 5–10) labels Genesis as a primeval saga (38). Coats does so because Genesis describes a distant, past land. Poythress (2016, 225) identifies Genesis as a prose narrative. Although Genesis has similarities with other narrative books, it distinctly organizes around genealogical history. Greidanus (2007, 22) preferably classifies Genesis as a “Redemptive-Historical Narrative” because the author presents himself as a historian giving an essentially coherent chronological succession of events. Tracing genealogies (e.g., 5:1–32), citing sources (5:1), and locating events in time and space (e.g., 2:10–14) validates the material (Waltke 2001, 29). The תולדות (“generations”) formula reveals the author intended to link the nation of Israel through the patriarchs to the beginning of history. The historian focused on God's history with the world and the patriarchs. Genesis 2:4 transports the reader to the beginning of this redemptive history as it lays the foundation for the creation of man and woman (Gen 2:4–25) and explains the need for redemption (Gen 3:1–24).

After the תולדות (“generations”) formula, Genesis 2:4 describes the locative setting of the narrative (Powell 1990, 72). The actions transpire, בַּהַבְרָאָה בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם (“when they were created, in the day the Lord God made the earth and the heavens”; Gen 2:4). The switch in the normal merism הַשָּׁמַיִם וְאֶת הָאָרֶץ (“the heavens and the earth”; Gen 1:1; cf. 2:1, 4a) to אֶרֶץ וְשָׁמַיִם (“earth and heavens”) in Genesis 2:4b signals that the succeeding account focuses on human life on earth (Matthews 1996, 35–36; Speiser 1964, 18–19).

Genesis 2:4 also introduces יְהוָה אֱלֹהִים (“the Lord God”) as the main character of the narrative. The name יְהוָה אֱלֹהִים (“the Lord God”) occurs twenty times in the span of Genesis 2–3 (2:4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22; 3:1, 8, 9, 13, 14, 21, 22, 23). Outside of Genesis 2–3, Exodus 9:30 is the only other occurrence of יְהוָה אֱלֹהִים (“the Lord God”) in the entire Pentateuch. Currid (2003, 96) and Hamilton (1990, 152) interpret the phenomenon by appealing to Genesis 1. The divine name exists to bridge the title of the majestic and powerful God in Genesis 1 with the personal, intimate name for God. Currid (2003, 96) and Hamilton (1990, 152) tie Genesis 1 and 2 together, yet the use of the divine name also contrasts the Pentateuch as a whole. God and man knew one

another intimately in the Garden of Eden, hence the use of the divine covenantal name. After eating the forbidden fruit, the man and the woman were banned from the presence of God (Gen 3:23). A barrier separated God and man (Gen 3:6–24) and the divine name was lost. God only choose to reveal his divine name to Moses in Exodus 3:13–14. The author’s use of יהוה אֱלֹהִים (“the Lord God”) highlights not only the personal character of God in Genesis 2–3, but also the intimate relationship the man and the woman experienced with God.

Interpreters frequently neglect the setting of a narrative, but the setting often yields exegetical insight (Ryken 1990, 135). The physical or spatial setting described in Genesis 2:5–6 allows the creation story to come alive in the reader’s imagination (Powell 1990, 71). The author paints a picture of bareness and disorder. The earth bears no greenery as no shrub or plant had appeared (2:5). Dust covers the earth. Such bareness is a result of two circumstances introduced with the casual clause marker כִּי (“because”; Joüon 2003, 637–638; Patton and Putnam 2019, 54). The first reason is the absence of rain. The second is the absence of a caretaker. Because the noun אָדָם (“a man”) occurs before the particle אֵין (“there was not”) in the construction וְאָדָם אֵין לְעֹבֵד (lit. “and a man there was not to till”), the author emphasizes the absence of a man (Davidson 1902, 171). No one can work the ground. The first tension or conflict in the story is a created world with no rain and no caretaker.

The *wayyiqtol* וַיִּצְרֶה (“and he formed”; Gen 2:7) continues the narrative discourse by identifying the next event (Patton and Putnam 2019, 68; Putnam 2002, 65). The water provided by the mist solves the absence of rain. Then the author describes the creation of man. In the ancient creation account *Enuma Elish*, humans were created from the dust and blood of a rebellious demon god (Longman III 2005, 105). In the *Atrahasis*, humans were created to replace the lesser gods who have been digging irrigation ditches. Humans are distinctly created in Genesis.

The construct chain אֶת־הָאָדָם עָפָר (“the man of dust”; 2:7) indicates the genitive relationship between the man and the dust from the earth (Joüon 2003, 463). The genitive functions as a genitive of material indicating that the man is made of the dust from the earth (Waltke and O’Connor 1990, 151). In the phrase וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה (“then the Lord God

formed man of dust from the ground”; Gen 2:7), the author uses *paronomasia* (Bar-Efrat 2004, 201–202). The similar sound of the Hebrew words *הָאָרֶץ* (“earth”) and *אָדָם* (“man”) artistically hints to the connection between those objects. The wordplay establishes the close relationship between humans and the ground (McKeown 2003, 488).

The Lord God breathed into the man’s nostrils the breath of life (Gen 2:7). Nostrils are an image associated with life (Gen 7:22; Job 27:3; Isa 2:22; Ryken, Wilhoit, and Longman III’s 1997, 597). The phrase “breath of life” is equivalent to the “spirit of life” or “breath of the spirit of life” in Genesis 6:17 and 7:22. OT writers shorten this terminology to “spirit” when referring to the constitution of humans (e.g., Job 33:4; Ps 104:29, 30; Eccl 3:12; Davidson 2020). The narrator in Genesis 2:7 uses the full expression to clarify that this breath is not a conscious entity within a human-being, but the “life principle” bestowed by God on humanity.

3.3.2.2. The creation of Eden (Gen 2:8–17)

The narrative continues with the creation of the Garden of Eden (Gen 2:8–17). The man is placed in the Garden (2:8–9), the rivers flowing out of Eden are described (2:10–14), and God gives the man his purpose and a command (2:15–17). The setting changes to the Garden as God plants and places the man in the Garden. This movement is the first of four movements in the “static narrative” of Genesis 2–3 (Bar-Efrat 2004, 186). The Garden is planted “in the East,” which points to the general area of Mesopotamia (Walton, Matthews, and Chavalas 2000). Eden may come from the Akkadian word meaning “steppe” or “desert,” or from a West Semitic word that describes “luxury,” “delight,” and “abundance” (Mangum, Custis, and Widder 2012). Cassuto (1998, 107–108) prefers the translation “moisture” for Eden. Wenham’s (1987, 61) interpretation is more favorable. He connects Eden with its Hebrew homonym meaning “pleasure” or “delight” (Ps 36:9).

The Lord plants a variety of aesthetically pleasing and beneficial trees in the Garden (Gen 2:9). Two specific trees, the tree of life and the tree of the knowledge of good and evil, are planted in the middle of the Garden. Genesis (3:22, 24) and Proverbs (3:18; 11:30; 13:12; 15:4) reference the tree of life. Hamilton (1990, 162–166) shows that when the tree of life reoccurs in the

apocryphal literature (*1 En.* 24:4; *2 En.* 8:3, 5, 8; 9:1) and in the NT (*Rev* 2:7; 22:2, 14, 19) it concerns re-creation of an Edenic existence in the end times. The tree of life contains the meaning in its name (Ryken, Wilhoit, and Longman III 1997, 889). The tree is an image of eternal or unending life.

Scholars (Cassuto 1998, 111–113; Gowan 1988, 45; Hamilton 1990, 162–166; Kidner 1967, 71) propose numerous theories regarding the exact meaning of the tree of the knowledge of good and evil. Gordis (1957, 123–138) proposes a sexual connotation for the knowledge because Adam and Eve knew they were naked after eating the fruit, “to know” in the OT can mean to “be intimate with” (e.g. 4:1), and the Garden scene suggests fertility. Buchanan (1956, 114) argues that as a merism “good and evil” reflects a comprehensive knowledge or even omniscience which gave the man access to one of the deity’s two unique possessions. Because the biblical account neglects to indicate that man gained a universal knowledge after eating the fruit, the second view is untenable. Matthews (1996, 205; cf. Wenham 1987, 63–64) argues the tree bestowed divine wisdom. After the man eats from the tree, the Lord affirms the man has become like him, knowing good and evil. However, man unlikely possesses this divine wisdom.

The most viable view suggests that the “knowledge of good and evil” means ethical or cultural knowledge (Clark 1969, 266–78). The knowledge has a legal sense (Hamilton 1990, 166). The knowledge of good and evil indicates moral autonomy (Longman III 2005, 111). Man was forbidden to decide for himself what was in his best interests (Walton 2001, 170).

The introduction of geographical details in Genesis 2:10 is background information, a side comment that does not move the story forward (Patton and Putnam 2019, 43, 47). Because of the identification of the four rivers flowing out of Eden, the Tigris, Euphrates, Gihon, and Pishon (*Gen* 2:10–14), scholars try to locate the Garden of Eden (Mangum, Custis, and Widder 2012). Walton (2015, 203) notes that the Tigris and Euphrates rivers are known but not the Pishon and Gihon. Some identify these rivers with other rivers of Mesopotamia or larger bodies such as the Persian Gulf or the Red Sea. Mangum, Custis, and Widder (2012) examine the evidence and find

no rivers to exactly fit the criteria of Genesis 2. As such, the topography has likely changed and the location of Eden is ultimately unverifiable.

“The Lord God took the man and put him in the Garden of Eden” (Gen 2:15) resumes the narrator’s discourse from verses 8–9. The Lord God places the man in the Garden for two purposes expressed in the infinitives: לְעַבְדָּהּ (“to cultivate it”) and לְשָׁמְרָהּ (“to keep it”). Clines (1993, 209) assigns עָבַד the meaning “to work” or “to labour.” עָבַד is used in the sense of working in the Tabernacle (Num 3:7–10; 16:9) and in making sacrifices to worship Yahweh (Isa 19:21). עָבַד appears in Exodus 4:23, Deuteronomy 6:13, 1 Samuel 7:3, and other texts referring to worship and cultic service. Based on such uses, Carpenter (1997, 304) concludes עָבַד carries a cultic or religious connotation in the sense of worship. Besides appearing in Genesis 2:15, עָבַד is used in Genesis 2:5 where no one existed to “work” the ground. It is also used in Genesis 2:4 to describe Cain working with the soil. In the context of Genesis 2:15, עָבַד primarily carries a toiling or working sense instead of a cultic worship service. The man was to cultivate the ground.

Not only was the man placed in the Garden to work the ground, he was also made לְשָׁמְרָהּ (“to keep it”; Gen 2:9). שָׁמַר has a wide semantic domain including to keep, have charge of, tend, watch over, guard, observe, protect, or take care of (Clines 1993, 475; cf. Schoville 1997, 304). The next occurrence of שָׁמַר is in Genesis 3:24, where cherubim are placed to שָׁמַר (“guard”) the way to the tree of life. שָׁמַר connotes keeping or observing a covenant (Gen 17:9, 10) or commandments (Gen 18:19; 26:5; Exod 12:25; 15:26; 16:28; 19:5; Lev 18:5; Deut 26:18; 2 Kgs 17:13). שָׁמַר in Genesis 2:15 carries the notion of taking care of and cultivating (i.e., keeping) the Garden.

The description of the Garden of Eden and man’s responsibility in Eden has led Wenham (1987, 67) and Lioy (2010, 36–38) to draw significant connections between the Garden of Eden and the Tabernacle. The tree of life in the Garden (Gen 2:9; 3:24) corresponds to the Tabernacle lamp stand which was a stylized tree of life (Exod 25:31–40). Moreover, the use of the two terms לְעַבְדָּהּ (“to cultivate it”) and לְשָׁמְרָהּ (“to keep it”) are used together for the work and service of the priests and Levites in the Tabernacle (Num 3:7–8; 8:26; 18:5–6; Averbek 2003, 817). King

(2018, 102–103) brings forth the theological significance when he expounds that in Eden man’s native dwelling-place coincided with God’s earthly dwelling.

The omni-competent author’s presentation of God’s speech in Genesis 2:16–17 is a phraseological point of view (Osborne 2006, 206). The reader is listening in on a dialogue he would never hear in the normal world. The phraseological point of view creates a high point in the narrative. The reader attains valuable inside information leading to dramatic theological consequences. God’s speech reveals several aspects about his character (Stratton 1995, 133). God has control over the Garden. He is also the one who gives life and food to Adam. God is concerned with caring for the well-being of his creation and is the one who knows what will happen if Adam eats from the tree of the knowledge of good and evil.

The Lord God gives the man permission to eat from any tree in Eden (Gen 2:16). Then the Lord God designates a longstanding legal prohibition with the imperfect תֹּאכַל and the negative particle אַל (Waltke and O’Connor 1990, 510). The Lord forbids the man to eat from the tree of the knowledge of good and evil. Joüon (2003, 371) asserts the virtual nuance “must” is found in every *yiqtol* of injunction or prohibition. אַל with the imperfect is less common than אֵל with the jussive and is common in laws. The same construction (אַל with an imperfect) appears in the Ten Commandments (Exod 20:1–3, 5, 7, 11). Legally, the Lord God forbids the man to eat from the tree of the knowledge of good and evil.

The causal clause contains the prohibitions purpose, כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּ (“for in the day you eat from it you will surely die”; Patton and Putnum 2019, 55). As stated by Putnam (2002, 36), an infinitive absolute primarily functions to strengthen the main verb. An infinitive absolute may do so by “strong asseveration in promises or threats” or “antithesis in adversative statements” (Davidson 1902, 117–118). The latter occurs in Genesis 2:17 with the infinitive absolute מוֹת. This emphasis may be expressed by the word “indeed” or “surely,” but often is best expressed by intonation of the voice, “thou shalt (surely) die!” No doubt remains. Man will die if he eats the forbidden fruit. The two trees in the Garden, the tree of life and the tree of the knowledge of

good and evil, have the potential for blessing (immortality) and cursing (death; Ryken, Wilhoit, and Longman III 1997, 890).

3.3.2.3. The creation of Eve (Gen 2:18–25)

The *wayyiqol* וַיֹּאמֶר (“and he said”) continues the narrative discourse with the second speech of the Lord God (Patton and Putnam 2019, 68; Putnam 2002, 65). Time transpired rather quickly in the descriptions of the background of the earth (2:5–6), the creation of Adam (2:7), and the placement of man in the Garden of Eden (2:8–18). Linares (2009, 78; cf. Bar-Efrat 2004, 149) observes that narrative time quickens when a narrative provides subsidiary background material or subsidiary information. When a narrative emphasizes a particular event, the pace slows down. Three factors indicate the narrative slows down to describe the creation of the woman (2:18–25). The introduction of speech draws the reader into the dialogue, the verbs used in 2:18–25 create the impression of live events, and the circumstances of Adam ensure the emotional involvement of the reader. (2:20) Hence, the Genesis narrative slows down and primarily focuses on the creation of the woman.

The broader context of Genesis 2:18 reveals the significance of the Lord God’s statement, לֹא־טוֹב לֵאמֹר (“it is not good for the man to be by himself”; 2:18). Throughout Genesis 1, the refrain repeats וַיֵּרָא אֱלֹהִים כִּי־טוֹב (“God saw that it was good”; 1:4, 10, 12, 18, 21, 25). After the creation of man, an aspect of creation is not good (2:18). The man is alone. With the imperfect verb אֶעֱשֶׂה (“I will make”), the Lord God foreshadows his plan. The Lord will make the man a עֹזֵר כְּגֹדֵד (“helper as his counterpart”). Ryken (2015, 83) illustrates that a foreshadowed event anticipates the reader will look for its fulfillment and remember the prediction when the foreshadowed event occurs.

To emphasize Adam’s need for a helper like him, God brings the animals to Adam (Meyers 2000). The Lord God brings the creatures on the earth and in the sky to the man to see what he would name them (Gen 2:19). As Adam names the animals, he asserts his God-given authority and brings order to the world (Atkinson 1990, 69–70). The author then draws the reader to sympathize with Adam’s emotions. After naming all God’s creatures, the situation seems

hopeless. The man lacked a *עֵזֶר כְּנֶגְדּוֹ* (“suitable partner”). The *wayyiqtol* *וַיֵּצֵר* (“had formed”; Gen 2:19) indicates that the helper cannot be one of the beasts since the Lord said he “will make” the helper.

The word *עֵזֶר* means help, assistance, or one who aids another (Clines 1993, 342–343; HALOT 1994, 811–812). *עֵזֶר* is used next in Exodus 18:4 to describe God as the *עֵזֶר* who saved Eliezer from the sword of Pharaoh. It is further used of the Lord (Deut 33:29; Ps 70:5; 121:2; 124:8; 146:5). Isaiah 30:5, Ezekiel 12:14, and Hosea 13:9 use the expression for a strong military aid. Thirteen of the occurrences relate to declarations concerning the Lord’s ability to save and deliver (Harman 1997, 379). *עֵזֶר* lacks any derogatory connotations that the word “help” may imply. Rather, *עֵזֶר* is a strong and purposeful aid that comes to someone in need.

The expression *כְּנֶגְדּוֹ* (lit. “like opposite him”) comprises of the preposition *כִּי*, the noun *נֶגֶד*, and the masculine third-person pronominal suffix *וֹ*. Generally, *כִּי* is associated with the meaning “like” (Clines 1993, 347) and *נֶגֶד* with the meaning “in front of, opposite” (603). In most compound words, the whole does not equal the sum of the parts (Walton 2001, 176). The problem in determining the precise meaning of *כְּנֶגְדּוֹ* is that Genesis 2:18 and 20 are the only occurrences in the OT.

The NASB⁹⁵ and the NIV translate the expression as “helper suitable for him,” the ESV and the NRSV as “helper fit for him,” the NKJV as “helper comparable to him,” and the LEB as “helper as his counterpart.” *נֶגֶד* is frequently used as a preposition meaning opposite both in terms of space (e.g., Josh 6:5; 2 Kgs 1:13; 2 Sam 22:13) and comparison (Ezra 40:23; Holladay 2000, 225). Because of the lack of synchronic information and the ambiguity of the diachronic information, the phrase is best determined with some level of complementary association (Walton 2001, 177). The English word “reverse” carries the sense of *כְּנֶגְדּוֹ* (“like opposite to him”). As a noun, “reverse” can be defined as “the opposite or contrary to that previously stated” (Soanes and Stevenson 2004). The woman is the opposite to what has previously stated. This helper will be reverse to the man. Thus, a helper “as his counterpart.”

Another significant feature of the narrative is the use of the rhetorical device known as envelope (Bar-Efrat 2004, 216). Envelopes are present when the same group of words appear in precisely the same form or with slight changes at the beginning and end of the passage. Genesis 2:18 וְלֹא־מָצָא עֵזֶר כְּנַגְדּוֹ אֶעֱשֶׂה לּוֹ עֵזֶר כְּנַגְדּוֹ (“I will make a helper as his counterpart”) is enveloped with Genesis 2:20 וְלֹא־מָצָא עֵזֶר כְּנַגְדּוֹ (“and for the man, a helper as his counterpart was not found”). The envelope provides authorial emphasis—Adam has no one like himself. Moreover, the woman is like Adam, not different, inferior, or subordinate to him.

The woman’s creation is unique. The author describes the creation of man (Gen 2:7) and animals (2:19) using the word יָצַר (“formed”). Instead of using יָצַר, the author uses בָּנָה to describe the creation of Eve (Gen 2:22). בָּנָה is used in the sense of building a city (1 Kgs 16:32), house (7:1), temple (Ezra 1:2), or an altar (Gen 8:20). An alternative translation of בָּנָה is to establish a family or descendants (Ps 127:1; Clines 1993, 229). In Genesis 2:22, בָּנָה is used in the former sense. The woman is a living work of art built or fashioned from the rib of אָדָם (“man”). Like an artist at work with his craft, so the Lord fashioned the woman from the rib he had taken out of man. Ancient Near Eastern [ANE] literature has no preserved account of the creation of the primordial woman (Sarna 1989, 21). Genesis 2 is unique compared to Egyptian, Levantine, Sumerian or Akkadian creation myths in the ANE (Elwell and Comfort 2001, 330; Waltke 1988, 544) and its application to the meaning of woman. Genesis 2:18–25 presents the woman as made to partner with the man in fulfilling his God-given purpose.

The Lord God brings the woman to the man (Gen 2:22). Then the narrative discourse switches to narrative speech. Genesis 2:23 is the first time the reader hears the voice of the man introduced by the formula וַיֹּאמֶר הָאָדָם (“and the man said”; 2:23). The embedded speech should be treated as discrete, self-contained discourse (Patton and Putnam 2019, 84). This is true for Adam’s speech which reflects elements of Hebrew poetry. The biblical narrators often shift to poetry when they want to express strong feelings (Ska 2000, 91). Adam expresses strong feelings of emotion conveyed through his poetic speech in Genesis 2:23 as אַתְּ כָמוֹנִי (“at last”; HALOT 1994, 952) someone is like him.

In Hebrew poetic convention, the phrase *עצם מעצמי* (“bone from my bone”) synonymously parallels *וּבָשָׂר מִבְּשָׂרִי* (“and flesh from my flesh”). The synonymous parallelism makes the saying emphatic. The prepositional phrase *מֵעַצְמִי* (“from my bone”) serves to express the material from which something was made (Joüon 2003, 489). Adam is claiming that the woman is his flesh and bone (Reyburn and Fry 1998, 74–75). Ryken, Wilhoit, and Longman III (1997, 113; cf. Giles 2014, 5) claim that Adam is affirming that unlike the animals this new individual is “profoundly” and “essentially” him. This truth is reflected in the name he gives her, “woman,” which is another world-play in Hebrew. She will be called *אִשָּׁה* (“woman”) because she was taken from *אִישׁ* (“man”). Again, this formula, establishes men and women as equal in their humanity (Wenham 1987, 70). The narrative emphasizes the woman’s equality and similarity with the man, not her subordination or inferiority (Conway 2021, 35).

In ANE culture, naming implied authority over the one named (Niehaus 2014, 81–84; Walton 2001, 239–240). O’Connor (2018, 66), Stratton (1995, 31), and Walton (2001, 239) conclude Adam naming the woman “Eve” in Genesis 3:20 is a result of the man ruling over his wife after the consequence in Genesis 3:16. Grudem (2004, 462) argues against this interpretation. Since Adam named Eve saying, “she shall be called woman” (2:23), he was displaying his leadership role, not only after the fall (3:20) but also before.

Niehaus (2014, 81–84) brings two helpful points to the discussion. First, the naming idioms in Genesis 2:23 and Genesis 3:20 are essentially the same. Consequently, the naming idiom in Genesis 3:20 is not a “usurpation” or unrighteous claim to authority after the fall. Second, Hagar uses the same idiom in Genesis 16:13 when she names Yahweh God, “You are the God who sees me” (NIV). In naming the Lord, Hagar assigns a characterization to the Lord, not an authoritative claim. His name represents who he was, the God who saw her. Naming has association with the authority of the namer but by itself is insufficient proof that a namer has authority over the recipient of the name. Despite the neutrality of naming, the later structure of the creation narrative, God, man, woman, and the later reversal of this created order in Genesis 3 supports Adam’s exercise of authority in naming the woman.

Verse 24 classifies as non-narrative. Instead of continuing the story, the author conveys an explanatory statement (Patton and Putnam 2019, 44). This type of aside is a parenthetical comment because it temporarily suspends the action to explain the story (Bar-Efrat 2004, 216). The author draws an inference (“therefore”; Patton and Putnam 2019, 49) and summarizes the basis for marriage. A man will leave his family and be united to his wife.

The event narrated by the *wayyiqtol* וַיְהִי (“and they were”) reports the results of the previous *wayyiqtol* chain (Moshavi 2010, 29; Patton and Putnam 2019, 72). The author draws the curtain on the first scene with the resultant state of the first couple. They were both naked and unashamed. The term nakedness refers to the innocence the couple experienced in the Garden (Ryken, Wilhoit, and Longman III 1997, 581). When two or more subjects act in relation to each other according to the notion expressed by the verbal root, the action implies reciprocity (Waltke and O’Connor 1990, 430). The *hitpa’el* verb, הִתְבַּשְׁטוּ (“ashamed”), conveys reciprocal action. The man and the woman felt no shame before each other.

Thus far, Genesis 2:4–25 introduced the characters and described the creation of man, the Garden of Eden, and the creation of woman. The man and the woman are in the Garden, together, unashamed, and ready to live out their God-given purpose and calling. The utopia pictured in Genesis 2 with the quintessential man and woman is about to transform as the curtain draws for Genesis 3.

3.4. Exegesis of Genesis 3:1–24

3.4.1. Translation

1 Now the serpent was more crafty than any other animal of the field that the Lord God had made and he said to the woman, “Did God really say, ‘You must not eat from any tree of the Garden?’” 2 And the woman said to the serpent, “We may eat from the fruit of trees of the Garden, 3 but from the fruit of the tree that is in the middle of the Garden God said, ‘You must not eat from it and you must not touch it lest you die.’” 4 The serpent said to the woman, “You will not surely die; 5 for God knows in the day you eat from it your eyes will be opened and you

will be like god, knowing good and evil.” 6 When the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was also desirable to make one wise, she took from its fruit and she ate and she gave also to her husband with her and he ate. 7 Then the eyes of the two of them were opened and they knew that they were naked and they sewed fig leaves together and made loin coverings for themselves. 8 They heard the sound of the Lord God walking in the Garden in the cool of the day and the man and his wife hid themselves among the trees of the Garden from the presence of the Lord God. 9 And the Lord God called to the man and said to him, “Where are you?” 10 And he said, “I heard your sound in the Garden and I was afraid because I was naked so I hid myself.” 11 And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from it?” 12 The man said, “The woman whom you gave to be with me, she gave me from the tree and I ate.” 13 Then the Lord God said to the woman, “What is this you have done?” and the woman said, “The serpent deceived me, and I ate.” 14 The Lord God said to the serpent, “Because you have done this, cursed are you more than all the cattle and more than every animal of the field. You will go on your belly and you will eat dust all the days of your life. 15 And I will put enmity between you and the woman and between your seed and her seed; he will strike your head and you will strike his heel.” 16 To the woman he said, “I will greatly increase your pain in children bearing, in pain you will bring forth children, your desire shall be toward your husband and he will rule over you.” 17 And to Adam he said, “Because you have listened to the voice of your wife and have eaten from the tree about which I commanded you saying, “You must not eat from it; cursed is the ground because of you, in painful toil you will eat from it all the days of your life. 18 It will bring forth thorns and thistles for you and you will eat the plants of the field. 19 By the sweat of your face you will eat food until you return to the ground because from it you were taken for you are dust and to dust you will return.” 20 And Adam called the name of the woman Eve because she was the mother of all living. 21 Then the Lord God made garments of skin for the man and for his wife and clothed them. 22 And the Lord God said, “Behold, the man has become like one of us, knowing good and evil; and now he might stretch out his hand and take also from the tree of life and eat and live forever.” 23 So the Lord God banned him from the Garden of Eden to cultivate the ground from which he was taken. 24 After he drove out the man,

he placed on the east of the Garden of Eden cherubim and a flaming sword turning one way and another to guard the way to the tree of life.

3.4.2. Commentary

3.4.2.1. The woman and the serpent converse (Gen 3:1–5)

The stage is set. The crucial characters and components of the narrative are established. Now, the curtain draws for Act 2 with the opening words of Genesis 3 (Hartley 2000, 74–75). Narrative time slows down significantly for the duration of Genesis 3:1–24 as the bulk of the narrative comprises of dialogue (“external focalization”) between the various characters.²⁰

Until now, the *wayyiqtol* sequence (Gen 2:7, 8, 9, 15, 18, 19, 20, 21, 22, 23, 25; Patton and Putnam 2019, 68, 73) continued the narrative. Genesis 3:1 begins with a preposing construction.²¹ The sequence is וְהִנֵּה הַחֹמֶשׁ הַזֶּה (waw + x + qatal; “now the serpent was”). Patton and Putnam (2019, 68, 73) submit any departure from *wayyiqtol* merits inspection and attention. The discourse function וְהִנֵּה הַחֹמֶשׁ הַזֶּה (waw + x + qatal) serves to introduce a “new topic” (93) in the episode continued from Genesis 2 but starts a new direction or significant shift within this episode.

The opening clause, וְהִנֵּה הַחֹמֶשׁ הַזֶּה (“now the serpent was”; Gen 3:1) highlights the main actor for the upcoming clauses, the serpent. Biblical narrative repeatedly shows rather than tells as a method of characterization (Ska 2000, 53). If the narrator steps in to address the reader to characterize the actors, the decision is decisive and merits attention. The omniscient narrator (“zero focalization”) gives one description to the new character in the Garden.²² The serpent was עָרוּם הַשָּׂדֵה מִכָּל חַיַּת הַשָּׂדֵה (“more crafty than all the animals of the field”). The construction uses the preposition מִן by way of superlative comparison (Clines 1993, 337).

20. Adopted from Genette’s terminology, cited by Ska (2000, 66), “external focalization” or “vision from without” refers to the point of view in which the narrator says less than what the character knows. Dialogue primarily characterizes external focalization.

21. Preposing occurs when “a subject, object, or adverbial” precedes the verb (Moshavi 2010, 1).

22. “Vision from behind” or “zero focalization” occurs when the narrator says more than what any of the characters can know (Ska 2000, 66)

The serpent's characterization requires a nuanced comprehension of עָרוּם. Clines (1993, 556) labels עָרוּם as “prudent,” “crafty,” or “shrewd.” HALOT (1994, 883) gives עָרוּם the semantic domain “cunning” or “clever.” עָרוּם exists in two other books of the OT. The book of Proverbs compares a עָרוּם person to a fool (Prov 12:16, 23; 13:16; 14:8) or the simple (14:15, 18; 22:3; 27:12). The עָרוּם (“prudent one”) acts with knowledge (Prov 13:16; cf. 14:18). Proverbs also characterizes the עָרוּם person as thoughtful to their ways (14:8, 15). The book of Proverbs presents a positive nuance to עָרוּם because the one characterized by עָרוּם is deemed wise.

עָרוּם appears in Job 5:12. The Lord thwarts the plan of the עָרוּם (“crafty”) so that their hands achieve no success. Hamilton (1990, 187), Skinner (1994, 71), and Walton (2001, 204) use this context to justify that עָרוּם can carry negative connotations such as “cunning” or “canny.” The following stanza of Job 5 reads לִכְדּוֹת הַחֲכָמִים בְּעָרְמָם (“he catches the wise in their craftiness”; v. 13). Again עָרוּם characterizes a wise person. Eliphaz the Temanite accused Job of adopting the tongue of the crafty (Job 15:5). עָרוּם relates to an understanding associated with wisdom and insight for upright or cunning purposes. The reader later discovers that the serpent uses this wisdom for a deceptive outcome. Consequently, the LEB, ESV, and NRSV translate the characterization as “crafty” and the NKJV as “cunning.” The negative connotation may not be the indication in the text at present. The author calls the readers attention to the presence of the serpent. The serpent acts with knowledge and wisdom. The use of עָרוּם warns the reader to be aware and closely scrutinize the serpent's words (Zevit 2013, 164).

By using “zero focalization” (Ska 2000, 64) and describing the serpent as “crafty,” the reader has the advantage. The reader now knows information that neither Adam nor Eve knew. Robbins (2012, 115) calls attention to the wordplay in Hebrew. The עָרוּם (“crafty”) serpent (Gen 3:1) is a wordplay on the עָרוּם (“naked”) man and women in the Garden, an expression indicating innocence. The wordplay effectually draws the reader into the story by connecting the following events with the previous narrative (Sailhamer 2008). The wordplay helps to anticipate and explain the event and outcome. This link between Genesis 2:25 and 3:1 provides an immediate clue to the potential relationship between the innocent couple and the serpent's “cunning.”

The ANE art and literature knew the character of the serpent. The ANE associated the serpent with death and wisdom (Walton, Matthews, and Chavalas 2000). At other times, the serpent represented wisdom, fertility, health, chaos, and immortality. In the Mosaic community, serpents were unclean animals (Lev 11:41–45) and associated with the judgment of God (Num 21:6; Matthews 1996, 233). Sarna (1989, 24) rejects the serpent is Satan. However several reasons favor interpreting the snake as Satan including the reference to his lifespan (3:14), the portrayal of a personal being, the consistent role with the adversary in Job 1–2, and Jesus’s allusion to the Garden scene rebuking the Jews as children of their “father” (cf. “offspring,” 3:15), Satan (Matthews 1996, 233). Therefore, the snake’s presence in the Garden represents more than a creature. The serpent is Satan’s “personal presence” in the Garden.

The serpent contrives to get the man and the woman to eat from the tree of the knowledge of good and evil and so disobey the Lord God (Gen 2:16–17). From here, the narrator switches to dialogue (“external focalization”; Ska 2000, 67) which gives further insight into the serpent’s character and describes how he accomplishes his goal. The conversations in Genesis 3 reflect Bar-Efrat’s (2004, 147) description of biblical dialogue. The dialogue is “highly concentrated,” “stylized,” “devoid of idle chatter,” and every detail serves a calculated function.

First, the serpent said אֶל־הַאִשָּׁה (“to the woman”; Gen 3:1). Despite the possibility of using the preposition לְ in the expression, אֶל preferably specifics direction (Joüon 2003, 486; cf. Clines 1994, 265; Waltke and O’Connor 1990, 193). The preposition אֶל serves to indicate the direction of the verbal communication from the serpent to the woman. The man evades mention. The serpent excludes Adam from the conversation. The serpent targets the woman. Sarna (1989, 24) says that the serpent approached Eve because she did not receive the prohibition directly from God. Her ignorance made her more vulnerable than Adam. However, the text does not provide the reason for the serpent speaking to Eve rather than Adam (Hamilton 1990, 188).

The serpent beguiles Eve to affirm what God has spoken. The serpent does not ask, “Did God really say you must not eat from the tree of the knowledge of good and evil?” but rather whether or not God prohibited the couple from eating from any tree in the Garden (Gen 3:1). The first

words out of the snake's mouth, אַף כִּי־אָמַר אֱלֹהִים ("Did God really say?"), expose the craftiness of his character. Reyburn and Fry (1998, 81) explain the expression, "Is it really so that God said?" sows seeds of doubt in Eve's mind regarding God's command. However, rather than sowing seeds of doubt in Eve's mind, the serpent's question prompts Eve to affirm the boundaries of the prohibition. The serpent comes through the back door to make the woman doubt the promise "she will die." Therefore, the serpent starts with the woman affirming, not doubting, the prohibition.

כִּי introduces a subject clause after the simple אַף ("is it also that he said? = is it then true that he said?"; Joüon 2003, 589–590) and is emphatic (Brown, Driver, and Briggs 1977, 65; Waltke and O'Connor 1990, 663). Hamilton (1990, 187) argues that כִּי אַף should not be considered a question but an expression of shock and surprise as the serpent exaggerates God's prohibition. Eve then has an opportunity to defend God. Wenham (1987, 73) views כִּי אַף as a question. Consolidating this information, Skinner (1994, 73) deciphers the function when he states that the force of כִּי אַף is a half-interrogative, half-reflective exclamation. The serpent has long pondered the paradox. The purpose of exaggerating the prohibition to מִכָּל עֵץ ("from any tree") is to provoke "inquiry" and "criticism."

The serpent addresses Eve, but the Hebrew form is telling. The statement לֹא תֹאכְלוּ ("you must not eat"; Gen 3:1) is masculine plural. The question is better translated as "Did God really say you *both* must not eat from any tree in the Garden." The serpent brings Adam into the picture. Every following reference that the serpent makes to "you" in the verbs or the pronominal suffixes functioning as direct objects are plural (לֹא תֹאכְלוּ ["you must not eat"]; 3:1; לֹא־מוֹת תָּמָתוּן ["you will not surely die"]; 3:4; אֲכַלְכֶם ["you eat"]; 3:5; עֵינֵיכֶם ["your eyes"]). It is not enough for Eve alone to eat. Adam must also eat. The downfall results when both the man and the woman eat. In accord with his cunning fashion, the serpent only converses with Eve.

As the woman opens her mouth in response, she is involved in the first theological discussion or what Bonhoeffer (2004, 111) calls, "the first conversation about God." The woman's reply to the serpent affirms the God-given command Adam received in Genesis 2:17 with minute but

revealing discrepancies. The Lord God commanded Adam not to eat from the tree of “the knowledge of good and evil.” Eve replies they are not to eat from the tree that is in the “middle of the Garden” (3:2). There were two trees בְּתוֹךְ־הַגָּן (Gen 2:9; “in the middle of the Garden”). The “tree of the knowledge of good and evil” stood tall but also “the tree of life.” God had only commanded the man and the woman not to eat from the tree of the knowledge of good and evil (2:17). Eve refers to the second tree while minimizing her ability to eat from the tree of life.

Moreover, the prohibition was not to תֹּאכַל (“eat”; Gen 2:17) from the tree of the knowledge of good and evil. The woman adds to the prohibition by replying that they must not even תִּגְעוּ (“touch it”; 3:3). Eve acknowledges if they break God’s command they will die. פֶּן (“lest”) gives the negative purpose of the command (Patton and Putnam 2019, 53). They must not touch it or eat from it “so that you will not die” or “to keep you from dying” (Reyburn and Fry 1998, 83). Walton (2001, 204) highlights that in Eve’s rendering she does not misrepresent the Lord God but “blurs” an important nuance. Eve bypasses the syntax of 2:17, מוֹת תָּמוּת (“you will surely die”), but simply utters פֶּן־תָּמּוּתוּן (“lest you die”). Eve failed to capture the urgency of death (Matthews 1996, 236). The woman’s response indicates that Adam had communicated the command to her. She was not ignorant.

The serpent outrightly rebukes the certainty of God’s command by repeating the syntax of God in the negative, לֹא־מוֹת תָּמּוּתוּן (“you will certainly not die”; Gen 3:4). Deceptive irony imbues the serpent’s words (Bullinger 1898, 815; Ska 2000, 57). The serpent reasons that Adam and Eve would not certainly die כִּי (“because”; discourse marker functioning to indicate cause; Patton and Putnam 2019, 55) God knew if they ate the fruit they would be like God, knowing good and evil. The serpent’s words suggest that God gave the command because he wanted to keep the couple from an advantageous state (being like god) and not a disastrous state (death). The statement, “For God knows” (3:5) draws the woman’s attention to the advantage of eating the forbidden fruit (Reyburn and Fry 1998, 83).

The serpent’s statement that the man and woman would be “like gods” is not false (Gen 3:4). Before God banishes the couple from the Garden, God says הֲאֵדָם הִיָּה כְּאֱלֹהִים מִמֶּנּוּ לְדַעַת טוֹב וָרָע (“the

man has become like one of us, knowing good and evil”; 3:22). The lie in Satan’s deception was that they would not die. The serpent’s deception in Genesis 3:1–5 relates to the word of God given to the man in Genesis 2:17.

At this juncture, the woman is “tested” because the narrative requires her to make a choice (Ryken 2015, 84; Ska 2000, 25–26). She can listen to the voice of the serpent or the command of God. The reader is held in suspense. Will the woman fall prey to the serpent’s deception or will she prove to be wise by fearing the Lord and keeping his commands (Prov 1:7)? The next scene in the narrative discloses her choice.

3.4.2.2. Adam and Eve eat the forbidden fruit (Gen 3:6–7)

The beginning of verse 6 indicates a change from dialogue (“external focalization”; Ska 2000, 63) to “internal focalization.”²³ The narrator uses his privilege of omniscience to communicate crucial information to the reader. Verse 6 begins with וַתִּרְאֵהָ הָאִשָּׁה (“when the woman saw”). The verb רָאָה is a verb of perception in which the author adopts an “internal perspective” (Ska 2000, 71) to describe what the woman was thinking. Osborne (2006, 156) labels this as the “psychological dimension.” The narrator gives the content of the woman’s perception in indirect discourse. The woman saw that טוֹב הָעֵץ לְמַאֲכָל (“the tree was good for food”), תַּאֲוָה הוּא לְעֵינַיִם (“it was a delight to the eyes”), and וְנִחְמָד הָעֵץ לְהַשְׁכִּיל (“and the tree was desirable for making one wise”). The moment of “internal focalization” (Gen 3:6) allows the reader to enter the woman’s mind and learn her motives.

The woman’s perspective of the fruit is similar to the description in Genesis 2:9. The Lord God had made trees that were נִחְמָד לְמַרְאֵה וְטוֹב לְמַאֲכָל (“pleasing to the sight and good for food”). Every other tree was pleasing and delicious. Via internal focalization, the author underscores the success of the serpent’s deception. The woman believed she could eat from the fruit and thereby gain wisdom apart from death.

23. Internal focalization or “vision with” refers to the point of view in which the narrator says only what the character knows (Ska 2000, 66).

As Eve reached out to grasp the fruit (Gen 3:6), she transgressed her version of the command (3:3) and as Eve tasted the sweetness of its juice, she transgressed God's command (2:17–18). The Hebrew prose style is at its finest and the climax of the narrative is reached (Wenham 1987, 75). The eleven *waw* consecutive clauses suggest the rapidity of the action, she saw, she took, she gave, compared to the long-winded preceding descriptions. Linares (2009, 80) describes the scene in potent words, “the blessed estate of mankind ends with five staccato of verbs ‘the woman saw ... she took ... she ate ... she gave’”

The woman was not alone. The narrative conveys that the woman gave the fruit to her husband who was *אִתָּהּ* (“with her”; Gen 3:6). The last staccato verb (Linares 2009, 8), “he ate,” secured the fall of humanity. This statement along with the grammatical plural forms throughout the conversation (3:1, 3, 4, 5) supports the impression of Adam's presence with Eve throughout her temptation (Walton 2001, 206). The serpent and the woman dialogued, but it is as if Adam listened in on the conversation. The reader could expect a similar treatment for Adam in terms of “internal focalization” (Ska 2000, 63). What did Adam think as the woman gave him the fruit? Disappointingly, the reader finds no “internal focalization.” The lack of focalization reveals the narrative's focuses on the woman and her part in the transgression.

Skinner (1994, 75) argues that Adam's downfall was akin to the woman's, except the woman replaced the serpent. Sarna (1989, 25) argues that the woman is not a temptress because she does not say a word but simply hands her husband the fruit. He accepts and eats. Hamilton (1990, 191) concurs. The woman does not try to tempt the man. She simply gives and he takes the fruit. Hamilton labels Adam's sin as one of “acquiescence.” Eve does not have the exact same role as the serpent for he was a masterful deceiver. On the other hand, Sarna (1989, 25) and Hamilton (1990, 191) downplay the woman's role. At present, the author's focus is on the climax emphasizing that both the man and the woman took and ate the fruit. Eve's role in Adam's transgression is given further elaboration later in the narrative. In Genesis 3:17, God clearly states that Adam receives the consequences for his sin because he “listened” to the voice of his wife. Eve likely conversed with Adam before he ate the fruit but to what extent is unknown.

Listening here is not a passive act (Reyburn and Fry 1998, 94). Rather, Adam acted according to what he heard.

Sin deceives its victim. Paul writes in Romans 7:11 that sin seized an opportunity in him because of the commandment and sin “deceived him.” Hebrews 3:13 warns against falling prey to the deception of sin. The woman had a role in the deception of Adam to eat the fruit. Eve could have deceived Adam but it would not have been in the exact same way as the “cunning” serpent. Notably, the hierarchy of authority established in 2:18–15 (cf. 3:9–13), God, man, woman, animal, becomes snake, woman, man, God in Genesis 3:6–8 (Wenham 1987, 51).

Disastrous consequences ensue. The couple’s knowledge of good and evil does not lead to a god-like status, but a feeling of guilt and shame as their eyes were opened and they realized they were naked (Gen 3:7). Adam and Eve’s outward state had not changed, but instead of being naked and unashamed (2:25) they were now naked and guilt-ridden. To cover themselves, the couple makes coverings from the abundance of the Garden. Theirs efforts will prove futile, the deed was done.

3.4.2.3. Divine questioning (Gen 3:8–13)

Genesis 3:8–13 is a sentencing scene. Knowing that they were naked, the man and his wife hide in the Garden when they hear the Lord God (Gen 3:8). Stratton (1995, 165) emphasizes the situational irony. The couple eats from the tree which causes an awareness of nakedness and shame, but then hide among those trees to camouflage this awareness. The Lord God calls out to the man, “Where are you [singular]?” (Gen 3:9). The switch from the second person plural “you” (3:1, 3, 4, 5) to the second-person singular “you” emphasizes the individual liability of Adam despite Eve’s involvement (Matthews 1996, 240). The rhetorical question prompts Adam to ponder his wrongdoing. Adam replies that he heard God in the Garden, and was afraid since he was naked. Adam understood the question not in terms of location but as an explanation of their hiding (Reyburn and Fry 1998, 87).

The Lord questions Adam. How does Adam know he is naked and has he eaten from the forbidden tree (Gen 3:11)? Adam responds by blaming the woman, instead of owning his sin.

While the principal meaning of Adam's words is that Eve gave him the fruit and he ate, Bar-Efrat (2004, 206) emphasizes a secondary meaning. God is the one who "put" the woman in the Garden. In blaming the woman, Adam indirectly blames God.

Then the Lord God questions the woman. Eve similarly responds. The woman recalls her dialogue with the serpent and concludes she was נִשְׁנָה ("deceived"; Gen 3:13). Stratton (1995, 167) remarks even the woman's use of the word deception echos the hissing of the serpent who tricked her. נִשְׁנָה refers to being deluded, deceived, or enticed (Clines 1990, 775; Holladay 2000, 248). It can also carry the nuance "to cheat" (HALOT 1994, 728), but that does not appear to be the nuance in Genesis 3:13.

In 2 Kings 19:10 (cf. Isa 36:14), Hezekiah is warned not to be נִשְׁנָה ("deceived") into thinking that Jerusalem will not fall to Assyria and Jeremiah 49:16 speaks of the pride of one's heart נִשְׁנָה ("deceiving") them. Both contexts focus on persuading someone into a "false sense of security" or "false hopes" (cf. Jer 29:8; 37:9; 49:16; Obad 3; Ringgren 1999, 54). נִשְׁנָה refers to believing something that gives one false or untrue hopes. The serpent enticed Eve into thinking that she would not die by eating from the tree. The serpent's words were a נִשְׁנָה ("deception") because the hope was entirely false.

The *hiph'il* הִשִּׁיאָנִי ("deceived") conveys a causative action (Putnam 2002, 27). The verb causes the object to perform the action. The *hiph'il* represents the serpent as causing Eve to participate indirectly as a secondary subject in the deception. The serpent caused Eve to be deceived and she ate. The Hebrew construction of Eve's response הִנֵּהוּשׁ הִשִּׁיאָנִי וְאָכַל ("the serpent deceived me and I ate"; Gen 2:13) reveals that the emphasis is on the serpent as he, the subject, is placed before the verb (Davidson 1902, 146; Joüon 2003, 162–163; Waltke and O'Connor 1990, 435). It is as if Eve cries out to God, "It was not my fault, I was deceived. Look there is the serpent! It was his fault." Consequently, Eve admits her sin but like Adam uses her deception as an excuse.

As a result, the narrative presents the woman as the fool in the story. She was deceived by the crafty serpent. Proverbs 14:8 describes the relationship between the wise and the foolish in this way: הַחֵכְמָה עָרוּם הִבִּין דְּרָכּוֹ וְאִוְלָת כְּסִילִים מֵרָמָה ("the wisdom of the prudent is giving thought to his

way, but the folly of fools is deception”). The woman’s folly was her deception. Despite their blame-shifting, Adam and Eve both end up admitting אָכַל (“I ate”; Gen 3:12, 13). They cannot escape confessing they had done what God forbade (Gen 2:16–17).

In Genesis 3:8–13, God comes in divine judgment. The man and the woman think they can hide from God. Then the blame shifting starts in the form of movement from Adam to Eve (3:12) and Eve to the Serpent (3:13). In the next section of the narrative (3:14–19), the Lord God gives each character divine consequences.

3.4.2.4. Divine consequences (Gen 3:14–19)

The curse of the serpent. The serpent, who was more crafty than any of the other livestock or wild animals, is now cursed above them all (Gen 3:14). The serpent receives the curse of eating dust and crawling on his belly for all his days. Crawling and eating dust are “expressions of humiliation and subjugation” (Ps 72:9; Isa 49:23; Mic 7:17; Hamilton 1990, 197; cf. Matthews 1996, 244). The second part of the curse regards the woman, the serpent, and her זָרַע (“seed, offspring”; Clines 1993, 141). הָאָדָמָה (“he”; Gen 3:15) refers to the woman’s seed who will crush the head of the serpent. In return, אַתָּה (“you”), referring to the serpent, will strike his heel. The serpent tricked the woman through his deceitful schemes but ironically, through the woman will come the serpent’s demise. A day will come when the serpent will be defeated by the woman’s offspring.²⁴ The curse contains a promise (Dempster 2003, 68). The triumph of the woman’s seed would suggest a return to the Edenic state before the cunning serpent had acted in deception. Dempster eloquently writes, “Just as the woman was built from the man to complete the old creation, so a seed will be built from the woman with the task of restoring the lost dominion of the old creation to its rightful heirs.”

The consequences for the woman. The ramifications for the woman correspond to her two designated functions established in Genesis 2. The first consequence correlates to the woman’s

24. Some scholars (e.g., Leupold 1942, 169–170; Longman III 2005, 113; Kidner 1967, 75; Matthews 1996, 247–248) believe 3:15 is a *protevangelium* while others do not (e.g., Gowan 1988, 57–58; Skinner 1994, 80–81; Walton 2001, 57–58; Westermann 1994, 260–261). Because the limitations of this study require a selective exegesis of Genesis 3, a full discussion cannot ensue. See Hamilton (1990, 197–200) and Skinner (1994, 80–81) for a comprehensive treatment.

role in childbearing as she was created to be the mother of children (Gen 2:18, 23–24). The second consequence relates to the woman’s relationship with her husband as she was designed to be his helper (2:18). Another infinitive absolute expresses the notion that God will *הִרְבָּה אֶרְבָּה* (“greatly increase”) the woman’s pain in childbearing. The woman will now experience painful toil in bringing forth children. Matthews (1996, 250) affirms the pain in childbearing signals hope. The woman will still have children and bear a child that will crush the head of the serpent, but the pain is also a perpetual reminder of sin and the woman’s part in the downfall of humanity.

The second consequence for the woman, *וְאָל-אִישׁךָ תִּשְׁוָקֶיךָ*, is variously translated. The NASB⁹⁵ reads, “Your desire will be for your husband,” the ESV reads, “Your desire shall be contrary to your husband,” the NLT states, “and you will desire to control your husband,” the LEB says, “Your husband shall be your desire,” and the NIV conveys, “Your desire will be for your husband.” Each translation reveals various interpretive decisions.

Branch (2003, 242) and O’Connor (2018, 65–66) resolve that the desire is an increase in sexual desire for her husband but her husband will rule over her. Foh (1974, 376–83) concludes the urge is not a desire for sexual intimacy but to be independent or dominate her husband. Hamilton (1990, 202) has a similar view as he states each party will now attempt to rule the other. Walton (2001, 229; cf. Spurgeon 2013, 548) concludes *תִּשְׁוָקֶיךָ* contextually refers to the woman’s desire to have children and be a mother. The key to understanding the woman’s second consequence lies in the meaning of *תִּשְׁוָקֶיךָ* (“desire”) and *מָשַׁל* (“rule”).

Examining the synchronic data, *תִּשְׁוָקֶיךָ* occurs in Song of Songs 7:10 and Genesis 4:7. Because *תִּשְׁוָקֶיךָ* expresses a sexual desire in Song of Songs 7:10, Sarna (1989, 28) and Branch (2003, 242) conclude that the desire is a sexual longing. The woman will still desire her husband sexually.

Genesis 4 recounts the story of Cain and Abel (Gen 4:1–16). Abel brought a favorable offering to the Lord, the firstborn of his flock (v. 4). The Lord looked on Cain’s offering, the fruit of the soil, with disdain (v. 3). Cain became angry. The Lord told Cain if he does what is right he will be accepted. If not, sin was waiting for him. Then a strikingly similar grammatical word pattern to Genesis 3:16 occurs in 4:7. God warns Cain, *וְאֵלֶיךָ תִּשְׁוָקֶתוֹ וְאַתָּה תִּמְשָׁל-בּוֹ* (“and its [sin’s] desire is

toward you and you must rule over it [sin]”; Gen 4:7). The “desire” Cain must rule over is sin. Genesis 4:7 evidences that תְּשׁוּקָה does not necessarily have sexual connotations. Sin desires to have control and overpower Cain. Nevertheless, sin’s control, its desire, is not right. Cain must not allow sin’s desire come to fruition.

Returning to Genesis 3:16, the text states וְאֵל-אִשְׁךָ תְּשׁוּקָתְךָ וְהוּא יִמְשָׁל-בְּךָ (“your desire is toward your husband and he shall rule over you”). The thing that wants to control or have the desire for someone (sin or the woman) should not be allowed to express this desire and thus whatever it desires to control must or will rule over it (sin or the husband). Therefore, as part of the woman’s consequence, she will want to control and dominate her husband. This is not the good that God intended for the created world. As a result, the man will מְשָׁל (“rule”) over her.

Sarna (1989, 28) and Lange (2008, 238) conclude that the ruling described in Genesis 3:16 is a dominating or subjugating rule. מְשָׁל means “rule, dominate, subjugate, have charge, master, or assume authority” (Clines 1993, 531). מְשָׁל is designated as “to rule” by HALOT (1994, 647). Psalm 89:9 speaks of sin as מְשָׁל (“ruling”) over the Psalmist. מְשָׁל can also be used in the sense of a king ruling over people (2 Chr 7:18; 20:6; Prov 19:10; Isa 19:4). This data reveals that while מְשָׁל can carry a negative type of “ruling,” it is not present in every case.

Even without a reference to Genesis 3:16, a man ruling abusively over a woman results from the Fall. However, from the context of Genesis 4:17, Cain’s rule over sin is not domineering or abusive. It is what is supposed to happen. Therefore, the man will rule over the woman because it is not her place to rule over him. The woman will now want to subvert the natural order and, as a result, man and woman will live together in conflict or as Hamilton (1990, 202) writes, a power struggle. Nevertheless, the term מְשָׁל is used too broadly in Genesis 3:16b to isolate its meaning as beneficent or tyrannical (Matthews 1996, 251).

Atkinson (1990, 94) concludes that it “is hard to see how discussions of ‘male headship’ as an ‘ordinance of creation’ can be sustained” by appealing to Genesis 3 since Genesis 3:16 occurs in a post-fall broken world. Atkinson is correct in that the consequences described from the Fall depict a non-ideal world. All the consequences from eating the fruit affect the “very good” (Gen

1:31) order and original design the Lord God had put in place in Genesis 2:4–25. Sin affects the man’s ability to do what God called him to do, till the ground (Gen 2:15; 3:17–19). The woman’s two consequences correspond to her God-given roles. Eve was to help Adam multiply and fill the earth (1:28) and be his helper (2:18, 20). The woman’s task will be difficult as she bears children through pain and relates to her husband. Thus, the fact that the woman will want to overthrow male headship supports the existence of the roles pre-fall.

The consequences for the man. Adam’s consequences reveal significant insight into the narrative. The Lord provides Adam with a reason for his ramifications. The Lord God says, כִּי־שָׁמְעָתָּ לְקוֹל מִן־הָעֵץ וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר־אָמַר לְךָ לֵאמֹר לֹא־תֹאכַל מִן־הָעֵץ הַזֶּה (Gen 3:17). כִּי־שָׁמְעָתָּ לְקוֹל אֲשֶׁר־אָמַר לְךָ is an idiom meaning “obey” (cf. 16:2; Exod 18:24; Brown, Driver, and Briggs 1997, 1034). Adam obeyed the voice of his wife. Eve convinced Adam to eat the fruit, despite the Lord’s command. The coordinate relationship between clause A: כִּי־שָׁמְעָתָּ לְקוֹל אֲשֶׁר־אָמַר לְךָ (“because you listened to the voice of your wife”) and clause B: וַתֹּאכַל מִן־הָעֵץ (“and ate from the tree”) expresses simultaneous action (Patton and Putnam 2019, 46). At the same time that Adam obeyed his wife, he ate from the tree. Adam deliberately obeyed his wife regarding the word of God. Because the causal clause precedes the main clause, the Hebrew emphasizes the causal clause (Wenham 1987, 82). The man’s fundamental mistake was obeying his wife rather than God.

The text refrains to give a reason for the woman’s consequences. The Lord God could have told Eve, “because you were deceived,” but he does not. The serpent received a curse, “because you have done this” (Gen 3:14) and the man received consequences because “he listened to the voice of his wife.” Fleming (2021) uncovers this phenomenon further and brings to light an interesting aspect of the text with the “linchpin” or interlocking crossover pattern between words in Genesis 3:16–17.

The woman was told that she will have עֲצָבוֹן (“painful toil”) in childbearing. The reader is not told the cause of this painful toil. In Genesis 3:17, because God curses the ground, the man will experience עֲצָבוֹן as he works with his hands. Fleming concludes the cause of the woman’s עֲצָבוֹן

is a result of God's curse on the ground. Fleming places the blame for the woman's consequence on the man's transgression. Even so, the woman is not totally innocent as Fleming suggests. The man's consequence resulted from him obeying the woman. The man and the woman have interconnected roles in the transgression but Adam receives the primary responsibility for the sin.

In the *Enuma Elish*, humanity was created to relieve the gods of their toil (Walton, Matthews, and Chavalas 2000). In Genesis 3:17, toil results from the Fall. Adam's curse concerns the painful toil he will have to endure. The repetition of the verb 'eat' (e.g. 2:16, 17; 3:1, 2, 3, 5, 11, 17, 18, 19, 22) highlights a common theme throughout Genesis 2–3. Stratton (1995, 165) notices that it occurs twenty-nine times in the two chapters and most of those references are in direct discourse. The serpent will "eat dust" (v. 14) and the man will now "eat" (vv. 17–18) through toil. The last part of the curse announces a striking death sentence (v. 19). Since Adam was made from the dust of the earth, there he will return.

In the oracles of judgment, God preserves the creative order (Gen 3:14–19; Matthews 1996, 251; Wenham 1987, 51). The serpent is subjected to the woman, the woman is subjected to the man, and all are subjected to the Lord. The structure of the narrative in Genesis 3:1–24 yields exegetical insights. Bar-Efrat (2004, 98) diagrams the chiasmic and concentric structure of the story as it moves from snake, woman, man — man, woman, snake, woman, man. The Lord God appears five times, the woman appears four times, the man three times, and the serpent twice. This reflects the importance of the characters in the narrative. The snake initiates, the woman links (tempted and temptress), and the man succumbs.

3.4.2.5. Divine grace (Gen 3:20–21)

Genesis 3:20–21 displays God's divine grace to his creation despite their sin. After the Lord God pronounces the consequences for the couple's sin, Adam names his wife הַחַוָּה ("Eve"). A Hebrew name represents some essence of the person (Grudem 2004, 462; Niehaus 2014, 81–84; Stuart 1979, 487). The name *ḥawwâ* relates to the Hebrew verb *ḥāyâ*, "to live" (Branch 2003, 240). This is why Zuck (1991, 191) argues that Eve's name takes on significance symbolically. Adam's choice of name reveals her role in becoming "the mother of all the living" (Gen 3:20).

If the reader has been following the story from Genesis 2:4, Adam naming his wife “Eve” at this juncture seems misplaced. The proper place would be in chapter 2 when Adam named the animals (Gen 2:19–25). The answer has brought forth much discussion. Most scholars agree that the act of “naming” implies Adam’s authority over Eve (Walton 2001, 239–240). The contention lies in whether exercising this authority is an expression of the husband’s “ruling” over his wife and hence a consequence of the woman’s sin (3:16).

Walton (2001, 239), O’Connor (2018, 66), and Stratton (1995, 31) conclude, God did not intentionally assign Adam the authority in naming his wife. The name Eve as “mother” indicates that Eve has a controlling role in her reproduction function. Likewise, Roop (1987, 46) articulates that Adam’s naming reflects the distortion brought by disobedience and Webb (2001, 119) considers the act a result of sin. Walton’s (2001, 239) and O’Connor’s (2018, 66) interpretation does not coincide with the current or succeeding narrative. Matthews (1996, 255–256), Ross (2008, 58), O’Connor (2018, 76), and Mangum, Custis, and Widder (2012) agree that the demonstration of the initial effects of sin comes in Genesis 4 with the first murder and sin continues as a downward spiral. Thus, Adam naming Eve occurs outside the narrative where the actions of sin ensued.

Adam’s name for Eve demonstrates faith. In contrast to the “death” announced, “life” will continue (cf. Dempster 2003, 68; Gowan 1988, 290; Hamilton 1990, 206; Kidner 1967, 77). Despite the judgment, God reaffirmed the command to be fruitful and multiply (Gen 1:27–28). While the narrative structure may oppose the inclusion of Eve’s name at this juncture, the narrator demonstrates that Adam believed the words of hope in Genesis 3:15. Eve would become the mother of a promised deliverer. She, the woman, would provide the seed who will strike the serpent (Dempster 2003, 68). Thus, Adam naming Eve is not a sinful act of dominance but a revelation of faith.

In another act of grace, the Lord God clothes the man and the woman to cover their shame (Ryken, Wilhoit, and Longman III 1997, 582; Wenham 1987, 75). God’s act of grace comes before his act of judgment (Hamilton 1990, 207). This pattern continues throughout Genesis as

Cain is marked before exile (4:15) and God announces the post-Flood covenant before the clouds open and water floods the earth (6:18).

3.4.2.6. Adam and Eve expelled from the Garden (Gen 3:22–24)

Genesis 3:22–24 constitutes the denouement or closing of the plot, a summary of the long-term effects of the drama (Ryken 2015, 89). The denouement gives the fate of Adam and Eve (Ska, 2000, 28). After eating the fruit, Adam and Eve would become like gods in the sense that they would decide what is good and evil (Gen 3:22; cf. Hamilton 1990, 166; Longman III 2005, 111; Walton 2001, 170). As a result, they must not be allowed to stretch out their hand and eat from the tree of life and live forever. The author once again uses irony (Sailhamer 2008). Man sought to be like God but this goal proved to be undesirable. He concludes that human happiness does not result in being like God but in enjoying the blessing of obeying God and experiencing his presence.

At the beginning of the narrative, the man begins outside the Garden (Gen 2:7). Then the Lord God places the man inside the Garden (2:15). The man and his wife travel to the middle of the Garden where they taste from the tree of the knowledge of good and evil (2:9; 3:6). Then, as they hide among the trees, they retreat from the middle of the Garden (3:8). Now, because of their transgression, the Lord הָשִׁיב (“banned”; 3:23) the man and the woman from the Garden. הָשִׁיב is a term used to describe the exile of the Lord’s people in Jeremiah (8:3; 16:15; 27:15; 32:37) and Ezra warns one penalty for disobedience to the law of the Lord is הָשִׁיב (“banishment”).

Although banned from the Garden (Gen 3:23), Adam continues to work the ground (McKeown 2003, 37). Adam will painfully toil until he returns to dust (Gen 3:23). The Lord God places Cherubim to guard the entrance to the Garden of Eden and the way to the tree of life (3:23). Moses’s tabernacle uses the same imagery. The cherubim were to “guard” the mercy seat in the Tabernacle (Exod 25:17–22), the place of God’s presence (30:6; Lev 16:2; Num 7:8–9). The story that began with the man and the woman in the Garden of Eden naked and unashamed before the Lord God (Gen 2:25) ends with their eyes opened and banned from the Garden of Eden, the presence of the Lord, and the tree of life (3:24).

The tragedy of Genesis 2:4–3:24 begins by setting forth the creation of man and woman in an ideal garden. With the entrance of a new character, the rising action begins and the woman falls prey to the serpent’s deception. The man and the woman eat from the forbidden tree and their blessed estate instantly changes. The falling action describes their questioning, consequences, and grace before pronouncing their final state.

3.5. Synopsis of Consequential Exegetical Discoveries

Key exegetical findings emerge from Genesis 2:4–3:24 that have relevance for a biblically accurate and cohesive interpretation of 1 Timothy 2:11–15. This section of chapter 3 summarizes these findings in a concise topical format for reference in subsequent chapters.

1. *Men and women are similar yet not identical.* In one sense, the creation narrative presents men and women as essentially the same. Adam finds no suitable “partner” in the animals (Gen 2:20). The woman is his “counterpart” meaning that she resembles him. Even the man’s exclamation, “bone of my bone and flesh of my flesh” (2:23) supports their similarity. In another sense, the creation narrative presents the woman as distinct from the man. The woman is created from the man, specifically his rib, and receives a distinct role. Her purpose is to be a strong aid, a teammate, and a counter-partner to the man.

2. *A created social order is implicit through the narrative structure.* The narrator implies a reversal of the created social order at the beginning of Genesis 3 as the pattern is snake, woman, man, God. God brings this order back into place in the falling action of the narrative as man, woman, serpent. This supports that Adam’s naming of Eve (2:23; 3:20) demonstrates his God-given authority.

3. *The serpent victimizes Eve in the fall of humanity.* From a surface-level reading of Genesis 3, it appears that the serpent spoke to the couple to see who he could entice. This is because his speech contains the plural “you” (3:1, 4, 5) and the text affirms that Adam was with Eve during the conversation (3:6). The woman was gullible enough to fall prey to the temptation. Adam was not deceived since he was not as gullible.

After analyzing the text, a different situation appears. The serpent does not target both the man and the woman but victimizes the woman in his approach by saying “to the woman” (Gen 3:13). The woman was the target. Additionally, the *hiph'il* הִשְׂאֵנִי (“deceived me”) and placement of the noun הַנָּחָשׁ (“the serpent”) substantiates Eve’s deception was more passive. The serpent caused Eve to be deceived. The reader also knows that the serpent is more עָרוּם (“crafty”) than any other wild animal (3:1). It is improbable that Adam was immune to Satan’s nefarious tactics. Eve’s deception reflects the serpent’s choosing.

4. *The woman was deceived.* Eve was deceived. Nowhere in the text does it say that Adam was not deceived. Furthermore, since sin involves deception, Adam was likely deceived and the woman played a part in this deception. Adam obeys Eve rather than the word of God, specifically his command not to eat from the tree (Gen 3:6, 17). The account minimizes Eve’s role in Adam’s sin and further conclusions are speculative.

5. *The man is held primarily accountable for sin.* The woman was deceived by the serpent but God still views the man as the one primarily responsible for the sin. This is seen as God directs his question to the man alone (Gen 3:9), even though his wife was with him, and in the consequences for his sin (3:17–19).

6. *The woman’s consequences relate to her two God-given roles.* The woman was to help Adam in multiplying and subduing the earth (Gen 1:28; 2:18, 20). As an effect of sin, the woman will experience pain in childbearing and a breakdown in the relationship with her husband (3:16). Instead of being his helper, she will תִּשְׁוָקָה (“desire”) him. This is not a sexual desire. Rather, it is a desire to dominate and control. His response is not necessarily negative, but he will rule over her.

3.6. Conclusion

Utilizing an intricately woven Hebrew prose narrative, Genesis 2:4–3:24 sets forth the account of the Creation and the Fall as events in which both characters, the man and the woman, have an interconnected part to play in the unfolding drama. Emerging from the exegetical research,

Chapter 3 unearthed six pivotal discoveries. In summary, man and woman were created in a similar yet distinct manner with different responsibilities. The narrative structure of Genesis 2–3 implies this social order. In the fall of humanity, the serpent targets Eve. Although she was deceived, the Lord God holds the man primarily responsible for the sin. Finally, the woman’s divine consequences correlate to her role as mother and wife. A crystalized picture of Genesis 2:4–3:24 positions the study to analyze the textual tradition of Genesis in 1 Timothy 2:11–15 and how Second Temple Judaism and the NT interpreted or “painted” the picture.

Chapter 4

Genesis 2–3 in Second Temple Judaism and the New Testament

4.1. Introduction

The famous mathematician Albert Einstein (2023) once said, “It is not that I am so smart. But I stay with the questions much longer.” The question that needs pondering is in regards to Genesis. The exegetical analysis of Genesis 2–3 fixed a clear picture of the issues, themes, and details of the Genesis text. One way to perceive the emphasis of an interpreter is through the form of an alluded or quoted text. An alternate way is through a text’s interpretive tradition. Ancient interpreters investigated many themes in Genesis 2–3. For instance, the origin of evil, the nature of the Fall, and the identity of the serpent. Paul does not share these themes as his direct concern in 1 Timothy 2:13–15.

Paul’s particular interest in alluding to Genesis 2–3 concerns the broader themes connected to the woman. Paul uses Genesis 2–3 as a recitation summary highlighting comparable themes in the extra-biblical literature and his own interpretive tradition such as male and female creation, the deception of the woman, and the role of woman in childbearing.

Chapter 4 unifies around the central purpose of illuminating Paul’s use of Genesis in 1 Timothy 2:11–15. Two avenues of study enlighten an interpretation coinciding with an intertextual methodology. The first avenue compares the form 1 Timothy 2:13–15 with the MT and the LXX

in order to discover insights from the form of the allusion (Black and Dockery 2001, 222; Hays and Green 1995, 132). The second avenue sketches a survey of the interpretive traditions in extra-biblical literature and the NT surrounding Genesis 2–3. The survey of interpretive traditions in the extra-biblical literature demarcates to what the study deemed most pertinent to Paul in 1 Timothy 2:13–15 and the interpretative traditions in the NT are limited to Romans, 1 Corinthians, and 2 Corinthians.

4.2. Textual Comparison

4.2.1. First allusion

1 Tim 2:13 NA28 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὗα

Gen 2:7 LXX καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

Gen 2:7 MT וַיִּצְרֶה יְהוָה אֱלֹהִים אֱת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפְּאֵהוּ בְּנֶפֶשׁ חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה.

Gen 2:22 LXX καὶ ὠκοδόμησεν κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Ἀδάμ, εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν Ἀδάμ.

Gen 2:22 MT וַיִּבְנוּ יְהוָה אֱלֹהִים אֱת־הַצִּלְעֹת עַל־רֵגְלָיו מִן־הָאֲדָמָה וַיִּשְׂאֵל וַיִּבְרָא לָהּ אֶת־הַגֵּוֹן מִן־הָאֲדָמָה

First Timothy 2:13 alludes to the creative sequence explicitly referred to in Genesis 2:7 and 2:22 by the verbal designation of the two names Ἀδὰμ (“Adam”) and Εὗα (“Eve”). Genesis 2:22 describes the creation of Eve; however, the creation narrative does not present her name. In the LXX, the name Εὗα (“Eve”) first appears in Genesis 4:1. The LXX reprints the Hebrew הָוָה (“Eve”) as ζωή (“life”). The name “life” highlights Eve’s role as a life-giver. Paul focuses on the personal nature of the characters and thus names them according to the Hebrew tradition.

The verb πλάσσω (“formed”) in the LXX rendering of Genesis 2:7 coincides with the NA²⁸ text of Timothy 2:13. πλάσσω represents God’s activity in the creation of humanity expressed in the Hebrew word וַיִּצְרֶה (“he formed”; Gen 2:7). The LXX uses the verb πλάσσω with the active

voice. ὁ θεὸς (“God”) is the active agent in the creation of man and woman (Schieferstein 2021, 113). Paul uses the passive form of πλάσσω in 1 Timothy 2:13. The passive ἐπλάσθη (“was formed”) is a divine passive (Wallace 2000, 438). God is the clear agent of creation. Wallace convincingly notes that the author does not hesitate to utter God’s name. Paul uses the divine passive because the subjects, Adam and Eve, are the focal point of the passage. The passive voice keeps the topic of the passage the subject of the sentence (Young 1994, 135). With no expressed agent, Paul narrows in on the two characters Adam and Eve. Thus, the agents, God and the serpent, are not mentioned in the 1 Timothy 2:13–14.

Paul’s use of the verb ἐπλάσθη (“formed”; 1 Tim 2:13) to describe the creation of both Adam and Eve presents another diverging element of Paul to the MT. Genesis 2:22 describes the creation of Eve with the Hebrew בָּנָה (“he built”). The Hebrew verb בָּנָה (“built”) connotes creation by forming or fashioning. In *Antiquity* 1:32 and *1 Clement* 33:4, ἐπλάσθη describes the creation of Adam and Eve (Aageson 2007, 12). Despite the different verbal form, Paul used the verbal connection to convey the creation of Adam and thereby imply the creation of Eve.

The recurrence of a Pauline allusion to the creative order calls for specific attention. First Corinthians 11 echos the creative sequence (πρῶτος ... εἶτα; “first ... then”; 1 Tim 2:13; cf. 1 Cor. 15:46). Paul specifically alludes to Genesis 2:22 in terms of the origin of woman “out of” or “from” man as he states ἡ γυνὴ ἐκ τοῦ ἀνδρὸς (“woman is from man”; 1 Cor 11:12). First Timothy 2:13 neglects the idea of a woman being derived from man (Towner 2006, 894). Consequently, Paul’s emphasis in 1 Timothy 2:13 may be on the overall sequence of creation.

The intertextual relationship that emerges from a textual comparison of 1 Timothy 2:13 with Genesis 2:7 and 2:22 is a form of recitation whereby a text “summarizes a span of text that includes various episodes” (Robbins 1996, 43). The “episodes” Paul had in mind were the creation of Adam and Eve. The form of the first allusion highlights the subjects Adam and Eve and the sequence of creation.

4.2.2. *Second allusion*

1 Tim 2:14 NA28 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν

Gen 3:13b LXX καὶ εἶπεν ἡ γυνή: Ὁ ὄφις ἠπάτησέν με, καὶ ἔφαγον

Gen 3:13b BHS :לְאִשָּׁתִּי הָיָה כְּשֶׁנֶּחְמָה וְאֶנִּי אֵכָלָה

The second allusion derives from the context of the first allusion. He continues to summarize a span of various episodes. The verb ἀπατᾶω (“deceive”) presents another verbal connection with Genesis 3:13. BHS and the LXX show no remarkable differences in their respective versions of these passages (Swinson 2014). Paul picks up Genesis’s use of ἡ γυνή (“the woman”) and drops the personal name Eve.

Again, Paul uses the passive form of the verbs ἐξαπατᾶω and ἀπατᾶω (1 Tim 2:14). Paul does not express the agent of deception narrated in the Genesis text. Once again, the passive voice increases the pericope’s focus on the subjects (Young 1994, 135). Adam was not deceived by the serpent. Instead, Eve was deceived by the serpent. Eve blames the serpent for her deception in the Genesis text. Paul simply states the facts. The woman admits she succumbed to the serpent’s deception as she replies to God, ἔφαγον (“I ate”; Gen 3:13b). Paul interprets the resulting state of Eve’s condition. Eve ἐν παραβάσει γέγονεν (“became a sinner”).

Paul elaborates on the Genesis narrative by stating that Adam was οὐκ ἠπατήθη (“not deceived”; 1 Tim 2:14). Paul diverges from the form of the LXX by using the compound verb ἐξαπατηθεῖσα to describe the woman’s deception. Citations or allusions deliberately diverge from the LXX (Ellis 1981, 199). The anomalies serve as important clues to derive the writer’s intention. Two pressing questions arise. Why did Paul use the compound form ἐξαπατηθεῖσα to describe the woman’s deception? Why did he preserve the negated form ἀπατᾶω for Adam?

Towner (2006, 894) believes the use of the compound verb ἐξαπατηθεῖσα (“was deceived”) adds stylistic emphasis. ἐξαπατηθεῖσα sets the woman and the man apart in the Fall and stresses the priority of the woman’s deception. After studying the compound ἐξαπατηθεῖσα, a different

reason arises. Instead of accentuating the woman's deception, ἐξαπατηθεῖσα describes the woman's deception.

A simple word study presents virtually no distinguishable difference between ἐξαπατᾶω and ἀπατᾶω. Both verbs cause someone to accept false ideas (BDAG 2000, 345, 99; L&N 1989, 367). Paul speaks about people through smooth talk and flattery ἐξαπατᾶω ("deceiving") the minds of naive people in Romans 16:18. Paul himself admits being ἐξαπατᾶω ("deceived") by sin through the law in Romans 7:11. Paul also refers to Eve's deception in 2 Corinthians 11:3 with ἐξαπατᾶω. In Ephesians 5:6, Paul warns the Ephesians not to let anyone ἀπατᾶω ("deceive") them with empty words. James 1:26 says that whoever does not control their tongues ἀπατᾶω ("deceives") themselves and their religion is worthless. From the biblical survey, ἀπατᾶω and ἐξαπατᾶω involve deception resulting in erroneous views.

Linguistic research regarding the preposition ἐκ ("from/out of") and its usage in compound verbs brings clarity to the distinction between ἀπατᾶω and ἐξαπατᾶω. When a preposition is prefixed to a verb, the prefix may retain its basic or local meaning, transform the meaning of the verb into a new meaning, or preserve but intensify the meaning of the verb (Porter 1992, 141). Robertson (1980, 564) calls the last use the "perfective" use. The preposition ἐκ ("from/out of") commonly occurs in compound. ἐκ may retain the locative sense or root-idea "out of" or "away" (597). The spatial connotations do not correspond to the context of 1 Timothy 2:14. Eve was not "out of" or "away" deceived. Paul uses ἐξαπατᾶω with a "perfective" intent. The perfective use of ἐκ carries the force of an adverb and intensifies the idea of the verb (Young 1994, 103–104).

Resulting from Harris's (2012; 113; cf. Bloomfield 1840, 110) research on prepositions and theology, the various adverbial emphasizes ἐκ ("from/out of") implies are separation/emission, thoroughness/completeness, or fulfillment. In the specific context of 1 Timothy 2:14, ἐκ emphasizes thoroughness or completeness. ἐξαπατᾶω ("was deceived") carries the nuance of utterly deceived or in the words of Moulton and Howard (1963, 311), "successful deceit."

ἀπατᾶω frequently denotes deception in the LXX (Gen 3:13; Exod 22:16; Judg 14:15; 16:5; Ps 76:3; Prov 24:15; Job 31:27; Isa 36:14, 18; 37:10, Jer 4:10; 20:7; 20:10; 29:9; 45:22; 2 Chr

18:19, 20, 21; 32:11, 15). The only other place ἐξαπατᾶω is used in the LXX is in Exodus 8:29. Moses assures Pharaoh that as soon as he leaves he will pray to the Lord so that the fourth plague, the plague of flies, will leave Egypt. Moses warns Pharaoh not to renounce his promise and thereby act ἐξαπατᾶω (“deceitfully”) again. The context of Exodus 8:29 supports the emphasis of ἐξαπατᾶω is on the completion of the deception.

Returning to 1 Timothy 2:14, Paul clarifies Eve was successfully deceived. Paul achieves this emphasis by using the phrase “not” deceived with reference to Adam and the form of the verb ἐξαπατᾶω in reference to Eve. First Timothy 2:13–14 fits Guthrie’s (2003, 273) criteria for an alluded text: “an overt weaving of at least a phrase from the antecedent text into the author’s own language, without a formal marking of that language as set apart from the author’s own words, and at times with morphological changes to words in the original quotation.”

4.2.3. *Echo*

1 Tim 2:15a NA28 σωθήσεται δὲ διὰ τῆς τεκνογονίας

Gen 3:16 LXX καὶ τῇ γυναικὶ εἶπεν Πληθύνων πληθυνῶ τὰς λύπας σου καὶ τὸν στεναγμὸν σου, ἐν λύπαις τέξῃ τέκνα

Gen 3:16 BHS אֵל הָאֱשֶׁה אָמַר הָרָבָה אֶרְבֶּה עֲצָבוֹנָהּ וְהָרַבָּה בְּעֵצָב תֵּלְדֵי בָנִים

Ancient theologians (e.g., Augustine 1887, 161; Gregory of Nysa 1893, 155; Clement of Alexandria 1991, 312) and recent commentators (e.g., Towner 2006; Westfall 2016; Yarbrough 2018) deliberate the exact nature of τεκνογονίας (“childbearing”) described in 1 Timothy 2:15. Gregory of Nysa (1893, 155) reported that “childbearing” may be taken as a reference to bearing “spiritual children” and Augustine (1887, 161) interpreted childbearing as symbols of “good works.” Another view affirms the literal use of τεκνογονίας and interprets the text as a woman’s physical preservation during childbirth (e.g., Clement of Alexandria 1991, 132; Glahn 2015, 465; Hubbard 2012, 743–762; Keener 1992, 118–119; Westfall 2016). The possibility of an echo helps to clarify the nature of τεκνογονίας (“childbearing”).

Hayes (1989, 20–21) describes an echo as “recollections” or “resonances” of the Scripture. Some echoes come from the broader contexts of explicit quotations or overt allusions (Guthrie 2003, 273). Without a ready knowledge of the thought process of the broader context, the reader may never recognize the echo. Consequently, an exegetical study of Genesis 2–3 illumines the broader context and thus gives greater ability to detect an echo in 1 Timothy 2:15.

Availability and thematic coherence are two necessary criteria for establishing an echo (Hays 1989, 29–31). The thematic continuity and the context of verse 15 strengthens the possibility of an echo in 1 Timothy 2:15. The theme of pain related to the curse mirrors the pain in childbearing with the salvation experienced in 1 Timothy 2:15. Towner (2006, 895) also considers the verb-object combination τέξῃ τέκνα (“you shall give birth to children”; Gen 3:16) may be refashioned in the term τεκνογονίας (“childbearing”; 1 Tim 2:15). The author and original readers could have perceived the reference to childbearing because of the previous clause’s reference to Adam and Eve (1 Tim 2:13–14).

The study submits the possibility of an echo for the reasons stated above. However, the author may have carried the broader themes of childbearing in Genesis 2–3 over, not specifically Genesis 3:16b. Chapter 6 views τεκνογονίας (“childbearing”) an anticipatory echo of the broader childbearing context.

Paul recites the Genesis 2–3 narrative closely following the Hebrew form in 1 Timothy 2:13–14. The above textual comparison supports Swinson’s (2014) theory. Swinson proposes that Paul generally follows the Hebrew text when he alludes to passages from the OT and follows the Greek translation in the instances where he cites OT passages. Applying Adam and Eve to his present circumstances, Paul reframes the Genesis text by highlighting the sequence of creation, the characters Adam and Eve, and the completeness of Eve’s deception. The study will now examine the interpretive traditions of Paul’s day. As expected, the interpretive traditions devote attention to similar topics.

4.3. Interpretive Traditions

Anderson (1998, 7) claims the story of Adam and Eve is one of the most commented-upon texts in the entire Bible. The rabbis and the church fathers spent much time in thought and produced numerous books on the exposition of this terse narrative. After perusing portions of the literature (*Apoc. Mos.*; *1 En.*; *Jub.*; *LAE*; *Opif.*; *Sib. Or.*; *Sir*; *QG*), references to the broader context of Genesis 2–3 abound. A survey of all the literature transcends the nature and purpose of the dissertation.

The study explores the most relevant material to interpret Paul's argumentation in 1 Timothy 2:11–15. The extra-biblical developments illumine how Paul used the allusion. Scholars exploit extra-biblical literature for their relevance to Pauline studies in theology but less so for their exegetical practice (Silva 19993, 638). In analyzing the extra-biblical literature, the study recalls a secondary relationship, the relationship of the extra-biblical exegetical practice.

The journey takes the reader through *Sirach*, *Jubilees*, *1 Enoch*, *Sibylline Oracles*, Philo of Alexandria, and the *Greek Life of Adam and Eve/Apocalypse of Moses* to illustrate interpretations circulating in the first century. The survey compares and contrasts the argument of Adam's creation first derived from the allusion to Genesis 2:7 and 2:22 in 1 Timothy 2:13 and the sediment that the woman was deceived and became a sinner alluded to in 1 Timothy 2:14 within the extra-biblical works (Towner 2006, 869–870).

4.3.1. Ben Sira

The first time Eve reappears outside of Genesis is in the Hebrew wisdom literature work entitled *Ben Sira* also known as *Sirach* or *Ecclesiasticus* (Di Lella 1992, 931). Three reasons support the writing of *Sirach* around 180 BC (Coggins 1998, 19–20; cf. Baynes 1995, 52). First, *Sirach* does not mention the desecration of the Temple. Second, *Sirach* discusses Simon son of Onias who was High Priest from 219–196 BC (*Sir* 50:1–21). Third, the Prologue, written by Ben Sira's grandson, reports that he came to Egypt in the thirty-eighth year of the reign of Eurgetes placing his arrival in 132 BC.

Sirach abounds in allusions to Genesis 1–3. *Sirach* 17:1–15 and 17:19–20 contain lengthy allusions. In these verses, *Sirach* retells and interprets the creation story. Baynes (1995, 57) believes the author positively characterizes Adam and Eve in this passage. Adam and Eve are both made in the image of God (17:1) and possess “knowledge and understanding” (17:7). *Sirach* presents Adam and Eve as image-bearers. Adam is created first, then Eve. This coincides with Paul’s understanding of Genesis in 1 Timothy 2:13. He highlights the creative order. *Sirach* does not address the origin of sin but informs the reader that iniquities are never hidden from the Lord. Still, he willingly forgives those who repent (17:20–24). From *Sirach*’s retold creation story, the author presents Eve positively.

Sirach’s positive portrait of Eve and woman does not last. A shocking statement occurs in *Sirach*’s treatment of the characteristics of an evil wife (25:16–26). At the outset, the expression appears parallel to 1 Timothy 2:14. In reality, the two expressions are distinct. *Sirach* 25:24 states, ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας, καὶ δι’ αὐτὴν ἀποθνήσκομεν πάντες (“from a woman was the beginning of sin and through her, all die”). One word presents difficulty. The greek word ἀρχή can mean beginning or causal origin (BDAG 2000, 137–138). The Hebrew rendering of 25:24 clarifies the contention. The Hebrew of *Sirach* 25:24 uses the word הַתְּחִלָּה (“beginning”), giving a temporal connotation (Baynes 1995, 56). The verse then states that woman was the beginning of sin and caused death. Skehan and Di Lella’s (2008, 343) translation is apt, “In a woman was sin’s beginning: on her account we all die.” *Sirach* undoubtedly places the blame on the woman for sin and death. *Sirach* differs from the exegetical findings of Genesis 2–3 in Chapter 3. God holds the man primarily responsible for sin because God questions the man (3:9) and places the origin of death on the man as he receives the consequences for his sin (3:17–19).

Levison (1985, 617–623) argues that *Sirach* 25:24 blames the evil wife as the origin of sin and trouble for a husband. For Levison, *Sirach* is not interested in women in general but insofar as they exist in relation to their husbands. The evil wife becomes the beginning of sin because she leads her righteous husband into death. Death becomes a “hyperbolic expression” to convey the negative affects an evil wife may bring upon her husband. In light of the whole context of *Sirach*, Collins (2011, 58–60) similarly believes the explanation of the origin of sin and death in a

woman is “anomalous” and “unsupported.” After he analyses Levison’s (1985, 617) argument, Witherington III (1994, 91) agrees that the immediate context rationalizes the wife as the origin of sin.

Levison’s (1985, 617) and Witherington III’s (1994, 91) argument lacks consolidation of *Sirach*’s other statements regarding not a “wife” but a woman. For example, *Sirach* 42:13–14 states, “For from garments comes the moth, and from a woman comes man’s wickedness. Better is the wickedness of a man than a woman who does good; it is woman who brings shame and disgrace.” In *Sirach* 25:16–26, the author discusses the evil woman and characterizes her iniquity as far greater than a man’s. Moreover, the author places the sadness of a man on a woman. *Sirach* 40:1 also directly quotes Genesis 3:20 when the author writes, “From the day a person leaves his mother’s womb to the day he returns to the mother of all the living.” The author of *Sirach* connects the life-giving name with death (Skehan and Di Lella 2008, 462).

Jacobs (2005, 767) interjects that although Hebrew wisdom tradition pays particular attention to women, no other work “attacks” women as much as *Sirach*. The author places the existence of sin on one woman’s actions (*Sir* 25:24). Levison’s (1985, 617–623) position is thus set aside. *Sirach* is playing with words (Baynes 1995, 56; Fletcher 2019, 208). He is discussing a bad wife in context but unmistakably echos the images and character of Eve found in Genesis 3.

The form or language does not indicate an interpretive dependence of 1 Timothy 2:14 on *Sirach* 25:24 (Towner 2006, 898). Holmes (2000, 268–272) considers the argument that the woman was the origin of sin may be behind the prohibition for women not to hold authority over men. However, Paul’s allusion is notably distinct. Paul highlights the idea of sin originating in a woman (*Sir* 25:24) not in the context of her wickedness but in her state as the one deceived (1 Tim 2:14). It is striking that the author of *Sirach* connects the resultant death with the woman’s actions, whereas Paul asserts her state rendered her “in transgression” (1 Tim 2:14). Paul makes no reference to death. *Sirach* demonstrates that as the questions of the origin of evil and sin begin to emerge in the ancient context (Jacobs 2005, 767), Eve “squarely” receives the blame (Charlesworth 1983, 1). Adam receives the primary place in creation but assumes a passive role

in sin's destruction. *Sirach* connects the woman in Genesis 2–3 with the originator of sin and the one through whom the downfall of humanity occurred.

4.3.2. *Jubilees*

Jubilees is the next piece of literature influencing how Paul may have interpreted Genesis 2–3. Also written sometime in the second century BC, *Jubilees* presents a revelation received by Moses on Mount Sinai and mediated by the angel of the presence (Ruiten 2012, 9). *Jub.* 3:1–31 revises and interprets the events in Genesis 2–3. The Garden of Eden was created on the third day of creation (2:7; Ruiten 2010, 658–659). Adam and Eve are created outside the Garden as opposed to Eve's creation inside the Garden in Genesis 2. Other than these slight changes, the account of Genesis 2–3 in *Jub.* 3:1–32 does not significantly differ from the biblical account.

Jubilees highlights the same features of Genesis 2–3 with its own interpretations and language. The author keeps the same order of creation (*Jub.* 3:2–4). Eve is created from Adam, but the account also explains why males and females have different periods of time for cleanliness. Eve converses with the serpent, but the author emphasizes, “the serpent came and approached the woman” (3:17). The serpent and the woman dialogue about the prohibition to eat from the fruit of the tree. Then the woman eats the fruit. Differing from Genesis 3:6, Eve clothes herself with fig leaves to cover her shame before giving the fruit to her husband (3:21). *Jubilees* erases the ironic scene in Genesis 3:12–13 in which the man blames the woman and the woman blames the serpent, but includes the curses pronounced upon each of the three main characters (3:23; VanderKam 2001, 31).

The author of *Jubilees* rewrites the curse pronounced on the woman in Genesis 3:16 quite literally, “I shall greatly multiply thy sorrow and thy pains; in sorrow thou shalt bring forth children and thy return shall be unto thy husband and he will rule over thee” (*Jub.* 3:24). Ruiten (2003, 14) argues that the author appears to downplay the curse's connection with childbearing. He acknowledges a prediction of childbearing, but the author's rendering of “pain” may be trying to avoid the association of conception or pregnancy with the Garden of Eden. Ruiten finds further confirmation for this position because *Jubilees* omits the naming of Eve and its

explanation from their proper place. Eve receives a name connected to motherhood and childbearing after the couple leaves Eden (v. 33).

Baynes (1995, 78) makes an apt comparison. The author of *Jubilees* does not express the same antipathy toward women as *Sirach* either in his rendition of the creation story or elsewhere. *Jubilees* supports that ancient interpreters perceived some of the exegetical findings in Chapter 3. The portrayal of Eve is not overtly negative and the serpent irrefutably approaches Eve. The author's position cannot determine Paul's stance, but it gives a clearer picture of the various issues circulating in extra-biblical allusions to Genesis 2–3.

4.3.3. *1 Enoch*

The next piece of literature, *1 Enoch*, helps clarify interpretative complexities of not only intertestamental Jewish thought but also early Christian theology (Brand 2013, 21362; Isaac 1983, 19). *First Enoch* is dated from the late third or early second centuries BC (Nickelsburg 2001, 170). Chapters 1–36, known as “The Book of Watchers,” contains references to Adam and Eve. Bautch, cited by DeFranza (2009, 22–23), concludes that while the Enochic writer is familiar with the Genesis 2–3 narrative, the writer softly portrays Adam and Eve. The absence of a prohibition, serpent, deception, divine reproach, or further punishments beyond banishment from Eden supports a softening of the Genesis narrative. Bautch comments that in *1 Enoch* Eve is a “progenitor of wisdom” not “misled” or “uniquely disobedient.” Bautch's picture of *1 Enoch* differs from 1 Timothy 2:14 since Paul emphasizes the deception of Eve.

Eve reappears in Chapter 69 of “The Book of the Parables.” In the heavenly judgment scene, God accuses Gâdreël of not only showing men how to make weapons for war but also as the one who “led astray Eve” (69:6–7; cf. 4 Macc. 18:7). In *1 Enoch* 69, a familiar portrait of Eve appears (De Franza 2009, 23). She is characterized as a woman misled, but the context is unfamiliar. *First Enoch* 69 is a story about fallen angels. The author also softens Eve's sin. She is a woman “misled.”

At the beginning of *1 Enoch*, evil exists because of evil angels. Perhaps the angels lusted for earth's beautiful women (*1 En.* 6:1–16:4; 40:7; 54:6; *2 En.* 18) or the angels desired to reproduce themselves (*1 En.* 6:2b, 7:1–3; Charlesworth 1983). Regardless, Bautch, cited by DeFranza (2009, 23), views the depreciation of Eve in *1 Enoch* 69:6 as evidence of a critical shift in the literature of the time. The blame for the origin of evil in the world shifts from fallen angels to fallen angels and human beings.

It remains debatable how far Bautch's (DeFranza 2009, 23) conclusions can be maintained. The author of *1 Enoch* insists that Eve was "led astray" by the fallen angels ultimately tracing the origin of sin back to the fallen angel Gâdreël. The blame in *1 Enoch* still primarily falls on fallen angels. Moreover, *Sirach* (25:24) already presents the theme of sin and evil originating in a woman. The emphasis is nevertheless important. In contrast to *Sirach*, *1 Enoch* attributes death in the world not to a deceived Eve but to the "agency" of fallen angels (Baynes 1995, 71). The theme emerges from *1 Enoch* that Eve is not the originator of sin and death but the victim of celestial beings. The victim mentality of Eve in *1 Enoch* was unique among the literature of the day.

4.3.4. *Sibyline Oracles*

The *Sibyline Oracles* illustrate another perspective of Genesis 2–3 in relation to creation and deception. The date of the *Sibyline Oracles* varies according to each book from the mid-second century BC to AD seventh century (Collins 1983, 323; Ruiten 2010, 659). Book 1 pertains to the study and dates around the turn of the Era. The *Sibyline Oracles* are a poetic work of loosely connected oracles and recount Genesis 2–3 (Loader and Balla 2011, 55). *Sibyline Oracles* 1:22–37 concerns the creation of man and woman which parallels the account described in Genesis 2:4–25. Chapters 38–64 parallel Genesis 3:1–24 because they describe life in the Garden and the departure from Eden.

The *Sibyline Oracles*'s creation account contains similar themes found in Genesis 2–3. The re-writing of the Genesis creation story does not divide into two sections, but merges the two Genesis accounts (Loader and Balla 2011, 70). The order of creation found in Genesis 2:7 and

22, the man before the woman, is upheld. Man is fashioned in the image of God first (Sib. Or. 1:27–28) and the woman is formed from the bone of Adam (1:35–36).

Sibylline Oracles does not make a direct reference to Eve’s deception but the narrative of the story implies her deception. God gives the man and the woman the command not to eat from the tree (1:47–48). The author may have added this comment so that Eve could not claim innocence. Instead of portraying Eve as primarily responsible for sin as in *Sirach* 25:24, the serpent primarily receives the blame for the Fall. *Sibylline Oracles* 1:49–51 states, “The vile serpent led them off by guile to meet the doom of death and to receive knowledge of good and evil” and “To these did God then address commands and instruct them not to touch the tree. But a very horrible snake craftily deceived them to go to the fate of death and receive knowledge of good and evil” (1:39–40). The man and the woman are pictured as being “deceived.”

Despite the serpent’s involvement in deceiving the man and the woman, the author does not present the couple as entirely innocent. He states, ὃς δὲ γυναικὸς ἔπεσσι πεπεισμένος ἐκλελάθεσκεν ἀθανάτου κτίστου, σαφέων δ’ ἀμέλησεν ἐφετημῶν (“but he was persuaded by the woman’s words, forgetful of the immortal maker, about his immortal creator, and neglected clear commands”; *Sib. Or.* 1:44–45; Loader and Balla 2011, 72). Supplementing Genesis 3, the author believes the woman convinced Adam to eat the fruit. The author remarks, ἀλλὰ γυνὴ πρώτη προδότις γίνετ’ ἐκείνῳ, ἣ δῶκεν, τοῦτον δ’ ἀδαῆ πείθεσκειν ἀμαρτεῖν (“But the woman first became a betrayer to him. She gave him and persuaded him into sin in his ignorance”; 1:42–43; Loader and Balla 2011, 71–72). Modern interpretations highlight Eve’s ignorance of the command (Westfall 2016, 124; cf. Keener 1992, 116). Ironically, the *Sibylline Oracles* place the ignorance on Adam, not Eve. Loader and Balla (2011, 69) brilliantly summarize the picture, “Eve is primarily to blame, Adam’s primary sin is ignorance.”

Sibylline Oracles softens the consequences of sin as it does not mention the pain associated with childbirth. The serpent is the only character to receive a curse or consequence (1:73–74). The *Sibylline Oracles* present Adam as being “deceived” and acting in ignorance. This picture sharply contrasts the picture in 1 Timothy 2:14 of Adam, the one “not deceived.” Paul is not

necessarily following the tradition. Both Adam and Eve are victims of deception and knew the command. Paul may not have read or heard the *Sibylline Oracles*, but the text illuminates the type of thought circulating within first-century Judaism. Looking into what Paul may or may not have tapped into sharpens the exegesis, illuminating such emphasizes.

4.3.5. *Philo of Alexandria*

Philo provides a direct window into the mindset of a Jew who was heavily influenced by Graeco-Roman thought (DeFranza 2009, 24–25). Philo lived from 20 BC until around AD 50 (Burge, Cohick, and Green 2009, 75). Philo’s interpretation of Genesis 1–3 reflects the broader shift in the post-exilic and Graeco-Roman eras from identifying Genesis 6 as the story of the origin of sin, to focusing on Genesis 3 (Bamberger 2006, 35; Myers 2017, 29). In contrast to “The Book of the Watchers” that explains the presence of evil by angels’s lustful schemes (*I En.* 6:1–16:4), Philo insists that disobedience first took root with Eve’s bite into the forbidden fruit (*QG* 1.37–41, 47).

In *Quaestiones et solutiones in Genesin*, Philo asks why the serpent approached the woman. The answer indicates that Philo assumed the serpent deceived Eve on the basis of ontology. Philo (*QG* 1.46) writes “The literal expression here affords grounds for that probable opinion that woman is accustomed rather to be deceived than to devise anything of importance out of her own head; but with the man the case is just the contrary.” Philo supposes that the woman fell prey to the serpent’s scheme because she was privy to deception. For Philo, the woman touched the fruit before the man because “it was fitting that man should rule over immortality and everything good, but woman over death and everything vile” (*QG* 1.37; Loader and Balla 2011, 71)). Echos of *Sirach* are evident in Philo (*QG* 1.45) as he affirms, “she [the woman] was the beginning of evil and led him (man) into a life of vileness.”

Philo’s commentary on Genesis 2–3 demonstrates his favored allegorical hermeneutic. Philo believes the woman symbolizes sense and the man symbolizes the mind (Loader and Balla 2011, 71). Philo summarizes, “the serpent is a symbol of desire, as was shown; and woman is a symbol of sense and man of mind. So that desire becomes the evil origin of sins and this first deceives

sense while sense takes the mind captive” (*QG* 1.47). Philo’s allegorical interpretation still carries “assumptions about women’s inferior reasoning and vulnerability to external stimuli and applied to the irrational soul” (Loader and Balla 2011, 71). Philo (*QG* 1.45) concludes that God did not question the woman because he looked on her as “the cause of the evil which had occurred” and the one who guided her husband to a life of shame.

Philo comments on Genesis 3:16 in a fashion that highlights the importance of a woman’s role in childbearing. He explains, “To sow and beget belongs to the man and is his peculiar excellence, and no woman could attain to it. Again, welfare in childbearing is a good thing belonging to women, but the nature of man admits not of it” (*Sacr.* 101; cf. *QG* 3.18; Loader and Balla 2011, 32). The role of a man does not permit him to bear children.

In contrast to *Jubilees*, Philo elaborates on the implications of disobedience. His interpretation of Genesis 3:16 reads, “The woman incurred the violent woes of travail-pangs and the griefs ... Chief among them are all those that have to do with children at birth and in their bringing up ... and the authority of the husband at her side, whose commands she must perforce obey” (*Opif.* 167). Philo viewed painful childbirth and a domineering husband as consequences of the Fall. Ancient interpreters thus viewed painful childbearing as a consequence of the Fall. For Philo, sin originates in the woman.

4.3.6. *The Greek Life of Adam and Eve/Apocalypse of Moses*

Anderson (1998, 7) claims that studies often ignore the apocryphal legends about the first human couple in favor of Jewish exegetical and Christian commentators. Within the myriad of apocryphal tales that narrate biblical stories enters *The Greek Life of Adam and Eve*. *LAE* is the last extra-biblical interpretive tradition illuminating 1 Timothy 2:11–15 in Chapter 4.

The Greek Life of Adam and Eve retells the story of Genesis 2–3 from the perspective of Adam and Eve in the form of two flashbacks. Jonge and Tromp (1997, 45) view the couple’s perspective as the tale’s fundamental deviation from the biblical account. *The Greek Life of Adam and Eve* also presents further interpretation of the narrative. Docherty (2014, 53–54)

therefore labels *LAE* as an example of “biblical expansion” or “para-biblical” writing because *LAE* goes far beyond the scriptural narrative. *LAE* concentrates on the events following Adam and Eve’s expulsion from the Garden. *LAE* foregrounds the nature and consequences of sin, the fallen angel Satan, the mighty God, and the resurrection of the dead (Archer 2000, 19).

Two recensions of *LAE* exist. The Greek recension goes by the *Apocalypse of Moses* and the Latin recession is called the *Vita Adae et Evae* (Evans 2001, 66–67). The different versions contain overlapping traditions but also non-parallel materials. Because *LAE* has parallels with early rabbinic traditions, *2 Enoch*, and Josephus (cf. 1987, 1.2.3.; *LAE* 50), Johnson (1985, 2252) claims the substance of both recessions, either Greek or Latin, fits into the time near the beginning of Christianity. Johnson dates the text somewhere between 100 BC and the end of the first Christian century. The absence of polemic and sectarian tendencies complicates identifying the milieu *LAE* originated (2253). Brown (2016; cf. Anderson 2013, 1332) labels the pseudepigraphal text between 100 BC and AD 200 and states that the text essentially blames Eve for the Fall but emphasizes that the Fall brought trouble upon humanity. Although *LAE* has no exact date, the text is still relevant for inspection. If not written until the later half of the first century, *LAE*’s ideals were circulating during the time Paul wrote 1 Timothy.

LAE does not devote a considerable amount of time to describe the details of Adam and Eve’s creation as does Genesis 2:7–22. Like Genesis 2:7, man is made from clay and the divine breath (*LAE* 27:2). The Fall does not obliterate the image of God in humanity (*Apoc. Mos.* 10:3; 12:1; 35:2; *LAE* 13:3; 14:1–3; 15:2; 37:3; 39:2; Johnson 1985, 2253). The creation of man and woman receives no further elaboration. The remainder of the discourse focuses on the Fall and banishment from the Garden.

As Eve retells the events of the Fall to her children (*LAE* 15–30), she describes the devil’s identity with the serpent, his entry into Paradise, her temptation, disobedience, and their responses (Johnson 1985, 2249). Within these chapters, Eve’s voice admits to bringing sin and death into the world. In *LAE* 16:3, the devil speaks to the serpent and bargains that they should cast the man out of Paradise through his wife, since they were cast out of heaven through the

man. The devil speaks to the anxious serpent and devises to use the serpent as a mouthpiece πρὸς τὸ ἐξαπατῆσαι αὐτούς (“to deceive them”; 16:5).

In the *Apocalypse of Moses* 18:6–19:3, the devil offers Eve the fruit. Suddenly, the devil changes his mind and only promises to let Eve eat the fruit if she swears to also give some to her husband. Eve swears by the throne of the Master, the Cherubim, and the Tree of Life that she will also give the fruit to her husband. Loader and Balla (2011, 336–342) believe that the author derived the notion of an oath from reading הַשִּׂיאֵנִי not הַשִּׂיאֵנִי in Genesis 3:13. Eve’s oath explains why despite having her eyes opened and being aware of her nakedness, she went on to give the fruit to Adam. By its additional details to the Genesis account, *LAE* 18:6–19:3 accentuates Satan’s desire for the man to fall. The man is the target through the woman. As stated below, the *Apocalypse of Moses* reasons the devil could not deceive the man.

In the *LAE* (9:1–5), the devil deceives Eve a second time. The devil tempts Eve to come out of the water of a river. She believes the devil’s lie and comes out of the river. The devil brings Eve to Adam and he again asks Eve if she has been seduced by the enemy. Eve attributes her fall to the devil who persuaded her to come out of the river (11:1). The text explicitly says that when “the devil, not having found an opportunity with Adam” (*Apoc. Mos.* 29:15) then disguised as an angel and went to Eve. Adam is portrayed as the one above deception. Eve recounts the devil told her “come up out of the water and be done with weeping ... thus he deceived me, and I stepped out of the water” (*Apoc. Mos.* 29:17). As in Genesis 3:6, where Eve admits to being deceived, *LAE* conveys the same.

Eve takes the blame for sin and Adam’s consequences when she cries out, “My lord [referring to Adam], would you kill me? O that I would die! Then perhaps the Lord God will bring you again into Paradise, for it is because of me that the Lord God is angry with you” (*LAE* 3:1). Eve would rather die and have Adam back in paradise because she brought this curse on him. Eve accepts blame before God, angels, cherubim, and God’s throne before concluding, “I have sinned, Lord, I have sinned much; I have sinned before you, and all sin in creation has come about through me” (*Apoc. Mos.* 32:1–2; Gabrielson 2016). The idea that sin had its origin in a woman (*Sir* 25:24) is

affirmed straight from the mouth of the woman herself as she states, “All sin in creation has come about through me” (*Apoc. Mos.* 32:2).

The *Apocalypse of Moses* also alludes to Genesis 3:16. The *Apocalypse of Moses* refers to Eve’s curse in childbearing stating much “trembling” and in “one hour thou shalt come to the birth, and lose thy life from thy sore trouble and anguish” (25:1). The *Apocalypse of Moses* builds on the curse in Genesis 3, adding that death in childbirth is a result of the curse. The confession, “Lord, Lord, save me, and I will turn no more to the sin of the flesh” saves a woman. The *Apocalypse of Moses* connects the curse with dying in childbirth. During childbirth, Adam finds Eve in great distress. Eve cries to Adam, “‘From the moment I saw thee, my lord, my grief-laden soul was refreshed. And now entreat the Lord God on my behalf to hearken unto thee and look upon me and free me from my awful pains.’ And Adam entreated the Lord for Eve” (20:1–3).

Despite some differences in the recounts of the *LAE* and the *Apocalypse of Moses*, both versions insist that sin entered humanity through Eve (*Apoc. Mos.* 9:2; 11; 14:2; 21:2, 6; 24:1; 23:5; 32:2; *LAE* 18:1; 26:2; 35:2; 28; 44:2). *The Greek Life of Adam and Eve* recounts Satan deceived Eve not only once but twice. Whereas the author blames Eve for sin entering the world, Adam is portrayed rather nobly (Evans 2001, 66–67). *The Greek Life of Adam and Eve* and *The Apocalypse of Moses* present an unanimous picture of Eve as a deceived woman. Docherty (2014, 26; cf. Miletic 1988, 95–96) summarizes, “Eve’s guilt is emphasized above Adam’s in the Latin version (e.g. *LAE* 3.2; 18:1; 33:3; 35:3; 44:2–5), but less so in the Greek life, where she speaks at greater length than Adam, and is the one who gives the farewell testament in place of her dying husband.”

Deduced from the survey of extra-biblical interpretive traditions, Paul was not necessarily following a specific exegetical tradition. Throughout the extra-biblical literature, the theme emerges that the woman is responsible for sin’s presence in the world because of her deception (*Apoc. Mos.* 9:2; 11; 14:2; 21:2, 6; 24:1; 23:5; 32:2; *LAE* 18:1; 26:2; 35:2; 28; 44:2; *Sib. Or.* 1:42–43; *Sir* 25:24; *QG* 1.45). The woman brings sin into the world and trouble for man and humanity.

In contrast, Paul diverges from the traditions of his day. Paul does not focus on the trouble of sin in the world but on the fact that the woman was the one deceived and this deception ended in transgression. The extra-biblical interpretative traditions present no connection of the sequence of creation and the woman's role in the Fall to her ability to teach and exercise authority. The table summarizes the extra-biblical findings before examining the NT.

Writing	Date	Key Points	Interpretation Espoused
<i>Sirach</i>	180 BC	<ul style="list-style-type: none"> • Positive picture of Adam and Eve as image bearers • Creation sequence maintained • Sin and death originate with the woman 	Woman was the origin of sin and the source of humanity's downfall
<i>Jubilees</i>	Second-Century BC	<ul style="list-style-type: none"> • Preserves order of creation • Serpent approaches the woman • Downplays the curse's connection with childbearing 	The portrayal of Eve is not overtly negative and the serpent irrefutably approaches Eve
<i>I Enoch</i>	Late third or early second centuries BC	<ul style="list-style-type: none"> • No reference to a prohibition, serpent, deception, divine reproach, or further punishments • Characterisation of Eve as a woman misled • Blame for evil ultimately rests on fallen angels 	Eve is not the originator of sin and death but he victim of celestial beings
<i>Sibylline Oracles</i>	Mid-second century BC	<ul style="list-style-type: none"> • Creative order upheld • Blame for his sin is placed on the serpent • Both the man and the woman are pictured as being deceived 	Presents Adam as being deceived and acting in ignorance

Writing	Date	Key Points	Interpretation Espoused
Philo of Alexandria	20 BC-AD 50	<ul style="list-style-type: none"> • Eve was deceived • Connects Gen 3:16 with the importance of a woman's role in childbearing • Painful childbirth as a consequence of the Fall 	Women are more likely to be deceived than men
<i>Greek LAE/ Apocalypse of Moses</i>	100 BC - the end of the first Christian Era	<ul style="list-style-type: none"> • Eve admits to bringing sin into the world • Satan targets the man through the woman • Death in childbirth results from the curse 	Eve was deceived and sin has its origins her

4.4. New Testament

The NT contains the last interpretive traditions that this dissertation examines. Relevant references to Adam and Eve occur in Romans 5:12–15, 1 Corinthians 11:8–9, and 2 Corinthians 11:3.

Despite discrepancies in the exact dates, scholarly consensus (Carson and Moo 2005, 394, 448; Ellis 1993, 661–662; Sweeney 2016) supports the assumption that the letters of Romans and 1 and 2 Corinthians were written before the Pastoral Epistles. Paul developed an interpretive tradition of the OT which he may have drawn upon in writing 1 Timothy.²⁵

Unexpected interpretations occur at each turn as some NT interpretive traditions contradict the literature thus far and even seem to contradict Paul himself. Following Hays and Green (1995, 132), the ensuing discussion seeks to answer if Paul's use of the passage reflects either the form or content of the traditional interpretations, how the OT passage functions in the argument of Paul, and the purpose of alluding to each text in its context.

²⁵ The study affirms Pauline authorship for the aforementioned letters and 1 and 2 Timothy and Titus. See section 4.2.1. for a more detailed argument regarding authorship.

4.4.1. Romans 5:12–15

4.4.1.1. Text

12 Διὰ τοῦτο ὡσπερ δι’ ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ’ ᾧ πάντες ἥμαρτον· 13 ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ, ἀμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου, 14 ἀλλ’ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ ὅς ἐστιν τύπος τοῦ μέλλοντος. 15 Ἄλλ’ οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῆ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

4.4.1.2. Translation

12 Therefore, just as through one man sin came into the world and death through sin so also death spread to all people because all sinned. 13 For until the law sin was not in the world, but sin is not carried to one’s account when there is no law. 14 But death reigned from Adam to Moses even over those who did not sin in the likeness of the transgression of Adam who is a pattern of the one who is to come. 15 But the gift is not like the trespass. For if by the one trespass, the many died, how much more did the grace of God and the first by grace of the one man Jesus Christ multiply for many.

4.4.1.3. Explanation

The argument in Romans 5:12–21 involves a *synkrisis* or comparison between two representative figures, Adam and Christ (Witherington III 2004, 141). In Romans 5:12, Paul begins with Διὰ τοῦτο (“for this reason”) and seeks to conclude the argument in verses 1–11 (Cranfield 1975, 271). The discourse elaborates on the benefits the believer derives from justification by faith in Jesus.

In Romans 5:12–15, Paul does not directly quote from Genesis 2:7, 2:22, 3:13, or 3:16. He alludes to the broader context of Genesis 2–3 with the use of the name Ἀδάμ (“Adam”; Rom 5:14). Paul asserts that death reigned from Ἀδάμ (“Adam”) until Moses and refers to Adam’s sin as breaking a command. Paul views Adam’s sin as a transgression against the command in Genesis 2:16–17. Paul also refers to Adam in the phrase ὃς ἐστὶν τύπος τοῦ μέλλοντος (“who is a pattern of the one to come”; Rom 5:14). The pronoun ὃς (“who”) refers back to the noun Ἀδάμ (“Adam”; v. 14). Thus, when verse 15 says εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον (“for if through the transgression of one man many died”; Rom 5:15), Paul refers to Adam. The ἐνὸς ἀνθρώπου (“one man”) in verse 12 through whom ἡ ἁμαρτία εἰς τὸν κόσμον (“the transgression entered the world”) also refers to Ἀδάμ (“Adam”).

Five times Paul declares that sin entered the world through Adam’s transgression (Rom 5:12, 15, 16, 17, 18). In Romans 5:12–15, Paul irrevocably places the blame for sin on Adam, excluding Eve from the discussion. His exegetical interpretation of Genesis 2–3 in Romans 5:12–18 sharply contrasts the interpretative tradition of *Sirach* (25:24). Instead of sin beginning in the woman and all dying on account of her, Paul presents sin begins in Adam and all die on account of him. Romans does not mention sin’s origins in a woman and Eve’s decisive role in the Fall. Paul consistently refers to the trespass of Adam who brought condemnation and death to the whole world (Rom 5:12, 15, 16, 17, 19). In Romans, the focus is on Adam because of Paul’s *synkrisis*. As all have died in Adam, so all are made righteous in Christ.

First Corinthians 15:22 does not merit a separate investigation because Paul expresses the same idea. As the head of creation, Adam receives the blame for sin, ὥσπερ γὰρ ἐν τῷ Ἀδάμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζῶοποιηθήσονται (“for just as in Adam all die, so also in Christ all will be made alive”; 1 Cor 15:22). Paul consistently portrays humanity as being “in Adam” and, as a result, in his sin.

Paul draws from Genesis for two reasons (Lincicum 2012, 116). Paul derives ethical guidance applying Genesis to problems of sexual ethics or disunity in worship (e.g., 1 Corinthians). Paul also devises an eschatological hermeneutic. In Romans, Adam points beyond himself to the

coming Messiah. In 1 Timothy 2:11–15, Paul uses Adam and Eve as reasons for the conduct between men and women (ethical considerations).

4.4.1.4. Findings

First Timothy 2:11–15 is not an example of the theological shallowness of the writer as Holden (1976, 72; cf. Moyise 2001, 94–95) alleges. Rather, the author utilizes different perspectives and angles of the creation story for a specific purpose in a specific text for a specific outcome. Paul's aim in each pericope differs and thus one should expect his exegetical focus to differ. Romans 5:12–15 (cf. 1 Cor 15:22) illumines 1 Timothy 2:11–15. Paul blames Adam for sin and evil. Eve is not exclusively or primarily responsible. An interpretation of 1 Timothy 2:11–15 which places the blame for sin exclusively on Eve contradicts the interpretive tradition within the Pauline corpus.

4.4.2. *1 Corinthians 11:2–12*

4.4.2.1. Text

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καί, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.
 3 Θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός. 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ. 5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστίν καὶ τὸ αὐτὸ τῇ ἐξυρημένη. 6 εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθῳ· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθῳ. 7 Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν. 8 οὐ γὰρ ἐστίν ἀνὴρ ἐκ γυναικὸς ἀλλὰ γυνὴ ἐξ ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. 10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. 11 πλὴν οὕτε γυνὴ χωρὶς ἀνδρός οὕτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

4.4.2.2. Translation

2 I praise you because you remember me in everything and hold firmly to the traditions just as I passed them to you. 3 But I want you to understand that Christ is the head of every man and the man is the head of a woman and God is the head of Christ. 4 Every man who prays or prophesies with something on his head dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head for she is one and the same with the one whose head is shaved. 6 For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head. 7 For indeed a man ought not to cover his head since he is the image and glory of God; but woman is the glory of man. 8 For man is not [made] from woman but woman from man. 9 For indeed man was not created for the woman but woman for the man. 10 For this reason, the woman ought to have [a symbol of] authority on her head because of the angels. 11 Nevertheless, neither is woman anything apart from man, nor is man anything apart from woman in the Lord. 12 For just as the woman came from the man, thus also the man is through the woman. But all things are from God.

4.4.2.3. Explanation

The greatest contradiction to a complementarian rendering of 1 Timothy 2:11–15 may be 1 Corinthians 11:2–12. Adams (2019), Groothuis (1997, 219), and Keener (1992, 19) raise a concern. If an appeal to creation renders 1 Timothy 2:12 normative (e.g., Moo 1980, 62; Schreiner 2016), then the use of the creation narrative in 1 Corinthians 11:8–9 should also make the text normative. Merkle (2006) labels this an “apparent inconsistency.” Thus, the text is vital to analyze as another use of Genesis in Paul’s literary correspondence to the early church.

The recipients of 1 Corinthians were dear to Paul’s heart. He founded the church in Corinth (1 Cor 4:14–15; 2 Cor 10:13–14) and was familiar with the church’s history and problems (Hafemann 1993, 164). The phrase Περὶ δὲ (“now concerning”; 7:1, 25; 8:1; 12:1; 16:1, 12) sets the direction of the letter. From 1 Corinthians 7:1, Paul addresses some of the Corinthians concerns (16:17; Carson and Moo 2005, 416). The first topic relates to marriage and sexuality

(7:1–40), the second topic relates to food sacrificed to idols (8:1–11:34), the third topic relates to spiritual gifts (12:1), and the fourth topic relates to the collection for the Lord’s people (16:1).

Most commentators agree that 1 Corinthians 11:2–16 begins a larger unit in the letter that ends in 1 Corinthians 14:40 (Brown and Twist 2013). Morris (1985, 148) categorizes 1 Corinthians 11:2–14:40 under public worship. Thiselton (2000, 798) argues that Paul applies the same themes and issues from 1 Corinthians 8:1–11:1 in 1 Corinthians 11:2–14:40. In 11:2–14:40, Paul addresses three problems in the public meetings of the Corinthians. The first is the relationship between men and women in the church (11:2–16), the second is the Lord’s Supper (11:17–34), and the third is the already mentioned subject of spiritual gifts (12:1–14:40).

First Corinthians 11:13b, *πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι* (“Is it proper for a woman to pray to God with her head uncovered?”), seems to be the subject of the Corinthians enquiry. Some women in Corinth neglected to cover their heads when engaged in public worship (1 Cor 11:4–6). In 1 Corinthians 2:2–12, Paul seeks to persuade the church in Corinth that women engaged in public worship should cover her head by presenting the connection between head coverings, honor and shame (vv. 2–6), and God’s creative order (vv. 7–12).

Verses 2–6. First Corinthians 11:8–9 contains the allusion to Genesis 2. Nevertheless, verses 2–6 frame the context of Paul’s allusion. Paul begins 1 Corinthians 11:2–12 by giving Ἐπαίνῳ (“praise”; v. 2), the expression of admiration or approval, to the Corinthians for following the traditions he passed down (BDAG 2000, 357). Paul’s positive approval stands in contrast to his instructions regarding the Lord’s supper where he writes οὐκ ἐπαίνῳ (“I do not praise”; v. 17). The Corinthians are holding to the παράδοσις (“traditions”; v. 2) which refers to the context of instruction that Paul handed down to the church (763).

Despite Paul’s approval in verse 2, δὲ (“But”; 1 Cor 11: 3) shifts the discourse. Instead of addressing proper and improper attire in worship at the outset, the apostle turns to the created order structure. In verse 3, Paul explains the relationship between God, Christ, man, and woman using the word κεφαλὴ (“head”). The pattern παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ

δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεὸς (“The head of every man is Christ and the head of woman is man and the head of Christ is God”) represents polysyndeton (much bound together by many conjunctions, in this case, δὲ) and an irregular climax leading to the point κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός (“God is the head of Christ”; Bullinger 1898, 203). As God is the head of Christ, Christ is the head of man and man is the head of woman.

First Corinthians 11:3 conveys a similar order structure to the one identified in the Genesis narrative. Chapter 3 identified the structure of the creation in Genesis 2 as follows: God—man—woman. While 1 Corinthians 11:3 does not contain an identical structure to Genesis 2, the sequence of the man and woman are in the same order as well as their relationship to God.

κεφαλὴ (“head”) refers to one’s physical head or the part of the body that is above the neck (Matt 5:36; 26:7; Mark 15:19; Luk 12:7; John 20:7; Acts 21:24; 1 Cor 12:21). Paul uses the word “head” literally as the object of covering or uncovering in 1 Corinthians 11:4–7. Following the practice of ancient writers, Paul also uses κεφαλὴ (“head”) throughout verses 2–12 as a “wordplay” (Keener 1992). κεφαλὴ (“head”) and its figurative meaning in 1 Corinthians 11 has been the topic of intense debate.

The three primary interpretations of κεφαλὴ (“head”) in 1 Corinthians 11 associate the term with authority (e.g., Ciampa and Rosner 2010, 508–510; Fitzmyer 2008, 409; Loader 2010, 56–59), source (e.g., Fee 1987, 501–505; Wright 2004, 141), or preeminence (e.g., Baker 2009, 155, 159–160; Cervin 1989, 85–112; Verbrugge 2008, 353–354).

In Ephesians 1:22, Paul reminds the church that God placed all things under the feet of Christ (an echo to Psalm 8:6) and appointed him as the κεφαλὴ (“head”) over everything for the church. Colossians 2:10 expresses the same idea by associating κεφαλὴ (“head”) with authority and power. Ephesians 4:15 and Colossians 1:18 explain that Christ is the head of the body, the church. As Christ is the head of the church, Ephesians 5:23 states that the ἀνὴρ (“husband”) is the κεφαλὴ (“head”) of the γυνὴ (“wife”). Therefore, a traditional view ascribes κεφαλὴ (“head”) a hierarchical sense that entails authoritative leadership (Taylor 2014, 258–259).

As Christ is the head of man, the man is the head of the woman and has authority over her. Grudem (1985; cf. Loader 2010, 56–59) concludes that “ruler, authority over” has sufficient attestation in Greek literature at the time of the NT to establish it as the legitimate meaning for κεφαλή (“head”). Likewise, Schreiner (1991) presents three arguments to support the use of κεφαλή for authority. (1) Ancient writings more frequently use κεφαλή for “authority,” not “source,” (2) κεφαλή never means “source” in the LXX, and (3) authority best fits the context. Schreiner’s first argument does not bear much weight. The context determines meaning regardless of how many times a word may or may not be used. His strongest argument for interpreting κεφαλή as “head” is the context.

As alluded to in Schreiner’s (1991) arguments, not all scholars agree with a translation of κεφαλή (“head”) in terms of authority. Bedale (1954) was the first to challenge the traditional interpretation and concluded that in Greek literature, κεφαλή (“head”) can mean “source.”²⁶ He argued that in classical or contemporary Greek κεφαλή (“head”) does not imply the authority of a ruler or chief of a community. Paul refers to woman being from man in the sense that man is the “source” of woman as Christ is the “source” of the church.

Subsequently, Berkeley and Alvera Mickelsen (1981, 20–23) focused their research on reviewing the twenty-five different figurative meanings for κεφαλή (“head”) present in Greek lexicons except for BDAG. Their research into the use of κεφαλή in the LXX opened the debate in terms of whether or not the term related to leader or chief. Like Bedale (1954), the Mickelsens (1981, 20–23) concluded that κεφαλή means “source” or “derivation” in 1 Corinthians 11:3. The Corinthians would have understood κεφαλή (“head”) as the source of life since “authority” would go against the common meaning of κεφαλή in Greek literature and the Septuagint (Fee 1987, 501–505; Morris 1985, 149).

Payne (2009) reasons that apart from a few NT lexicons, the vast majority of Greek lexicons list no such meaning for κεφαλή (“head”) as “authority.” Moreover, κεφαλή as “source” is established as the meaning for κεφαλή in the earliest Greek lexicons to the present. Wright

26. See Alan F. Johnson (2009) “A Review of the Scholarly Debate on the Meaning of “Head” (κεφαλή) in Paul’s Writings” for a comprehensive historical survey of the debate.

(2004, 141) approaches the discussion from Genesis 2 where God creates the woman from the side of the man (1 Cor 11:8–9, 12a). In light of this background, 1 Corinthians 11:2–16 uses the term with the sense of “source” rather than “authority.”

Wright’s (2004, 141) contextual use of κεφαλή as “source” presents the strongest argument for the position. It fits with the argument in verses 8–9 that the woman was created or made from the man. Nevertheless, the plausibility of interpreting the metaphorical use of κεφαλή as “source” presents lexical complexities. The Mickelsens’s (1981) evidence for κεφαλή (“head”) is the classical lexicon (LSJ) and not BDAG (Carson 1996, 37–38). The Hellenistic Greek lexicon lists no meaning of “source” or “origin” for κεφαλή (“head”) for the New Testament period.

Not only do the Mickelsens (1981) fail to emphasize the constraints LSJ imposes on the evidence, but they also fail to highlight that when κεφαλή refers to the source of a river it is consistently plural κεφαλαὶ (*kephalai*) in LSJ (Carson 1996, 37–38; cf. Thiselton 2000, 813). The singular form applies to the river’s mouth. The only example of κεφαλή in LSJ in the singular to mean “source” or “origin” is the textually uncertain document the *Fragmenta Orphilcorum* (fifth century BC or earlier). Lexicographical evidence remains an obstacle to interpreting κεφαλή as “source” (Thiselton 2000, 820–822) Because the evidence imposed on κεφαλή for source is much earlier or later than the NT letter’s usage, the metaphorical semantic meaning is less certain.

Furthermore, no consistent semantic development links Paul’s usage of κεφαλή as “source” to a later example (Wolters 2011, 150). The only isolated case is Herodotus 4.91. Because the original text was written in Persian, the Greek rendering likely represents a translation. Thus, few parallel texts exist in Greek literature at the time of the NT for κεφαλή as “source.” Wolters concludes, “This is not to deny that the source metaphor is present in Paul; it is simply to state that it is a metaphor which has virtually no support in the lexical meaning of *kephalē*.” Wolters is modest in his claims. If the lexical support is thin and the contextual support falters, then the interpretation does not stand on solid evidence.

Grudem (1985, 56–57) appeals to the Trinitarian problems that arise when interpreting κεφαλή (“head”) as source or authority. However, I do not find the argument compelling and foreign to the text. On the one side, if κεφαλή (“head”) means authority then there are Trinitarian problems with the Son being in eternal submission to the Father (e.g., Trueman 2012). On the other side, if κεφαλή (“head”) is interpreted as “source,” then God is the “source” of Christ as man is the “source” of woman (e.g. Westfall). If the analogy is taken to its full conclusion, then Christ was “created” or sourced from God and not co-eternal with God the Father. According to Pauline theology, Christ is Yahweh (Churchill 2010). Therefore, God as the “source” or origin of Christ, as a river finds its source in the mouth of a river, is an interpretation that falters.

Anticipating the rebuttal, Payne (2009) argues “source” does not imply that Christ has “inherent subordination” or did not preexist. The statement affirms that Christ came from the Godhead in the incarnation. Although Payne is specific with his wording to avoid deviant Trinitarian theology, having one’s source or life in something implies that one leaves that person, as a river flows from the head of a stream or as a woman was created from a man. Christ, however, never left his source of “godness.” Appealing to Trinitarian arguments remains a debatable solution and imposes a foreign question on the text.

The best approach considers the NT usage of κεφαλή as well as the context. The uses of κεφαλή in the NT consistently tie the metaphor with the sense of authority and not source (Eph 1:22; 4:15; 5:23; Col 2:10). While it is possible for 1 Corinthians 11:2–12 to use the metaphor in a different sense, the majority of the NT evidence should bear significant weight in the discussion. A contextual clue also turns the tide. In verse 10, Paul explicitly states that a woman should have ἐξουσία (“authority”) over her head. The veil was a sign of being under authority. The issue then relates to matters of authority as indicated by ἐξουσία (“authority”). As a result of the lexical and contextual evidence, the Greek NT supports that κεφαλή (“head”) carries the notion of “authority.”

Baker (2009, 155, 159–160) argues for the prominent interpretation of κεφαλή (“head”). Based on evidence from the LXX’s use of κεφαλή in Deuteronomy 28:44, Isaiah 7:8–9, Jeremiah 38:7,

and Lamentations 1:5, κεφαλή (“head”) refers to that which is most prominent or foremost (e.g., Garland 2003, 516; Verbrugge 2008, 353–354). In 1 Corinthians 11:3, κεφαλή (“head”) means the prominent one in the relationship. While leadership may be a result of “preeminence,” the term does not inherently carry the denotation (Taylor 2014, 258).

Three out of the four identified references for κεφαλή (“head”) that Perriman (1994, 618) examines have the nuance of “preeminence.” The three are: (1) “that which is first, extreme,” (2) “that which is prominent or outstanding,” and (3) “that which is determinative or representative by virtue of its prominence.” With this knowledge, he interprets 1 Corinthians 11:2–12 as follows. A woman’s behavior reflects on a man who is the prominent partner in a relationship (621).

However, such an analogy implies that God is the primary partner in the relationship between him and Christ. Moreover, even if Paul meant κεφαλή (“head”) in terms of the more prominent partner, the context supports the metaphorical use of κεφαλή (“head”) as authority (Ciampa and Rosner 2010, 509). The language and argumentation reflect a structure through which glory and shame flow.

While the majority of the evidence points to the image of κεφαλή (“head”) in terms of authority, Lee-Barnewall (2016) brings further dimensions to the image. She demonstrates that Paul uses the head-body metaphor in a traditional way (authority) but also “turns it on its head” through the gospel. The head was commonly depicted in antiquity as the superior part of the body. The political concept of headship emphasized the power and authority of the head. The body supported and protected the head.

As a result, the common expectation of the head was self-preservation and the expectation of the body was self-sacrifice (Lee-Barnewall 2016). Paul turns this metaphor “on its head” when the husband (the head) is commanded to sacrifice for the wife (the body; Eph 5:22–23). Imitating Christ, the reversal in expectations would have shocked Paul’s readers. The wife is called to submit not to a patriarchal authority but to her husband’s headship which creates a deeper unity

because the one with the privileges sacrifices. This exemplifies that Paul does not do away with cultural structures but redefines concepts, such as authority, according to gospel definitions.

With an understanding of who is the “head” in the sense of authority and structure, the attire of one’s physical head translates to the honor or dishonor of their metaphorical “head” (1 Cor 11:4–5; Blomberg 1994, 208–209; Ryken, Wilhoit, and Longman III 1997, 368). In the case of a man who prays or prophesies with a covered head, he dishonors his head, namely Christ (v. 4). In the case of a woman who prays or prophesies with an uncovered head, she dishonors, man, her head (v. 5). The reality of dishonoring one’s head would have grabbed the Corinthians’s attention.

In the first-century Greco-Roman world, society taught a Jew or Gentile to seek honor and avoid disgrace (deSilva 2000, 518–519). Honor affirmed one’s worth based on how well an individual conformed to the virtues and attributes of their society (Strauss 2007, 162–163). The Greco-Roman world distinctly defined male and female honor, particularly a woman’s sexual honor (Malina and Pilch 2006, 370). A male’s honor was flexible and could be regained. In contrast, any sexual offense by a woman not only destroyed her reputation but also the reputation of the males in her paternal group.

To persuade an audience to action, Greco-Roman rhetoric drew upon the audience’s desire for honor (Witherington III 2009, 1314). Demonstrating how a certain act would lead to dishonor created a compelling argument within “deliberative rhetoric.” While Paul will later seek to persuade the Corinthians with the order structure in creation (v. 8–9), the honor and shame associated with the presence or absence of a head covering would have persuaded the women in Corinth to cover their heads (vv. 5–6).

Another disputed exegetical decision is whether the instructions are directed toward the ἀνὴρ (“husband”) and γυναῖκα (“wife”) relationship or the ἀνὴρ (“man”) and γυναῖκα (“woman”) relationship. The literature presents no real consensus on this difficult decision (Ciampa and Rosner 2010, 512). Taylor (2014, 253–254) concludes that when ἀνὴρ and γυναῖκα occur together they often mean husband and wife which suggests that Paul had the husband and wife relationship in view. Blomberg (1994, 209–210) finds it difficult to understand how Paul could

claim that every man is an authority to every woman. He reconciles that the language could refer to husbands and wives (cf. Eph 5:22–24) because Adam and Eve were the first married couple. Thus, some commenters (e.g., Ciampa and Rosner 2010, 508) and the NIV frame the discussion in terms of husbands and wives.

Several factors favor that *άνηρ* and *γυνή* refer to men and women in the church community. In all the passages in the NT where the context is marriage, an adjective or reflexive pronoun is induced at some point in the pericope. This occurs in Ephesians 5:22, *αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ* (“wives to *their own* husbands as to the Lord”), 1 Corinthians 7:2 *τὸν ἴδιον ἄνδρα ἐχέτω* (“have her *own* husband”), 1 Corinthians 7:39 *ζῆ ὁ ἀνὴρ αὐτῆς* (“*her* husband lives”), and Matthew 19:3 *ἄνθρωπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ* (“a man to divorce *his* wife”). The only place in the NT where *άνηρ* and *γυνή* appear without an adjective or reflexive pronoun in the vicinity is 1 Corinthians 11:2–12 and 1 Timothy 2:11–15. Additionally, a discussion regarding husbands and wives is impossible in some places. A wife is not made from her husband (1 Cor 11:8–9; Witherington III 1995, 235). Nevertheless, there is strong evidence and interpretation for both views.

Again, Paul’s primary concern is whether a woman should cover her head (1 Cor 11:5, 10, 13).²⁷ The Greeks and Romans had different practices regarding head coverings (Keener 2000, 442–446). Greeks worshiped with their heads uncovered whereas Romans covered their heads. In Roman culture, both genders veiled their heads, some of the priests and priestesses wore head coverings, and both men and women worshiped and prayed with their heads covered. However, the gender-reflected head covering Paul alludes to in 1 Corinthians 11:2–12 was a common custom in the ancient Mediterranean world and Palestinian Judaism.

The primary reason for the head covering was to preserve the beauty of a wife or future wife for her husband (Keener 2000, 442–446). Hair was the primary object of male lust. Uncovering one’s head was considered immodest and promiscuous. The head covering shielded women from

27. Some have argued that the discussion refers to “long hair” because some of the women were cutting their hair and others have suggested that the adjective for uncovered in the LXX refers to “loosed” (Fee 1987, 498). Consequently, Roman women were letting their head down in public. This interpretation has been deemed highly unlikely. See Fee and Witherington III (1995, 232–236) for a significant rebuttal of the arguments.

the gaze of men other than their husbands. Rabbis also expected women to cover their hair, although it was not as common for the middle and upper class to do so. Uncovered hair in public brought shame and invited seduction (Eisenberg 2004, 376–377). Thus, while it was common but not enforced for women to veil their heads once they reached puberty, married women in particular were expected to cover their hair (Keener 1996, 7–8).²⁸

Upper-class women, imitating fashion styles brought in by the imperial woman and seeking to display their hairstyles, frequently went uncovered in public (Winter 2003). Since the church in Corinth had upper and lower class members (e.g., 1 Cor 11:18, 22), it is plausible that some of the wealthy women were unveiling in their gatherings. This could have created a contention with the lower status believers. Paul warns that if a woman prayed or prophesied with her head uncovered it brought *κατασχύνω* (“dishonor”) to her head and, therefore, to her husband and men in the congregation.

After further study into the background of ancient Corinth, Westfall (2016) frames the passage in terms of gender and social struggle. The men in the congregation prohibited women who did not usually veil, the female slaves and lower-class women, from wearing veils. Paul was protecting these women by granting them the authority to wear a veil over their heads. Moreover, because a woman is more attractive and glorious than a man (1 Cor 11:7), problems arise when women pray or prophesy uncovered.

Westfall’s (2016) conclusions, however, do not coincide with Winter’s (2003, 204) picture of the Greco-Roman “wealthy woman” who flaunted her hairstyles in public. Wealthy women wanting freedom from such constraints represents a more probable scenario. Furthermore, if the men were forcing the women to go uncovered, then, in a culture of honor and shame, the men brought dishonor on themselves (11:6). This is unlikely.

Another key framework for the passage is Paul’s description contained in the two participles *προσευχόμενος ἢ προφητεύων* (“prays or prophesies”; 1 Cor 11:5). The instructions on head

28. The veiling of married women supports the notion that Paul was directing his commands in the context of husbands and wives. Nevertheless, it is equally plausible that Paul wanted all the women in the Corinthian church to cover their heads during prayer and prophesy.

coverings relate to women engaging in public speech ministries of the church. The two activities are prayer and prophesy. All prophetic activity was to be motivated by love (1 Cor 14:1) and for the edification and encouragement of the church (14:1–5; Blomberg 1994, 210; Fee 1987, 505–506).

Paul further argues his point with two conditional statements. Paul uses the conditional statement as “Evidence-Inference” (Wallace 2000, 683). The apodosis (καὶ κειράσθω; “let her hair be shaved”; 1 Cor 11:6) is inferred from the evidence in the protasis (εἰ γὰρ οὐ κατακαλύπτεται γυνή; “for if a woman does not cover herself”). Likewise, εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι (“but if it is shameful for a woman to have her hair cut or shaved”), then κατακαλυπτέσθω (“let her cover her head”). Paul’s conditional statements are an ancient principle of *reductio ad absurdum* (Keener 1992). The conclusion is reduced to the absurd. If a woman should not cover her head, it should be shaved.

A shaved head brought “extreme public humiliation” (Ciampa and Rosner 2010, 521) and was the greatest shame for a woman in the Greco-Roman world (Keener 2000). Moreover, it was a humiliation and reproach against the woman’s husband. Aristophanes’s *Thesmophoriazousae*, cited by Ciampa and Rosner (2010, 521), conveys, “There are many reproaches we have the right to bring against men. The most serious is this, that the woman who has given birth to a useful citizen ... should receive some distinction; a place of honor should be reserved for her ... she of whom a coward was born or a worthless man ... should sit with a shaven head, behind her sister who had borne a brave man.” This example reveals that shame or honor may be transmitted from the wife to the husband and women to men. Paul affirms that since it is disgraceful and brings a woman shame and dishonor to have her head shaved, then she should cover her head.

The rhetorical use of the conditional sentence should not go unnoticed (Wallace 1996, 693). After analyzing the structure, the pragmatic meaning must not be ignored. Wallace gives the example of a mother saying “If you put your hand in the fire, you’ll get burned.” The mother really means, “Don’t put your hand in the fire!” The effect frames a polite command in indirect language. Similarly, Paul persuades the Corinthian women to cover their heads. He uses the

conditional sentence, “If a woman does not cover her head, she might as well have her hair cut off” (1 Cor 11:6) to the effect “Cover your head or you’ll bring the same shame on yourself as if you were bald!”

Hitherto, Paul frames his argument in terms of authority, structure, and honor and shame. He conveys the proper order, structure and authority within the church is God—Christ—man—woman. Although κεφαλή (“head”) refers to the relationship of authority between the man and the woman, authority is redefined in gospel terms. He then appeals to the honor and shame brought upon each head when a woman neglects to cover her head. To make his point, he reduces the conclusion to the absurd and equates unveiling with the greatest social shame, being bald. The next reason to support a woman covering her head while praying or prophesying is of particular interest to this research. The author appeals to creation.

Verses 7–12. First Corinthians 11:8–9 does not connect Genesis 2–3 with the woman’s deception or her transgression. Rather, an allusion resides in the creative order of Genesis 2. Paul affirms a man should not cover his head since he is the εἰκὼν (“image”) and δόξα (“glory”) of God (1 Cor 11:7). In contrast, the woman is the glory of man. The words εἰκὼν (“image”) and δόξα (“glory”) allude back to Genesis 1:27 where male and female, are created *בְּצֶלֶם אֱלֹהִים* (“in the image of God”; LXX: κατ’ εἰκόνα θεοῦ; “according to the image of God”). In contrast to 1 Timothy 2:13–14, Adam and Eve are not mentioned by name in 1 Corinthians 11:8–9. Paul’s use of the generic γυναικὸς (“woman”) and ἀνδρὸς (“man”) highlight the general differences between men and women reflected in creation.

Westfall (2016) refers to identity, not origin, to explain, “woman is the glory of man” (1 Cor 11:7). She argues that the answer lies in every descendant of Adam and Eve having multiple identities. For example, Seth could be said to be made in God’s image but also the image of his Father. Seth and all men have a multiple identity with God and Adam if they are not in Christ. This paradigm, Westfall believes, should interpret Paul. Eve has multiple identities. She was in the image of God and the glory of Adam because she was created from him. However, Westfall’s explanation fails to account for the emphasis of “source” conveyed by ἐκ (“from”) in verse 8.

Moreover, Paul does not suggest that woman is the “image of man” but only the glory of man (Garland 2003, 522).

Kistemaker (1993, 373–374) reasons that the language of δόξα (“glory”) provides the basis for the comparison of the roles between men and women. Woman is to bring glory to man and man is to bring glory to God. Nevertheless, both genders are to bring glory to God as their creator. Therefore, it is better to interpret “woman is the glory of man” (1 Cor 11:7) in light of the two reasons introduced by the causal use of γὰρ (“for”; BDF 1961, 236; Wallace 1996, 672). Woman is the glory of man because she came from him (v. 8) and because she was created for him (v. 9).

Paul states the negative, οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς (“for man is not from woman”; 1 Cor 11:8) and then affirms the positive ἀλλὰ γυνὴ ἐξ ἀνδρὸς (“but woman from man”). The preposition ἐκ indicates the source or origin (BDAG 2000, 297; Wallace 1996, 371) and so alludes to Genesis 2:22 when the woman is created from the rib of the man. Brown and Twist (2013; cf. Schnabel 2011) argue that Paul’s appeal to Genesis has to do with temporal motivation. However, the essence of the preposition ἐκ suggests that Paul’s concern is the source of the woman’s creation. A woman finds the source of her life in the man (Gen 2:21–22) while the man finds his source of life from the dust of the ground and the breath of God (Gen 2:7).²⁹ Woman is the glory of man because she was created from him.

First Corinthians 11:9 provides the second reason why “woman is the glory of man” (1 Cor 11:7). The woman was created for the man. The preposition διὰ with the accusative may either indicate cause or space (Wallace 1996, 370). Because the spatial sense results in a bizarre interpretation, the woman was made “because of” or “on account of” the man. The creation of the woman was dependent on the creation of the man.

Westfall (2016) further argues that Paul’s statements regarding woman as the glory of man (1 Cor 11:7), woman created for man (v. 9), and man being born from woman (v. 12) have textual allusions to 1 Esdras 4:14–17. The extra-biblical passage describes women as the source of all

²⁹ Both man and woman find their ultimate source in the creative work of God as Paul will affirm ἅ δὲ πάντα ἐκ τοῦ θεοῦ (“but all things are from God”; 1 Cor 11:12).

men since men cannot exist without women. For Westfall, 1 Corinthians 11:8–9 emphasizes that women bring men glory and have power over men. This places the power in the hands of women as they are the “glory of men.” The focus on women being empowered makes this interpretation attractive. However, this draws themes into the text that are absent from Genesis. Fee (1987, 513–518) comes the closest to the proposed view as he stressed man as the source of woman.

Paul is not denying that women reflect God’s image and glory for “in the image of God he created them; male and female he created them” (Gen 1:27). Men and women both reflect God. Nevertheless, the exegesis of Genesis 2 revealed that the woman was the glory of man as the climax of the creation account. The woman was also made for a specific purpose; the Lord intended to make the man a עֲזָרָה כְּגַדְלָא (“helper as his counterpart”). The Hebrew word עֲזָרָה (“help”) implied a strong, powerful aid to help in need. If there was no one to help, then she would not have been created. The creation of the woman according to the prefix כְּגַדְלָא (lit. “like opposite him”) is represented in Paul’s thought. In the creative purpose, woman was created from man and for man. This is why she is his glory.

In verse 10, Paul presents two reasons why a woman should have ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς (“authority over her head”). The first is introduced by διὰ τοῦτο (“for this reason”) and the other is introduced by διὰ (“because”). Although not a conjunction from a morphology perspective, διὰ τοῦτο (“for this reason”) came to function as an expressive connective conjunction in Koiné Greek (Runge 2010, 48). The idiom is a “formulaic phrase” that generally refers back to the previous argument but not all cases are retrospective (Wallace 1996, 336). The formulaic phrase can either draw an inference from what has been said or anticipate a forthcoming reason. The casual statement introduced by διὰ (“because”) likely indicates that Paul uses διὰ τοῦτο (“for this reason”) in both respects (Ciampa and Rosner 2010, 529; Fee 1987, 519). The woman should cover her head because she is the glory of man, but also διὰ τοὺς ἀγγέλους (“because of the angels”).

While the text reads ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς (“a woman ought to have authority over her head” 1 Cor 11:10), the ESV, LEB, NSRV, and NASB⁹⁵ consistently read “a woman

ought to have a symbol of authority on her head.” The translations do so because church fathers (e.g., Chrysostom; Theophylact) understood ἐξουσία (“authority”) in the active sense as a metonymy for “a sign of power over” (Thiselton 2000, 838). Other scholars believe the veil gave the woman ἐξουσία (“authority”) over her head to pray and prophecy (e.g. Nighswander 2017, 247; Padgett 1984, 71–72; Westfall 2016). In this view, the head covering represented the control a woman had over her head to demonstrate faithfulness to her husband (Garland 2003, 525).

ἐξουσία serves as “a means of exercising power” (BDAG 2000, 353). In Diodorus Siculus 1.47.5, ἐξουσία represents a stone instead of a veil. ἔχουσα τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς (“wears three symbols of royal power [diadems] on its head”). Those in authority often had symbols that represented their authority. For example, the Roman world had men and women in the form of statues with “authority” on their heads as a sign of their power (Ciampa and Rosner 2010, 532). Thus, women should pray and prophesy with a veil as a symbol of authority over her head (Morris 1985, 152). The veil is the symbol of womanly dignity, befitting a Christian woman. Thus, the head covering positions a woman with authority in the first century to pray and prophecy in public worship.

Paul’s second reason, διὰ τοὺς ἀγγέλους (“because of the angels”), is highly disputed and hard to understand. Tertullian (*Virg.* 1.7) perceived the phrase as a reference to Genesis 6:1–4 where the “sons of God” married the daughters of men. Conzelmann (1975, 188–189) advocates this view. Women should wear a veil because of the “fallen angels” in Genesis 6:1–4 who were “sexually libidinous” and capable of falling. This interpretation seems foreign to Paul, especially in the context of worship. A woman should always cover her head if that was the case. An interpretation which views the angels as lusting after women also assumes a specific kind of “veiling” which has no evidence in the first century (Fee 1987, 521).

Another option is to translate τοὺς ἀγγέλους as “the messengers” and not “the angels.” Padgett (2003, 20–21) argues that Paul refers to women as messengers of God since women had important roles in spreading the gospel in the early church. If women wanted to enhance and present their message, they should not do anything that would distract from that message (Staton

1987, 197; cf. Picirilli 1987, 159). Alternately, Oropeza (2017, 148) and Winter (2001, 136) argue that if women did not veil, they looked promiscuous. Paul was concerned that messengers and outsiders coming into the church might receive a wrong impression and testimony of Christian gatherings.

In Judaism, angels were spatial or heavenly beings who carried out God's divine mission as his messengers, and some traditions associate angels in a protective role in the context of worship (e.g., Isa 6:1–4; Brown and Twist 2013). Ciampa and Rosner (2010, 533) connect the reference to the angels to the concern of nakedness in Israeli worship. They argue that shame and nakedness are synonymous in Scripture (Lev 20:17; 1 Sam 20:30; Isa 47:3; Mic 1:11; Nah 3:5) and in the Dead Sea Scrolls. Paul may view the angels as auditors of worship who would be offended, like God, by a woman without a veil. The use of the veil allowed the women to respect the men/husbands and exercise the authority to pray and prophecy while maintaining purity in worship.

In 1 Corinthians 4:8, Paul describes himself and the apostles marching in a procession, condemned to die in an arena. The whole universe, angels and human beings, are spectators (v. 9). Angels are thus pictured as witnesses or observers of humans (cf. 1 Timothy 5:21; Reid 1993, 21). Ephesians 3:10 confirms that the gathered church represents God's wisdom on a cosmic scale. The wisdom of God is shown to the rulers and authorities in the heavenly realms. As spectators of God's church, Paul's concern for liturgical order suggests that angels observe the activities in the church. Proper order and structure is not only important on a human level but also a cosmic scale. If angels are somehow present in worship, then their presence necessitates proper order and dignity (Blomberg 1994, 212; Gardland 2003, 529).

Although knowledge gaps restrict an absolute understanding of 1 Corinthians 11:2–12, Paul expects men and women to be leading in prophesy and prayer in the church (Nighswander 2017, 248). A woman who failed to cover her head during public worship, brought dishonor to others, disturbance for the angels, and dishonor to God (Wilson 2012). A head covering was a symbol of honor relating to authority and signaled that married women and unmarried women were

sexually appropriate. Lastly, the veil communicated appropriate gender distinctions in line with Genesis 2. After establishing these principles, Paul concludes his discussion with a statement of mutual dependance (1 Cor 11:11–12).

Paul qualifies his statements in 1 Corinthians 11:2–10 with the reality that in creation man is also born of woman (Garland 2003, 529). *πλὴν* (“nevertheless”; v. 11) serves as a break in the discourse (BDAG 2000, 826). The particle indicates new, contrasting information for consideration. *πλὴν* could also be translated “in any case” and is used as a marker of conclusion and emphasis (BDF 1961, 234). While gender distinctions and proper authority are to be maintained, Paul concludes men and women are mutually dependent. Male and female require a respect for otherness. The beginning of Paul’s argument started with a linear structure, God—Christ—man—woman, but a cyclical structure also exists in this world. Women are from men but men also come from women. Coinciding with Genesis 1–2, ultimately *τὰ πάντα ἐκ τοῦ θεοῦ* (“all things are from God”; 1 Cor 11:12).

4.4.2.4. Findings

Returning to the “apparent inconsistency” highlighted at the beginning of this section, how does one reconcile Paul’s use of the creation narrative in 1 Timothy 2:11–15 and 1 Corinthians 11:2–12? For Merkle (2006, 534), it is crucial to understand that Paul did not directly use the allusion to Genesis 2 in 1 Corinthians 11:8–9 to make the case for head coverings. He writes:

Paul does not say, ‘A woman must have her head covered when she prays or prophesies. For man does not come from the women, but the woman from man and man was not created for the woman but the woman for the man.’ Rather, Paul uses the creation account in Genesis to affirm his previous statement that ‘the woman is the glory of man.’ ... Thus it is misleading and inaccurate to claim that Paul uses an argument from creation to affirm the need for women to wear head coverings. Instead, Paul appeals to creation to demonstrate the difference between men and women that God established from the beginning. (Merkle 2006, 534)

In 1 Corinthians 11:2–12, the direct application of Genesis is gender roles and distinctions between men and women (Merkle 2006, 534). This indirectly applies to head coverings in Corinth. Turning to 1 Timothy 2:13–14, Merkle notices that Paul directly argues for the prohibition in verse 12 from what immediately follows. Likewise, Moo (2005, 191) states that in 1 Timothy 2:12, the principle cannot be separated from the form of behavior as it can in 1 Corinthians 11. The principle which Paul appeals to in the creation account is teaching. Similarly, Schreiner (2016, 140) maintains in 1 Timothy 2:12–14 the principle and the practice “coalesce” and Köstenberger (1994, 270) writes that the principle in 1 Timothy 2:8–15 cannot be separated from the way the principle is applied. The key words in Köstenberger’s (1994, 270), Merkle’s (2006, 534), Moo’s (2005, 191), and Schreiner’s (2016, 140) argumentation are “directly” and “indirectly.”

Despite presenting a strong case, Köstenberger’s (1994, 270), Merkle’s (2006, 534), Moo’s (2005, 191), and Schreiner’s (2016, 140) perspective wavers. Their arguments are based on the semantics of the text, but pragmatically 1 Timothy 2:12–14 and 1 Corinthians 11:2–12 use Genesis in the same way. For example, with the causal participle κατακαλύπτω (1 Cor 11:7), Paul directly connects the command for a man not to cover his head with the allusion to Genesis. In doing so, he makes the same argument for the woman. Thus, the language of “directly” and “indirectly” condenses to semantics without regard for pragmatics.

I would submit, based on the above exegesis, that Paul’s primary concern is not a direct appeal for gender distinction. Instead, there is a concern for the proper order and structure in worship and hence authority. Paul begins and frames his discussion with κεφαλή δὲ τοῦ Χριστοῦ ὁ θεὸς (“and God is the head of Christ”; 1 Cor 11:3). First Corinthians 11:3 is not a statement regarding gender distinction, but rather reflects an order, structure, and honor. Paul’s concern is that everything in the worship of God is done in a εὐσχημόνως (“fitting”) and τάξις (“orderly”) way (14:40). Since Paul’s concern is that everything should be done decently and properly, he uses Genesis to establish that order and appropriate behavior between the men and women in the church. He does the same in 1 Timothy 2:12–14.

A consistent hermeneutic and application exists in restricting women from teaching (Tim 2:12) and not applying head coverings (1 Cor 11:2–12). A head covering had no intrinsic value. The veil was a symbol of authority and decency. As a sign, it could have been a ring or a shoelace (Keener 2000). A culturally relative play on words exists because of the head covering and κεφαλή. However, it is a culturally relative play on words. Paul's concern is not the intrinsic value of the head covering but what it communicated in that day. On the other hand, teaching and exercising authority has intrinsic value. The notion of teaching and having authority carries a similar essence as it did in the Greco-Roman world.

Therefore, it is not the way Paul uses the Genesis argument, whether indirectly or directly, that sets the standard as Merkle (2006, 534) and others argue. Rather, it is the extrinsic value of a head covering and the intrinsic value of teaching that makes one normative and the other not. Thus, if the issue is proper order, structure, and authority in the church, then there is a consistent application of Genesis in the Pauline corpus. Paul's use of Genesis affirms that the principles in Genesis are still applicable in understanding how church order between men and women should function. Both 1 Corinthians 11 and 1 Timothy 2 use Genesis to represent the need for that order and authority.

4.4.3. 2 Corinthians 11:3

4.4.3.1. Text

φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστόν.

4.4.3.2. Translation

For I fear that as the serpent deceived Eve in his craftiness, your minds may be led astray from sincere and pure devotion to Christ.

4.4.3.3. Explanation

Second Corinthians 11:3 is significant as the only other use of Eve's name in the New Testament. Paul draws an analogy between Satan and the opponents in Corinth who disguise themselves as apostles (Guthrie 2015, 508). Second Corinthians 11:1–12:13 is frequently designated as the “Fools Speech” (e.g., Barnett 1997, 494; Martin 1986, 347; Pascuzzi 2009, 574; Shillington 1998, 222).³⁰ False teaching from the opponents in Corinth threatened to overtake the church. The Corinthians risked falling prey to this teaching. In 11:1–12:13, Paul “boasts” to establish his credentials among the Corinthians. This “foolishness” comes from Paul's jealousy to present the church at Corinth as a pure bride to Christ (10:1). Deception and corruption threatened the church in Corinth as they might accept and confess different versions of Jesus, Spirits, and gospels (11:4).

The comparative conjunction ὡς (“just as”) serves to introduce the subordinate clause ὁ ὄφις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ (“the serpent deceived Eve in his craftiness”). The subordinate clause functions as a “comparative frame” to the main clause φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστὸν (“your minds may be led astray from sincere and pure devotion to Christ”). The comparative frame contains a reference to which the main clause is compared (Runge 2010, 233). The fronted clause is not the most important clause but provides the basis for comparison. The actors and action of the main clause stand out. The Corinthians deception and deviation from Christ is the main point. As such, Eve is used as a comparative example in 2 Corinthians 11:13.

The NIV (cf. Baker 1999, 373; Hodge 1995; Silva 2014, 306) translates the subordinate clause ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ in the following manner: “as Eve was deceived by the serpent's cunning.” Eve is the subject, the verb is passive, and the serpent is part of the object of the prepositional phrase. However, the active tense of the verb ἐξηπάτησεν

30. Barnett (1997, 494) attributes this term to H. Windisch (Narrenrede) who coined the name because of the recurring vocabulary “foolishness” (ἀφροσύνη, ἄφρων, παράφρων; 11:1, 16, 17, 19, 23:12:16, 11) and the polemic of the cultural context.

(“deceived”) indicates the agent or subject of the deception (Mounce 2019, 264).³¹ Since Εὖαν is in the accusative, Paul acknowledges the subject as ὁ ὄφις (“the serpent”). ὁ functions as a monadic article (Wallace 2000, 223). Paul is not referring to any snake but the serpent in Genesis 3 who is later identified as Satan.³²

The prepositional phrase ἐν τῇ πανουργίᾳ αὐτοῦ (“in his craftiness”) introduces the instrument by which Eve was deceived. αὐτοῦ (“his”) refers to the previous referent, ὁ ὄφις (“the serpent”; Wallace 2000, 373). Paul alludes to Eve’s deception with the use of ἐξηπάτησεν (“deceived”). Differing from the LXX rendering of Genesis 3:13, Paul uses the compound form of ἀπατάω. Paul makes a comparison between the serpent’s deception of Eve and the minds of the Corinthians. The serpent’s cunning deceived the woman Eve. Likewise, the false teachers might lead the Corinthians away from devotion to Christ (cf. 11:13–14).

Paul does not use the Greek word φρόνιμος (“prudent”), which the LXX uses, to describe the serpent in Genesis 3:1. φρόνιμος is associated with insight, wisdom, and sensible thought (BDAG 2000, 1066). Negative connotations are rarely connected with φρόνιμος and translate the ambiguous חָכָם. Instead, Paul uses the noun πανουργία to describe the serpent’s deception. πανουργία is used exclusively in an unfavorable sense (758). πανουργία has to do with a double-mindedness and wisdom or knowledge that is used in a negative sense, especially in regards to deception. For example, 1 Corinthians 3:19 quotes Job 5:13, “For the wisdom of this world is foolishness in God’s sight. As it is written: ‘He catches the wise in their craftiness.’” Ephesians 4:14 associates false teaching and the cunning and πανουργία of people in their deceitful scheming. πανουργία was used in the antisophistic polemic of the first century and Paul is concerned that the false teachers might use the same tricks as Satan to steer the Corinthians away from devotion to Christ (Guthrie 2015, 509). Eve was prey to the evil schemes of the serpent. It was his πανουργία (“craftiness”) that caused him to use deceit to trick Eve. In contrast to being truthful, the serpent was deceitful.

31. Since ἐξηπάτησεν is a first aorist, θη would be the tense formative if ἐξηπάτησεν was passive (Mounce 2019, 264).

32. See Chapter 3 section 3.4.2.1. which argues accordingly.

While scholars agree that Genesis 3 is the source of Paul's imagery (Brown, Twist and Widder 2013), debate ensues over whether other literature influenced Paul's statement. Some scholars (e.g., Martin 1986) maintain that the imagery may also come from Second Temple Jewish literature where the serpent's deception has sexual connotations (e.g., 2 Enoch 31:6). Rabbinical tales of the snake sexually seducing Eve in the Garden exist (e.g., *Yebam.* 203b; *Šabb.* 146a), but earlier Jewish apocalypses have a similar version of the story (e.g. *1 En.* 69:6; *2 En.* 31:6). Likewise, the second century apocryphal-heretical literature developed the theme (*Prot. Jas.* 13; *Ap. John* 23; Martin 1986, 333).

Because φθαρῆ can refer to causing harm in a physical manner and specifically the seduction of a virgin (e.g., Eur. et al.; Demetr.: 722; Jos., Ant, 4, 252), the sexual interpretation became prominent (BDAG 2000, 1054). However, the focus of the verses on seducing the Corinthian's νοήματα ("minds"), not corrupting the will, makes a sexual interpretation unlikely (Belleville 1996; cf. Kruse 2015, 241).

Thrall (2000, 661–662) allows the influence of Second Temple apocalyptic literature to pervade Paul's thinking as he was concerned about the single-mindedness of the Corinthians's devotion to Christ. Barnett (1997, 502) argues that Paul's allusion to Genesis is not related to the Jewish apocalyptic literature but comes from the Septuagint. The apostle knew words as smooth as Satan's deception were being used to seduce the church from her loyalty to Christ.

Harris (2008, 520) states that the danger was not moral corruption but intellectual deception leading to apostasy. Harris makes an apt point, but intellectual deception ultimately ends in moral corruption (cf. Rom 12:1). φθαρῆ is used in the sense of causing ruin or corrupting the inner life of a person. Paul fears that ὑμῶν ("your"; second person plural), meaning both the men and women in Corinth, may φθαρῆ ("stray"), become corrupt in their minds, from a pure devotion to Christ. This interpretation coincides with the temptation the serpent presented to Eve. The serpent deceived her thoughts about the commandment Adam received from God (Gen 2:16–17; Gen 3:1–3).

Paul's fear in 2 Corinthians 11:3 lies in the realm of ideas and teachings that threaten the pure gospel (Guthrie 2015, 508). The snake in Eden wreaked havoc on the state of the world through deception. Paul warns the Corinthian church of the same danger. The false teachers used the same tactics as the serpent namely, cunning deception. If the Corinthians listen to their teaching, as Eve listened to the serpent, they will fall away from their devotion to Christ.

4.4.3.4. Findings

Paul's use of Eve as a metaphor to explain the church's devotion to Christ, both male and female, excludes the interpretation that only women can be deceived and are somehow more gullible than men (cf. *QG* 1.46). The serpent's tactic on men and women supports the conclusions of the exegesis of Genesis 2–3. Second Corinthians 11:3 indicates that both men and women can be swayed by the serpent's deceptive schemes.

Not only does 2 Corinthians 11:3 point to the fact that men can be deceived by the tactics of the serpent, but Paul infers that the serpent chose to deceive Eve. Paul explicitly states the agent of deception: the serpent. The serpent deliberately approached and deceived the woman in the Fall. However, Paul conceals the agent in 1 Timothy 2:14. If Paul knew the serpent deceived Eve, one might wonder why he conceals the agent in 1 Timothy 2:14. A more comprehensive answer will be given in the exegesis of Chapter 6. Suffice to say, Paul focuses on the relationship between the men and women and their roles, not on the serpent and false teachers. The agent's absence keeps the focus on Adam and Eve (1 Tim 2:13–14). However, the serpent is prominent in a Pauline theology of the events in Genesis 3.

A telling difference exists in the use of Adam and Eve in 2 Corinthians and Romans compared to 1 Timothy 2:13–14 and 1 Corinthians 11:2–12. Romans is a *synkrisis* or comparison between two representative figures. Likewise, 2 Corinthians 11:3 is a comparison between the situation at Corinth and the deception Eve faced. Paul's use of Adam and Eve in First Timothy 2:13–14 is not a comparison but rather the grounds of his proposition (see section 6.3.4). Paul could have warned Timothy that just as Eve was deceived by Satan, the women were being deceived by the

false teachers and thus were not permitted to teach. He could have used Eve in comparison since he uses the Garden narrative in this way elsewhere.

Nevertheless, Paul does not use Adam and Eve comparatively in 1 Timothy 2:13–14 because his point is unique. The creation unraveled as Satan went to the woman and targeted her. Deviation from God’s order resulted in disaster. Therefore, Paul does not permit a woman to teach or have authority over men. To blur these lines forsakes God’s original creation design and falls into the trap of the serpent’s deceit. Paul’s use of Adam and Eve in 1 Timothy 2:13–14 stands within his interpretive tradition. Paul uses Genesis 2–3 in the NT to place the responsibility for sin on the shoulders of Adam (Rom 5:12–15), to acknowledge a woman’s origins from man (1 Cor 11:8–9), and to use Eve’s deception as a metaphor for both males and females (2 Cor 11:3).

4.5. Conclusion

Paul’s allusion in 1 Timothy 2:12–14 is an independent summary of various episodes that concern the broader thematic concepts tied to the woman in Genesis 2–3. Paul closely follows the MT in his allusion with one change. Differing from the LXX and the MT, the use of ἐξαπατᾶω (“deceived”) points to the thoroughness of Eve’s deception. The interpretive traditions generally preserve the sequence of the creation narrative. In *Sirach* and *LAE/Apocalypse of Moses*, the woman brings sin and death into the world. *Jubilees* and *1 Enoch* present a softer picture of Eve as a victim. Philo attributes the woman’s deception to ontology. In 1 Timothy 2:13–15, Paul draws upon the creative sequence and Eve’s deception.

Despite carrying the broader themes, Paul differs from the extra-biblical literature in his interpretation of Genesis 2–3 in the NT. In Romans 5:12–15 and 2 Corinthians 11:3, the figures are used as a reference point for comparison. In Romans 5:12–15, Adam is used as a comparison figure who receives the blame for the origin of sin. As the “head” of the human race, Adam, not Eve, is charged with the ultimate responsibility for sin. Men and women are warned not to fall prey as Eve did to the serpent’s cunning. Second Corinthians 11:3 further supports that not only women but also men can be deceived by the serpent’s cunning. In harmony with Paul’s

interpretive tradition, 1 Timothy 2:13–14 is not an exclusive use of the Fall to place the origin of sin on the woman nor to place Adam as “above” deception.

Paul’s use of Genesis 2 in 1 Corinthians 11:8–9 is contained in an argument determining whether a woman should pray or prophesy with her head uncovered (1 Cor 11:5–6, 13). Paul uses the creative order, man from woman, to affirm the man is the head (1 Cor 11:3). Since Paul qualifies a woman’s authority or rights in verses 11–12 with a statement of mutual dependence, 1 Corinthians 11:8–9 is not an argument for the priority of man based on creation (Westfall 2016). Nevertheless, the order is significant for Paul as the order is significant in 1 Timothy. Paul uses the Genesis allusion to support men’s and women’s relationships in the gathered church (praying and prophesying were done in such a setting). Specifically, the link in Paul’s use of the Genesis passages in 1 Corinthians 11 and 1 Timothy 2 are in relation to authority in worship, who has authority, and how authority is designated when engaging in public worship.

Since Paul’s appeal to Adam and Eve in 1 Timothy 2:13–14 falls within his interpretive tradition, a dominant query lingers in the mind. How do the exegetical conclusions of the Genesis text, the form of the allusion, and the interpretative traditions illumine the statement for a woman to learn in quietness, a prohibition to teach and exercise authority, and a reference to salvation in childbearing? The study now turns to this task.

Chapter 5

Contextual Matters of 1 Timothy

5.1. Introduction

The primary research question concerns how the presence of Adam and Eve in 1 Timothy 2:13–14 serves as an illumination to the illocution. The reader may be wondering why the study has not examined 1 Timothy thus far. The intertextual nature of the study answers the query. Genesis 2–3 and extra-biblical literature were first researched to gain a thorough understanding of the alluded text before its appearance in a new context. As the name implies, “Contextual Matters of 1 Timothy” forms a bridge between the worlds of Genesis 2–3 and the extra-biblical literature and 1 Timothy 2:11–15 by establishing the context of 1 Timothy.

The context of 1 Timothy is essential to settle before an exegetical analysis of 1 Timothy 2:11–15. An analogy can be drawn between the context and an explorer wandering through a forest. At each turn, the explorer decides which path he will take. Each decision builds on the former, until the explorer reaches a destination. Similarly, the interpreter’s conclusions regarding the general background, historical context, literary context, and theological themes of 1 Timothy direct the exegetical destination of the pericope. In this brief chapter, each contextual matter is examined.

5.2. General Background

5.2.1. Author

Since the position on authorship affects the date of the letter, the discussion will progress from authorship to recipients and then date. Following the literary convention of the first century (Weima 2000, 642; Witherington III 2009, 111–112), 1 Timothy 1:1 indicates its author with the phrase Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ (“Paul an apostle of Christ Jesus”). After reading Marshall (1999, 57–59) and Johnson (2001, 58–81), Keener’s (2014, 601) statement rings true. “The Pastoral Epistles are the primary disputed letters among Paul for authentic authorship.”

The traditional view accepts the testimony of the letter and reasons that Paul wrote 1–2 Timothy and Titus in AD 62–68 with the aid of an amanuensis (e.g., Brannan 2016, Knight III 1992; Towner 2006). The traditional view has come under considerable scrutiny in recent times. Popularized by Baur and Holtzmann (Ellis 1993, 659), scholars (e.g., Dibelius and Conzelmann 1972, 1–10; Harrison 1921; Houlden 1989) examine the PE’s unique vocabulary, style, and content and conclude 1 Timothy is non-Pauline.

Vocabulary and Style. The Pastoral Letters are filled with vocabulary absent in other Pauline letters and certain word groups common to Paul are absent (Ellis 1993, 659–660). The letters contain several *hapax legomena* in the NT corpus. When Paul’s words in Philemon, for example, are compared to the words in the Pastoral Letters, the Pastoral Letters have a higher promotion of unique words (Brannan 2016). First Timothy is also different in sentence length and syntax. These factors indicate a lack of cohesion in the Pastoral Letters and thus form the basis for a “composite” or “stitched-together” set of letters. As such, Dibelius and Conzelmann (1972, 1–10), Harrison (1921), and Houlden (1989) conclude that Paul’s distinct vocabulary and style exclude him from being the author.

The difference in vocabulary and style is a misleading argument for two reasons (Towner 2006, 23). First, Paul’s common use of an amanuensis is acknowledged by all. The Pastoral Letters may be composed by one or more writers. The idea that Paul dictated his letter, word for word,

without input from co-workers is over-simplistic. Second, the letters that are accepted by the majority as Pauline (e.g., Galatians, 1 Corinthians) are not uniform in style. In the first century, style situated the occasion for a Graeco-Roman writer. The assumption that an author has a single, unvarying style spanning over decades despite occasions, recipients, or subjects is proved false by Schnabel (2012, 403). Therefore, vocabulary and style should not exclude Pauline authorship.

Content. Another argument for non-Pauline authorship is the content of the Pastoral Epistles. Proponents argue that the PE treat known subjects differently (Brannan 2016). The Pastorals also make no mention of subjects commonly known in Paul's letters to churches. For instance, the PE (1 Tim 3:1–7, 8–12; 5:17–18; Titus 1:5–9) seem to assume a church leadership structure of overseers and deacons. Köstenberger (2019, 49) presents a convincing argument. He notes that the strategy and missionary ethos reflected in the PE are congruent with the mission strategy in Paul's undisputed letters. The book of Acts adds more evidence to the fact that Paul wrote the PE either personally or with the help of an amanuensis.

Despite the increasing pressure of the majority, Schnabel (2012, 403) concludes the assumption of the pseudonymity of the PE has weaker support than the assumption of authenticity. He writes, "Literary, theological, and historical evidence supports Pauline authorship, particularly when the three letters are evaluated separately rather than as a corpus." As an amanuensis and the context account for the difference in style and vocabulary, the nature of the circumstances, namely the false teaching in Ephesus, accounts for the theological emphasis (Liefeld 2011, 26). Therefore, this study along with Guthrie (2015, 55), Knight III (1992, 4–6), and Yarbrough (2018, 86–90) affirms the internal testimony of the letter.³³

5.2.2. *Recipient*

First Timothy 1:2 addresses the letter to Τιμόθεος ("Timothy"). Paul commends Timothy, a "man of God" (6:11–16), to persevere in godliness, fight the good fight, and remain faithful to the end.

33. The study permits a brief defense of the arguments. See Yarbrough (2018, 69–89) and Schnabel (2012, 403) for a comprehensive discussion of the authorship of the PE.

Although the letter ends with Ἡ χάρις μεθ' ὑμῶν (“grace be with you [plural] all”), the singular “you” (1:3, 18; 3:14, 15, 4:6, 12, 14, 16; 5:21; 6:11, 12, 13, 20) throughout the corpus warrants the letter is a personal correspondence between Paul (1:1) and his spiritual son Timothy (v. 2). The letter contains the pervasive use of the second-person singular and the vocative or the nominative singular of direct address in reference to Timothy (1:8; 6:11, 20; Westfall 2016).

Timothy, a native of Lystra and a ministry companion of Paul, was the son of a Jewish woman and a Greek father (Act. 16:1–2; Kvidahl 2016). Timothy’s mother Eunice and his grandmother Lois raised Timothy in the faith (2 Tim 1:5). Paul selected Timothy as a companion for his second missionary journey according to Acts 16:2. Timothy was a vital member of Paul’s inner circle. He was called Paul’s “fellow worker” (Rom 16:21; 1 Thess 3:2); “slave” (Phil 1:1); “son” (1 Tim 1:2; 2 Tim 1:2); and a coequal in the Lord’s work (1 Cor 16:10; 1 Thess 3:2). Timothy, a young pastor in Ephesus (1 Tim 1:3), was tasked to correct the false teachers in the church (1:3–7). Thus, Paul is not addressing a stranger throughout 1 Timothy, but a dearly loved ministry partner and spiritual son.

Private letters (nonliterary writings not intended for publication) in the ancient world differed based on subject matter (Weima 2000, 640). For example, private letters included family letters, letters of petition, letters of introduction, and business letters. Martin (2010, 194–195) demonstrates that several epistolary subcategories appear in Pauline literature which makes assigning a letter to a “specific epistolary” problematic. Westfall (2010, 228) compares 2 Timothy with 1 Timothy and concludes 2 Timothy is more interpersonal of all the PE. Nevertheless, Westfall (2016) takes the personal designation and “high context” letter of 1 Timothy into consideration in her interpretation. Westfall (2016) notes that if 1 Timothy is a genuine personal letter, then its context plays a high role in correct interpretation. The flow and information of the letter should reflect a long personal relationship between Paul and Timothy.

Ryken (2016, 93–94) appeals to 1 Timothy 3:15, “I am writing you these instructions ... so that ... you will know how people ought to conduct themselves in God’s household which is the church” and the guidelines that follow aspects of church life (1 Tim 3:1–13; 5:17–25) to support

that a “personal letter” does not gain much mileage in the PE (25). Rather, 1 Timothy is a church manual. Greenbury (2018, 55; cf. Cooper 2019, 98) likewise views 3:15 as the governing purpose of the letter. Instead of a personal letter, Ryken (2016, 25), Aageson (2007), and Greenbury (2018, 55) prefer to label 1 Timothy as a pastoral letter which lays down abiding principles for ecclesiastical organization, governance, and practice.

This study takes a balanced interpretive approach between a personal letter and a pastoral letter. A personal “Paul-Timothy axis” exists because Timothy is the direct addressee (1 Tim 1:2; cf. 1:3, 18; 3:14, 15, 4:6, 12, 14, 16; 5:21; 6:11, 12, 13, 20; Schreiner 2011, 15). A “Paul-household of God axis” also exists because the “ecclesial dimension of 1 Timothy shapes the context for the instructions, exhortations, and theology that emerge from the literary world of the epistle.” First Timothy was written to Timothy, Paul’s beloved ministry partner, but was also intended for the coinciding ecclesiastical community (cf. Fee 2011).

5.2.3. Date

The chronology of Paul’s life is not absolutely certain (Carson and Moo 2005, 571). His death likely occurred at the height of the Neronian persecution in AD 64 which dates the letter a year or two earlier. If Eusebius (1953, 122–124) is correct in saying that Paul died in AD 67, then the letter could be dated in AD 65 or 66 (Mangum 2013). Presuming Pauline authorship, 1 Timothy was written to Timothy around the early to mid-sixties AD.

5.3. Historical Context

After briefly addressing matters of general background, the historical context of 1 Timothy plays a role in correct interpretation. Timothy was located in Ephesus when he received the letter from Paul (1 Tim 1:3). Paul hoped to visit Timothy soon in order to instruct and encourage him face-to-face. Yet, he anticipated a delay (3:14).

The church in Ephesus first appears in the book of Luke-Acts. During the first century, Ephesus was an important centre for the worship of Artemis (Act 19:23–29; Mangum 2013). Artemis was a goddess worshiped not only in Asia but also the world (19:27). The Temple of Artemis

dominated the city. The priestesses of Artemis played prominent roles in the worship life and exercised authority over men (Gloer 2010, 142–143). The Temple of Artemis is a significant historical aspect of interpretation that will be discussed further throughout the exegetical analysis in the next chapter.

The letter conveys two explicit purpose statements. Paul writes to urge Timothy, just as he had done before, to stay in Ephesus to command people to no longer teach false doctrine (1 Tim 1:3–7, 20). False teaching divided the church and hindered the advance of the gospel (1:4). Paul also urgently writes Timothy so that people will know how to conduct themselves in God’s household, the church (3:14).

Consequently, scholars divide over which statement is primary. Mangum (2013) affirms the overall purpose of 1 Timothy is “sound teaching” (1 Tim 1:10) as evident from the opening (vv. 3–11) and closing warning about false teaching (6:3–16). The instructions focus on interpersonal relationships, public worship, and church leadership. For Ryken (2016, 93–94), the false teachers are the occasion of 1 Timothy, but the controlling purpose of the letter is a church manual (3:14). Likewise, Johnson (2001, 148) views *οικονομίαν θεοῦ τὴν ἐν πίστει* (“stewardship from God by faith”; 1 Tim 1:4) as the purpose because all the crucial issues discussed in 1 Timothy are aspects of proper church management.

First Timothy 1:3 and 3:14 are two harmonious purpose statements (Lea and Griffin 1992, 42–43). Paul picks up his pen and writes to Timothy so that he will address the false teachings in the church that had created conduct contrary to God’s will. Furthermore, Paul’s statements also indicate that the heretics had found a ready response among certain gullible women in Ephesus (2:9–15; 5:3–16; 2 Tim 3:6–9). Paul gives Timothy the charge to correct these false teachers and to correct the church’s conduct.

5.4. Literary Context

Having articulated Paul’s occasion and purpose for writing, how Paul accomplishes this purpose influences exegetical conclusions. First Timothy begins with the standard epistolary greeting in

1:1–2 and closes with a charge for Timothy to guard the gospel in 6:20–21. Barker (2009, 35) views the body of the letter in 1:3–4:5.³⁴ Differing from Barker, the body occurs in 1:3–6:19 (Carson and Moo 2005, 570). Paul then accomplishes his primary thesis with two main sections: 1:3–3:16 and 4:1–6:19.

First Timothy 1:3–20 centers around Paul’s charge for Timothy to deal with false teachers in the church (Knight III 1992, 70; Marshall 1999, 27; Mounce 2000, 14). Paul commands Timothy to stay in Ephesus to rebuke the false teachers (1:2–7), reminds him of the goodness and purpose of the law (1:8–11), explains the mercy he has received (1:12–17), and commands Timothy to fight the fight (1:18–20). This charge, with the aim of love (1:5), establishes the themes for the following arguments. Such themes include prayer, righteous living, correct application of Christian truth, warning against falsehood, and appointment of godly church leaders (Lea and Griffin 1992, 54–55).

Yarbrough (2018, 137), Lea and Griffin (1992, 94), Belleville (2009, 22), and Cho (2020, 543) view 2:1–15 as a switch from false teachers to a discussion of public worship. Towner (2006, 190) and Yarbrough (2018, 94) agree that the words οὐν πρῶτον (“first of all then”; 2:1) along with the shift in topic to prayer, signals that from 2:1 until 3:13 Paul refers to conduct within the household of God or the church (3:15).

Westfall (2016) opposes Towner’s (2006, 190) and Yarbrough’s (2018, 94) assumptions. First Timothy 2:1–15 should be read in the light of the charge to silence false teaching in 1:3–20. Westfall (2016) writes, “the choice or assumption of a church service as the frame for 2:1–15 contributes to incoherence and a lack of cohesion” providing an inappropriate context to explain the exegetical difficulties in the passage. (1) Nothing in 1 Timothy 2:1–8 narrows the instructions to the context of a public worship service. (2) The instructions for dress and good works (2:9–10) are parallel to the men’s instructions (v. 8) and the concerns for modesty, lack of ostentatiousness, and the practice of good works do not appear limited to a worship service. (3)

34. Barker (2009, 33) argues that 1 Timothy is a familial letter with a typical opening (1:1–2), body (1:3–4:5), parenetic (4:6–6:19), and closing sections (6:20–21). The body is established with certainty based on the absence of the imperative and a dramatic shift to the parenesis (4:6–6:19; 35).

The discussion of women's apparel during a worship service is not repeated in 1 Corinthians 11 as a universal custom among all the "churches of God." (4) The shift from the plural groups of men and women to the singular woman in 2:11 and Paul's prohibition in 2:12 signifies a household context. (5) The mention of childbirth and the reference to salvation do not coincide with a discussion about a worship service. Παρακαλῶ οὖν ("therefore I urge"; 2:1) links the passage to what precedes and 2:1–15 develops the theme of false teaching carried on from 1:3.

The designation of 2:1–15 in the body of the letter is interpretatively significant. If 1 Timothy 2:1–15 is discussing orderly public worship, then the prohibition, διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ ἀυθεντεῖν ἄνδρὸς ("I do not permit a woman to teach or to exercise authority over a man"; 2:12), is significantly directed. If the prohibition is a general instruction addressing the conduct of a woman and a man in a household, then the command in 2:11–12 (if not culturally conditioned) extends past church contexts.

Several reasons support Towner's (2006, 191), Keener's (2014, 605), and Yarbrough's (2018, 164) conclusion that 1 Timothy 2:8–15 occurs within Paul's instructions for the conduct within the church. Each of Westfall's (2016) claims can be reconciled. First, even if the issues of false teaching is at the centre of Paul's correctives in Chapter 2, the individual events: prayer (2:8), dress (vv. 9–10), and teaching (vv. 11–12) suggest a public sphere (cf. Van Neste 2004, 40). Paul wants the men praying not disputing (1 Tim 2:8). Generally, arguments arise when people gather. Thus, it is likely that Paul is referring to some type of gathering between men. Likewise, the standards for modesty are in the context of a gathering. Women dress up in elaborate hairstyles, gold, pearls, and expensive clothes to impress outside the home.

The focus on learning and teaching also supports a "gathering" context (1 Tim 2:11). Learning in quietness is parallel to 1 Corinthians 14:34–35. First Corinthians 14:26–40 concerns a church "gathering." Paul states that when the brothers and sisters "come together" (14:26) they all have an exhortation, revelation, a hymn or a tongue. Paul wants ordered worship and for the woman to be quiet. Prayer, dress, and teaching support a public church gathering.

Second, the fact that the women's and men's instructions should extend past a church "gathering" (i.e., men should pray and women dress appropriately in all circumstances) does not necessitate that the discussion cannot concern a public context. As Mounce (2000, 130) states, men should not be angry when they pray regardless of location and women should not focus on external beauty but on deeds of godliness wherever they are. However, such a conclusion does not necessitate that Paul cannot be speaking about the gathering of the household of God.

Third, the instructions on dress were likely not repeated in the instructions to the Corinthians as they were a corrective concern. Fourth, the singular *γυνή* ("woman") confines the prohibition to a specific context (i.e., gathering of believers) and serves as a bridge to the supportive material in verses 13–14. In addition, if the context of learning and teaching was done in the home, as Westfall (2016) states, why would Paul feel the need to instruct Timothy to let a woman learn (1 Tim 2:11)? This instruction would seem unnecessary if learning was occurring. Fifth, the reference to childbearing does not refer to instructions during the worship service but concludes the supportive material for verse 12.

The following section refers to elders (3:1–7) and deacons who functioned as leaders and servants in the churches (3:8–13). Paul likely began a new section regarding congregational issues in 2:1 with *οὐν πρώτον* (2:1; "first of all then") rather than in 3:1 with a discussion of eldership. Moreover, the emphasis on countering false teaching also supports a public context (Schreiner 2016, 190). First Timothy 2:1–15 is unified around addressing specific situations in the church such as prayer, men, women, and teaching. The shift in topic to instructions and qualifications for overseers (3:1–7) and deacons (vv. 8–13) holds 3:1–13 together (Van Neste 2004, 125). These instructions ensure Timothy knows how the people of God, the church, should conduct themselves (3:14–16).

The next section of the letter exhorts Timothy to be a good servant of Christ Jesus (1 Tim 4:1–16). Paul reminds Timothy that these false teachers are not a surprise (4:1–14) and he should teach and exemplify the truth of godliness to others (4:6–16). For the remainder of the body, Paul instructs Timothy on the proper conduct for widows, elders, slaves, teachers, and the rich (5:1–

6:19). Paul discusses widows in 5:3–16, elders in 5:17–25, and slaves in 6:1–2b. First Timothy 6:2c is a hinge as Timothy is to teach and exhort ταῦτα (“these things”; Van Neste 2004, 127). Paul then writes concerning the ungodly conduct of the false teachers (6:3–10), proper conduct for Timothy (vv. 11–16), and the rich (vv. 17–19).

Paul accomplishes his task to instruct Timothy on how to stop false teachers within the church and correct godless behaviors in the household of God by establishing the task (1:3–20), giving instructions for worship (2:1–15), appointing qualified church leaders (3:1–13), supplying personal exhortation (vv. 14–16), and addressing various groups of people (4:1–6:19).

5.5. Theological Themes

False teaching emerges as a prominent theme throughout 1 Timothy (1:3–4, 6–11; 4:1–5, 6–10; 6:3–10, 20–21). Johnson (2001, 390–391) warns against combining all the data from the Pastoral Epistles into a composite portrait of Paul’s opponents. On the other hand, Knight III (1992, 11) views the Pastoral Epistles as presenting a composite picture as all the false teachers are of “the same sort.” The theme of false teaching will be mainly considered from the angle of 1 Timothy, but glancing into the letters of 2 Timothy (also written to Timothy in Ephesus; 2 Tim 1:3; 4:19) and Titus brings further clarity.

5.5.1. *False teaching*

First Timothy 1:3 states certain people in the church taught “false doctrines.” These teachers devoted themselves to “myths” and “endless genealogies” (1 Tim 1:4). They wanted to be teachers of the law but were ignorant (1:7). These “myths and genealogies” (1 Tim 1:4; cf. Titus 3:9) were probably *haggadic madras* or allegorical reinterpretations of the OT as fanciful interpretations of OT genealogies (Mounce 2000, 73). These men did not know what they were talking about (Tim 1:8) and are characterized as “hypocritical liars” (4:1–2).

The teachers had an unhealthy interest in controversies and quarreled over words (1 Tim 6:4). Discussions were characterized by envy, strife, malicious talk, evil suspicion, and constant friction between people. They were people of “corrupt mind,” “robbed of the truth,” “conceited,”

and “understand nothing” (6:4–5). The teachers abused the law by neglecting its proper function and forced it upon others (1 Tim 1:8). The teachers prohibited marriage and ordered people to abstain from certain foods (4:3). Thornton (2016, 103) examines the nature of the false teachers in the PE. He concludes that they found support for their deviant doctrine in the law. However, there is insufficient evidence to state they fixated on the creation account.

The false teachers also used godliness as a way to increase their wealth (6:5, 10; cf. 2 Tim 3:2–3). Paul characterized them as having departed from a “sincere faith” (e.g., Hymenaeus and Alexander) and full of “meaningless talk” (1:6; cf. 3:11; 6:20). Paul warns Timothy not to follow in the footsteps of these teachers.

Similar teachers appear in 2 Timothy. The teachers claimed the resurrection had occurred (2 Tim 2:18; Thornton 2016, 205). Their claim was likely an immaterialized form of the resurrection that saw it as a purely spiritual event, presently realized. The opponents may have believed they were living in the age to come, instead of the overlap of the ages. These evildoers and impostors went from bad to worse (2 Tim 3:13). They were deceived by outside forces but then became vessels of deception (2 Tim 3:13).

Titus faced opponents who were full of meaningless talk and deception (1:10) disrupting whole households with their teachings (1:11). Moreover, they taught for dishonest gain. The teachers paid attention to Jewish myths and human commands (1:14). They were also concerned with controversies, genealogies, and the law (3:9).

Commentators recognize seeds of Gnostic teaching and Jewish elements in the description of the false teaching from the letter’s internal evidence (e.g., Dibelius and Conzelmann 1972; Fee 2011, Mounce 2000; Towner 1994). Drawing on Gnostic or near-Gnostic systems of the second century for light on the teaching which necessitated the PE is unrealistic (Kelly 1963, 12). The letters suggest that the false teaching was more elementary and the polemic is directed mostly towards the general contentiousness and loose living the false teaching encouraged, not any specific doctrine. Jewish and Graeco-Roman backgrounds and philosophies may have influenced the

teaching, but it seems to have a “distinctly Jewish character” (Belleville 2009, 20). Thus, Paul and Timothy were facing a “Gnosticizing form of Jewish Christianity” (Kelly 1963, 12).

5.5.2. Women in 1 Timothy

The aberrant teaching particularly attracted women (Belleville 2009, 21; Fee 2011). False teachers found fruitful soil among gullible women and worked their way into their homes (1 Tim 2:9–15; 5:3–16; 2 Tim 3:6–9). The false teaching spread through the women as Paul warns Timothy of following “godless myths” and “old wives tales” (4:7). Correspondingly, some doctrines with direct ethical implications included the prohibition of marriage (1 Tim 4:3; cf. 5:11; 1 Cor 7:1–7) and the observance of ritual purity regulations in relation to foods (1 Tim 4:3; Titus 1:14–15; cf. Rom 14:1–5; 1 Cor 8:1–13; Col 2:16; Towner 2000, 331–332). Because the false teachers advised people to refrain from marriage (1 Tim 4:3–4), some women avoided marriage, lived idly, and spread gossip (2 Tim 5:3). Paul wants the women to be respectful and trustworthy, not malicious talkers (1 Tim 3:11).

First Timothy 5:4 explains that certain widows were in need as their families neglected to care for them. The younger widows were idle and went from house to house talking nonsense and “saying things they ought not to” (1 Tim 5:13–14). The widows were part of the false teachers’ “evangelists” (Belleville 2009, 21). The women’s chatter was more than gossiping or nosiness for Paul concludes they “have already gone astray and now follow Satan” (1 Tim 5:15). Paul corrects these behaviors and desires that the younger widows marry, bear children, and manage their households (1 Tim 5:9–16). By these responsibilities, the enemy will have no opportunity for slander.

Second Timothy clarifies that these false teachers wormed their way into homes and gained control over gullible women (2 Tim 3:6–7). In Titus 2:3, the older women were to be taught to be reverent in the way they lived and to teach what is good (Titus 2:3). The older women were to teach younger women to love their husbands, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands according to the word of God.

The false teaching facing Timothy was characterized as the deliberate deception of women, the reference to demonic activity in the deception, and the prohibition of marriage which may have involved the promotion of celibacy among married women and their reluctance towards childbearing (Westfall 2016).

5.6. Conclusion

The findings of Chapter 5 are contextual. The general background, historical context, literary context, and theological themes direct an interpretation of 1 Timothy 2:11–15. Accepting the internal testimony of the letter, Paul wrote to his spiritual son Timothy to correct false teaching in Ephesus. Paul's instructions are situated amid the long personal history between Paul and Timothy, but they are also intended for the household of God. Paul charged Timothy to address the false teachers in Ephesus and to correct the improper praxis from their doctrine. First Timothy 2:11–15 occurs in the literary unit that instructs the behavior of gathered men and women. Likely promoting a Gnosticizing form of Jewish Christianity, the central claim of the false teachers was the occurrence of the resurrection. One ethical implication of their doctrine was the prohibition of marriage (1 Tim 4:3). Women were avoiding marriage and childbirth, being idle, and spreading gossip (5:13–14). These key findings significantly direct the exegesis of 1 Timothy 2:11–15.

Chapter 6

1 Timothy 2:11–15 Understood in Light of its Illuminating Allusion

6.1. Introduction

This chapter culminates the research as it presents an exegetical analysis of 1 Timothy 2:11–15 in light of Genesis 2–3 and the extra-biblical research. The study began by painting a clear picture of the events in Genesis 2–3 through an exegetical analysis in order to apprehend the overall context of the alluded text. The study moved on to explore the extra-biblical literature pertinent to the themes Paul picks up in Genesis 2–3. Then, the contextual matters of 1 Timothy were traversed. The next task to complete the proposed research objective is to bring the OT context and the extra-biblical literature as a light to guide an interpretation of 1 Timothy 2:11–15. The chapter is thus named the “culmination” of the research.

Chapter 2 placed 1 Timothy 2:11–15 within the confines of the literature to date. The allusion to Adam and Eve emerged as a key contention. Prior studies have implemented diverse approaches to account for the allusion. For example, Towner (2006, 228) submits that the allusion corrected a false interpretation of the creation account circulating by heretical women in the Ephesian church. Other researchers have investigated the allusion as an illustration for the Ephesian’s lives (Spurgeon 2013, 556), a contextual corrective (Celoria 2013, 21; Mounton and Van Wolde 2012,

583; Westfall 2016), an analogy (Foster 2017, 53), midrash (Wall 2004, 82) or an attempt to establish a transcultural principle (Schieferstein 2021, 120).

The research distills into two common views. The first view sees the presence of the Genesis text and concludes the transcultural nature of the prohibition in 1 Timothy 2:12 (e.g., Cho 2020, 565; Gorven 2019, 225; Knight III 1992, 140; Merkle 2006, 547–548; Moo 1980, 62–83). The second view takes the reference to Genesis as only pertinent to the time of writing and labels it as an historical example (e.g. Celosia 2013, 23; Huizing 2011, 19; Kroeger and Kroeger 1992; Peppiat 2019, 146; Perriman 1993; Towner 2006; Westfall 2016; Witherington III 1990).

The study distinctly approaches the alluded Genesis text by focusing the exegesis of 1 Timothy 2:11–15 on how Paul uses Adam and Eve in the content and form of his argument to uncover whether his illocution transcends time and history. The content and form of the allusion enables the interpreter to discern if the text provides a transcultural or culturally conditioned principle. The intertextual methodology lends itself to a straightforward exegesis of 1 Timothy 2:11–15 (Abasciano 2005, 10–14; cf. Osborne 2006, 331–332).

Exegetical methods include: (1) the historical-cultural background and literary context, (2) lexical and syntax analysis, and (3) semantic significance (Blomberg 2010; Fee 2002, 5–16). The research also applies discourse analysis following the methodologies of Levinsohn (2000; 2008) and Runge (2010). The exegetical analysis of 1 Timothy 2:11–15 distinctly focuses on a discourse analysis approach.³⁵ To discuss the original meaning of the 1 Timothy 2:11–15 in light of Adam and Eve, the study progresses naturally from the text and translation. After, the study focuses on some features of discourse analysis within the pericope before a verse-by-verse exegesis of 1 Timothy 2:11–15.

35. Because 1 Timothy classifies as a letter (see section 5.2.2.), discourse analysis facilitates a favorable interpretive approach by unifying semantics with syntax and pragmatics to form a coherent interpretation (Westfall 2005, 22). Discourse analysis not only considers the specific units of a text such as words, morphemes, and clauses, but it also considers the social environment of the writer and readers to produce a linguist analysis of texts above the sentence level. As with narrative criticism, a thorough discussion of discourse analysis and other exegetical methods extends the scope of the study. For further reference see Levinsohn (2000; 2008), Porter and Carson (1995), Runge (2010), and Westfall (2005, 22).

6.2. Text

6.2.1. Translation

11 Γυνή ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· 12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν· 15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης· (NA28).

11 Let a woman learn in quietness, with all submissiveness. 12 I do not permit a woman to teach or exercise authority over a man; rather, she is to be quiet. 13 For Adam was formed first then Eve. 14 And Adam was not deceived, rather the woman has become a sinner because she was deceived. 15 Yet, she will be saved through childbearing if they continue in faith, love, and holiness with self-control.

6.2.2. Textual criticism

Significant textual variants for 1 Timothy 2:11–15 are absent from TCGNT (1994, 572). *The Greek New Testament: Critical Apparatus* (Aland, Karavidopoulos, Martini, and Metzger 2014) presents a variant in verse 14. Codex Sinaiticus along with several significant codexes (ⲛ A D F G P Ψ 33. 81. 104. 365. 1175. 1739. 1881; Aland, Karavidopoulos, Martini, and Metzger 2014, 637) read ἐξαπατηθεῖσα. The corrected second-century codex Sinaiticus written in the seventh-century and a few other codexes (ⲛ D1 K L 630. 1241. 1505) read απατηθεισα. The weight of the external evidence favors ἐξαπατηθεῖσα as the original. Moreover, ἐξαπατηθεῖσα is the harder reading. Since Paul conveys that Adam ἠπατήθη (“was deceived”), it is probable that a scribe changed ἐξαπατηθεῖσα to απατηθεισα to similarly describe Eve’s deception. Thus, ἐξαπατηθεῖσα is preferred.

6.3. Original Meaning

6.3.1. Discourse analysis of 1 Timothy 2:11–15

A discourse analysis of 1 Timothy 2:11–15 reveals significant rhetorical features of the pericope. Paul develops his argument through a series of independent propositions (Schreiner 2011, 100). In the semantic representation below, inclusios are italicized, topical frames are underlined, main clause emphases are emboldened, and connectives are in grey (Runge 2010).

Γυνὴ ἐν ἡσυχίᾳ μανθανέτω [command]

ἐν πάσῃ ὑποταγῇ· [manner]

διδάσκειν δὲ γυναικὶ οὐκ **ἐπιτρέπω** [negative]

οὐδὲ αὐθεντεῖν ἀνδρός, [alternative/negative]

ἀλλ' εἶναι ἐν ἡσυχίᾳ. [positive]

Ἀδὰμ γὰρ **πρῶτος** ἐπλάσθη, [basis]

εἶτα Εὔα. [sequence]

καὶ Ἀδὰμ οὐκ ἠπατήθη, [progression]

ἢ δὲ γυνὴ ἐξαπατηθεῖσα ἐν **παραβάσει** γέγονεν· [progression]

σωθήσεται δὲ [contra-expectation]

διὰ τῆς τεκνογονίας, [means]

ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ

μετὰ σωφροσύνης [condition]

The relationship between the opening clause *Γυνὴ ἐν ἡσυχίᾳ μαθησθήτω ἐν πάσῃ ὑποταγῇ* (“Let a woman learn in quietness, with all submissiveness”; 1 Tim 2:11) and the previous clause (2:8–10) is *asyndeton* (Runge 2010, 20). The clauses are linked without the use of a conjunction. *Asyndeton* in non-narrative implies a non-strengthening, non-developmental, or non-associative connection. The writer has not specified the relationship between the two clauses. *Asyndeton* frequently indicates a change in topic. An author may use *asyndeton* in contexts of close connection that move from generic to specific (Levinsohn 2000, 119). The *asyndeton* connection serves to narrow the discussion by moving from the generic *γυναῖκας* (“women”) in verses 9–10 to the more specific *Γυνὴ* (“woman”) in verse 11.

The sentence *Γυνὴ ἐν ἡσυχίᾳ μαθησθήτω ἐν πάσῃ ὑποταγῇ* (“Let a woman learn in quietness with all submissiveness”) contains two notable features, a topical frame and a main clause emphasis. Runge (2010, 270) remarks, “most grammarians tend to merge what I refer to as ‘frames of reference’ with emphasis.” For example, Porter (1992, 296) notes that when the expressed subject is positioned at the beginning of a clause it “gives new or emphatic information” which the predicate clarifies. Porter associates an initial position, especially if the subject is first, with emphasis.

A frame of reference and emphasis have distinct grammatical features. Initial position within a *Koiné* Greek sentence is not always associated with emphasis (Runge 2010, 270). This is especially true when the initial position is a frame of reference. A writer places a subject in a frame of reference to draw attention to the ensuing discussion regarding the subject (Runge 2010, 210). Thus, the subject *Γυνὴ* (“woman”) is not the emphatic part of the sentence. Rather, placing *Γυνὴ* as the topical frame grabs the attention of the reader and highlights the ensuing discussion centers on a woman.

The “Topical Frame” draws attention to the shift in topic from *γυναῖκας* (“women”) in 2:9–10 to the singular *γυνὴ* (“woman”) in 2:11 (Runge 2010, 213–214). Paul switches to a new topical frame *Ἀδὰμ* (“Adam”) in verse 13. The topical frame helps the reader track the changes in the discourse. In 1 Timothy 2:11–15, the topical frame draws attention firstly to a woman, then to

Adam. The topical frame also provides a frame of reference regarding the theme of the clause that follows. This sharpens the contrast between γυναῖ (‘‘woman’’) and Ἀδάμ (‘‘Adam’’). The discourse first centers on the woman (vv. 11–12), then Adam (vv. 13–14a). ἡ δὲ γυναῖ (‘‘but the woman’’; v. 14b) serves as a new topical frame indicating the discourse returns to the woman.

On the other hand, emphasis takes what was already the most important part of the clause, independent of position, and places that part of the clause in a position of prominence (Runge 2010, 269). Koiné Greek primarily achieves emphasis by placing the focal information in a specially marked position (272). By violating the expected order of the clause, the reader quickly realizes the emphasized element. The ‘‘main clause emphasis’’ in 1 Timothy 2:11 is ἐν ἡσυχίᾳ (‘‘in quietness’’). The prepositional phrase is placed in a non-default position within its clause. This focal position corresponds with Dik’s (1997, 363) P2 position. The second prepositional phrase, ἐν πάσῃ ὑποταγῇ (‘‘with all submissiveness’’) is placed in its default position. Thus, the ‘‘dominant focal element’’ of Paul’s instructions to Timothy is a woman in quietness (Runge 2010, 272).

The sentence διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ’ εἶναι ἐν ἡσυχίᾳ (‘‘I do not permit a woman to teach or to exercise authority over a man, rather she must be quiet’’; 1 Tim 2:12) contains a counterpoint at the clause level (Runge 2008). In order to create a point-counterpoint set, the author can use the keywords μὲν/δὲ (‘‘indeed/but’’). The author can also pair a negative or positive statement with a restrictive statement that is usually followed by ἀλλὰ (‘‘but’’) or ἐὰν μὴ/εἰ μὴ (‘‘if not/except’’). The latter occurs in 1 Timothy 2:12. Paul does not permit a woman to teach or exercise authority over a man (v. 12a). The counterpoint is ἀλλ’ εἶναι ἐν ἡσυχίᾳ (‘‘rather she must be quiet’’; v. 12b). In English, the words ‘‘rather’’ or ‘‘instead’’ signal the use of ἀλλὰ because the conjunctions place a constraint on the reader to view the following statement as a corrective to what preceded it.

The writer could have employed two unconnected statements. For instance, (1) I do not permit a woman to teach or exercise authority over a man (v. 12a) and (2) a woman must be quiet (v. 12b). However, the point-counterpoint creates an explicit link between a woman’s prohibition to

teach and exercise authority and her being ἐν ἡσυχίᾳ (“in quietness”) that might not have been connected otherwise. Runge (2008) writes, “As ‘points’ in a discourse become increasingly unrelated, the writer faces an increased need to explicitly link related points so that the intended connections are not overlooked by the reader. These explicit links help ensure that the intended message is successfully communicated.” The conjunction ἀλλὰ (“rather”) makes the implicit contrast between teaching and exercising authority and being in quietness.

When a point-counterpoint is utilized, the initial statement functions as a backdrop for a more important statement that typically follows (Runge 2008). As a general rule, what follows the particle ἀλλὰ (“rather”) is related back to a counterpart in the context that needs to be corrected (Runge 2008). Thus, most often a negated clause precedes the particle ἀλλὰ.

In 1 Timothy 2:12, Paul describes to Timothy proper conduct for woman. The negated clause, διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρὸς (“I do not permit a woman to teach or exercise authority over a man”), is corrected by what follows, ἀλλ’ εἶναι ἐν ἡσυχίᾳ (“rather, she must be quiet”). The counterpoint-point functions to place greater rhetorical emphasis on the positive answer (Runge 2007, 7).

The discourse reveals a parallel pattern. ἐν ἡσυχίᾳ (“in quietness”; 1 Tim 2:11) is in the second emphasized position with ἐν πάσῃ ὑποταγῇ (“in all submission”) following the main verb μανθανέτω (“learn”). Verse 12 exhibits a parallel structure with διδάσκειν (“to teach”) and αὐθεντεῖν (“to exercise authority”). διδάσκειν (“to teach”) is in the emphatic position before the main verb parallel to ἐν ἡσυχίᾳ (“in quietness”) and αὐθεντεῖν (“to exercise authority”) occurs after the main verb parallel to ἐν πάσῃ ὑποταγῇ (“in all submission”). This pattern might suggest that ἐν ἡσυχίᾳ (“in quietness”) is the corrective to διδάσκειν (“to teach”) and ἐν πάσῃ ὑποταγῇ (“in all submission”) is the corrective to αὐθεντεῖν (“to exercise authority”).

Paul also places emphasis on a woman’s quietness by framing the discussion with the inclusio ἐν ἡσυχίᾳ (“in quietness”; 2:11a, 12b). Previous research (Barker 2009; Belleville 2009; Cooper 2018; Grenz and Kjesbo 1995; Holmes 2000; Hübner 2015; Köstenberger and Schreiner 2016; Moo 2005) thoroughly investigates 1 Timothy 2:12a in regards to a woman teaching and

exercising authority over a man. The point-counterpoint establishes 1 Timothy 2:12b, ἀλλ' εἶναι ἐν ἡσυχίᾳ (“rather, she must be quiet”), as the primary corrective and concern. A woman must be quiet and this quietness is in contrast to teaching and exercising authority.

The theme line of discourse is defined as the portion of the text that advances the argument (Runge 2016, 211). In non-narrative discourse, the verbal aspect is one way to distinguish theme lines and support. Prototypically, hortatory expressions (e.g., μανθανέτω in the imperative mood) signal the theme line of the discourse. Thus, 1 Timothy 2:11–12 is the theme line of the pericope and form the backbone of the 1 Timothy 2:11–15 discourse.

Verses 13–15 are the support for the theme line, offering important background detail. γὰρ (“for”) is a strengthening connective associated with support for theme line information and the default strengthening connective. However, it is important to assert that by itself γὰρ (“for”) does not indicate a specific logical relation (Runge 2016, 250). The structure of hortatory discourse enables the interpreter to decipher the function of γὰρ (“for”).

Hortatory discourse typically has two parts (Runge 2016, 232). The first is the theme line exhortations and the second is the expository material serving as the ground or support for the exhortation. Expository material within hortatory discourse supports the illocution instead of illustrating or exemplifying it. Verses 13–15 form the basis or grounds for the prohibition of woman teaching or exercising authority in verse 12 (Guthrie and Duvall 1998, 48).

The formation of Adam (1 Tim 2:13) is followed sequentially with the words “then Eve.” Verse 14 represents a progression. Verse 2:14a negatively asserts that Adam was not deceived and 2:14b positively asserts that Eve was deceived. The perfect γέγονεν (“became”) expresses her resultant state. Verse 15 stands in a concession/contra-expectation relationship to verse 14. Although Eve became a transgressor, the contra-expectation or “unexpected outcome or truth” (Guthrie and Duvall 1998, 49) is that she will be saved through childbearing with the condition that “they” continue in faith, love and self-control.

Theme line	11 Γυνή ἐν ἡσυχία μανθανέτω ἐν πάσῃ ὑποταγῇ
Theme line	12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχία
Support	13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά.
Support	14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν·
Support	15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης·

6.3.2. Exegesis of 1 Timothy 2:11

The discourse analysis provides a framework for an exegesis of 1 Timothy 2:11–15. Paul refers to the plural ἄνδρας (“men”) in verse 8 and then to the plural γυναῖκας (“women”) in verses 9 and 10. Significantly, verse 11 begins with the singular Γυνή (“woman”). All proceeding references to Γυνή (“woman”; v. 11; γυναικὶ; v. 12; ἡ γυνὴ; v. 14) in the pericope are singular. Since γυνή can refer to a woman or a wife (BDAG 2000, 208–209), scholars debate whether verses 11–15 concern a woman/man or a wife/husband.

Dunn (2000, 800), Hugenerger (1992, 341–60), Long (2015, 7), Westfall (2016), and Winter (2003, 97–122) propose 2:11–12 refers to a wife/husband. Four arguments support that 1 Timothy 2:11–15 concerns a marital relationship. (1) Adam and Eve and childbearing are alluded to in verses 13–15. (2) The woman in verse 15 must be married since she has children. (3) Most first-century women were married so the text naturally reads wife/husband. (4) First Peter 3:1–7 and 1 Timothy 2:11–15 exhibit a strong parallel in their respective discourses (Hugenerger 1992, 341–360; Jodamus 2005, 39; Winter 2003, 97–120).

The references to γυνή in 1 Timothy 2:11–15 (Γυνή; v. 11; γυναικὶ; v. 12; ἡ γυνὴ; v. 14) require consistent interpretation. Paul’s argument would lack coherence and cohesion if some references were to a woman and others to a wife. The CEB reflects this consistency as it reads, “A wife

should learn quietly with complete submission. I do not allow a wife to teach or to control her husband. Instead, she should be a quiet listener. Adam was formed first, and then Eve. Adam wasn't deceived, but rather his wife became the one who stepped over the line because she was completely deceived" (1 Tim 2:11–14).

Grammatical and theological conclusions within 1 Timothy 2:11–15, especially regarding Paul's appeal to Adam and Eve (vv. 13–14), assist in determining whether *γυνή* refers to a woman or a wife. Westfall (2016) mentions several reasons for Paul's appeal to Genesis 2–3 in 1 Timothy 2:13–14. One function is to correct the content of the myths or false teachings circulating in Ephesus. In the Gentile's creation narrative, the woman is created first, thus giving her more prominence (Glahn 2015, 463). In later Gnostic writings, Eve was a prototype of the superior woman (Kroeger and Kroeger 1992, 105–125). The creation story served as a logical corrective to this myth. Regardless of the specific nuance, Westfall (2016) concludes the references to the Creation and the Fall are directly relevant to marriage, sex, and childbirth.

If Paul was correcting a creation narrative in which a woman dominated a man or correcting teaching about marriage and sex, making sense of Paul's appeal to Adam being formed first and then Eve is problematic (1 Tim 2:13). Why would Paul reference Adam's formation first and then Eve (Gen 2:7, 21–22) without referring to Genesis 2:24–25 which speaks directly to marriage? The passages discussing husband and wife relationships (e.g., Matt 19:5; Mark 10:6–7; Eph 5:31; 1 Pet 3:5–6) draw upon Genesis 2:24 and not 2:7–8 and 2:21–23 (Towner 1994, 212). Paul brings the reader's attention to the formation of man and woman before the institution of marriage. Paul harkens back to the creation narrative to establish the creative order of man and woman, not husband and wife.

Westfall (2016) agrees with this conclusion because she argues that the article preceding *γυνή* in verse 14 is an anaphoric article. Wallace (1996, 217) defines the anaphoric article as denoting "previous reference." The anaphoric article reminds the reader of who was mentioned previously, the creation of man before woman (not husband before wife). If Paul is referring back to his reference to Eve to correct a creation myth about women in verse 13, then he is harkening the

reader’s mind back to the previous point. Woman is created after man, not a wife is created after her husband. When Paul refers to Eve in the next verse, Eve is referred to not as “his wife” in 1 Timothy 2:14 but as “the woman.” Thus, grammatically Westfall’s (2016) argument for seeing *γυνή* as a wife falls apart.

The instances where the singular *γυνή* (“woman/wife”) and *άνδρὸς* (“man/husband”) occur divide into two categories. Paul may clarify that the singular *γυνή* and *άνδρὸς* refer to a husband and a wife by using qualifiers. For example:

1 Cor 7:39	Γυνή δέδεταί ἐφ’ ὅσον χρόνον ζῆ ὁ άνηρ αὐτῆς	“a woman is bound to her husband as long as he lives”
1 Cor 14:35	ἐν οἴκῳ τοῦς ἰδίους άνδρας ἐπερωτάτωσαν	they should ask their own husbands at home
Eph 5:23	ὅτι άνήρ ἐστιν κεφαλή τῆς γυναικὸς	“For the husband is the head of his wife”
Eph 5:28	ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ	“he who loves his wife loves himself”
Eph 5:31	καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ	“and be united to his wife”
Eph 5:33	ἡ δὲ γυνή ἵνα φοβῆται τὸν άνδρα	“but the wife must respect her husband”

Paul may also use *γυνή* and *άνδρὸς* without such qualifiers to refer to a husband and a wife or a man and a woman. For example:

Rom 7:2	ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεταί νόμῳ	“For the married woman is bound by law to a husband”
1 Cor 7:1	Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι	“Now concerning the matters you wrote about: “It is good for a man to have sexual relations with a woman”
1 Cor 11:12	ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός	“For just as the woman is from the man, so also the man is through the woman”

In the cases without an article or possessive pronouns, contextual matters determine whether *γυνή* and *ἀνδρὸς* refer to a woman and man or to a wife and husband. The first anarthrous construction of *γυνή* and *ἀνδρὸς* is Romans 7:2. The explicit context of marriage and divorce clarifies the distinction. Paul is speaking to a husband and wife. Both *γυνή* and *ἀνδρὸς* are singular and anarthrous in 1 Corinthians 7:1. In the next verse, Paul corrects the church *διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω*; (“But since sexually immorality is occurring, each man should have sexual relations with his own wife and each woman with her own husband”; 7:2). First Corinthians 7:1 does not refer to a husband and wife because the Corinthians were going outside of the marriage bed. Likewise, Paul does not add the qualifiers but he is explicitly speaking about divorce in 1 Corinthians 7:10–14 *γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆνα* (“a wife must not separate from a husband”).

The singular *γυναῖκα ἀπὸ ἀνδρὸς* (“a woman from a man”) occurs in 1 Corinthians 7:10 but the context clearly stipulates Paul is speaking about “the married.” Throughout 1 Corinthians 11:2–15 the anarthrous singular noun is used where the context is a man and a woman not husbands and wives in the “churches of God” (v. 15).

Unless a noun is modified by a possessive pronoun or at least an article, possession is “almost surely not implied” (Wallace 2000, 215). For Paul to say a woman must not exercise authority over “a husband” is unclear and inconsistent with the pattern established. If Paul was confining his prohibition in verse 12 to wives he would likely supply the definite article or possessive

pronoun with ἀνδρὸς (“husband”) which would render “over her [or the] husband” (Moo 2005). The CEB translates the text with this clarification. “I don’t allow a wife to teach or to control her husband” (1 Tim 2:12). This translation is flawed because the noun does not have an article (Wallace 2000, 215). Paul’s instructions concern a woman and a man.

Hugenberger (1992, 354) argues that the anarthrous ἀνδρὸς does not require an article or pronoun to mean “her husband.” Likewise, Zerwick and Grosvenor (1996, 630) interpret ἀνδρὸς as “her husband” despite the anarthrous construction. Hugenberger (1992, 353) remarks that “limiting ourselves to biblical usage, a number of examples readily suggest themselves where *anēr* means ‘(her) husband’ and yet appears without either the expected article or possessive pronoun.” Hugenberger provides Luke 1:34, 2:36, 16:18, and 1 Corinthians 7:10 as examples.

In Luke 1:34, Mary responds to the angel’s news that she will bear a child. Mary asks how this will be ἐπεὶ ἄνδρα οὐ γινώσκω (“since I have not had sexual relations with a man?”). Hugenberger (1992, 353) interprets the clause accordingly, “sexual relations with her husband.” However, Mary was not yet married. ἄνδρα refers to a man and not her husband. In Luke 2:36, ἀνδρὸς occurs without the article to refer to Anna’s husband. Nevertheless, the verses refer to ἄνδρα without γυνή. Thus, the support is not as analogous because ἀνδρὸς is used independently.

In Luke 16:18, ἀνδρὸς occurs without the article to refer to a woman’s husband, but the previous clause reflects possession (Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ; “everyone who divorces his wife”). Possession can thus be assumed in the next clause. In contrast, throughout verses 11 and 12 of 1 Timothy 2, γυνή is anarthrous. First Corinthians 7:10 is an analogous construction but, as argued, the context explicitly conveys a marital relationship. Throughout 1 Corinthians 11:8–12 the context is a discussion between a man and a woman not husbands and wives and likewise the anarthrous singular noun is used.

Outside the NT, a mixed set of data appears. In the Septuagint, *Sirach* 40:23 reads, φίλος καὶ ἐταῖρος εἰς καιρὸν ἀπαντῶντες, καὶ ὑπὲρ ἀμφότερα γυνή μετὰ ἀνδρὸς (“a friend and a companion never meet amiss but above both is a wife with her husband”). The proverb uses the anarthrous γυνή and ἀνδρὸς in close proximity to mean husband and wife. Philo uses γυνή and

ἀνδρὸς without an article or possessive pronoun to refer to a woman and her husband. ἐὰν δέ, φησὶν, ἀνδρὸς ἀπαλλαγεῖσα γυνὴ καθ’ ἣν ἂν τύχη πρόφασιν (“But if, proceeds the lawgiver, a woman having been divorced from her husband under any pretense whatever”; *Spec. Laws* 3.30; cf. *Eumenides* 178). Similar to Romans 7:2, the specific context of divorce dictates the usage.

In the works of Philo, γυνὴ and ἀνδρὸς are in direct succession meaning a man and a woman. Commenting on the biblical text, Philo writes, πῶς γὰρ ἂν παραδέξαιτό τις, ὅτι γέγονεν ἐκ πλευρᾶς ἀνδρὸς γυνὴ (“for how can any one believe that a woman was made from a rib of a man”; *Alleg. Interp.* 2.19). Another usage of γυνὴ and ἀνδρὸς is in Deuteronomy 22:5. The text states, Οὐκ ἔσται σκευὴ ἀνδρὸς ἐπὶ γυναικί, οὐδὲ μὴ ἐνδύσῃται ἀνὴρ στολὴν γυναικίαν (“A woman must not wear men’s clothing nor a man wear women’s clothing”). The absence of the article and the context support the general use of γυνὴ and ἀνδρὸς as woman and man. In *Seven Against Thebes* 181, γυνὴ and ἀνδρὸς are used in close proximity without the article to also refer to a man and a woman (cf. *Against Timarchus* 1.15, *Deipnosophistae* 13.18). The text states, μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω, τᾶξωθεν (“for a man listens, not a woman, to the council from outside”; *Seven Against Thebes* 181).

The evidence does not produce a discernible pattern whether the anarthrous γυνὴ and ἀνδρὸς refer to a husband and a wife or a woman and a man. Since the data demonstrates both instances occur, context must be the guiding factor. Since the allusion to Adam and Eve concerns the Creation and the Fall (not marriage; 1 Tim 2:13–14), the reference to childbearing (v. 15) remains the strongest contextual clue ἀνδρὸς and γυνὴ refer to a husband and wife. As previously demonstrated, σωθήσεται δὲ διὰ τῆς τεκνογονίας (“a woman will be saved through childbearing”; v. 15) is not the theme line of the argument. Verse 15 supports the theme line directly flowing from from verses 13–14 (Campbell 2015, 116; Runge 2016, 223). The last highlighted element of the argument, Eve’s transgression, must enlighten the reference to childbearing. Salvation through childbearing flows from the argument and does not presuppose a marital relationship.

The sixth argument Long (2015, 37) makes for interpreting 1 Timothy 2:11–15 as instructions for a wife and a husband centers on Paul’s appeal to Adam and Eve. Long explains that since Adam and Eve were the first husband and wife, the scope of the reference is limited to husband and wife. The presence of Adam and Eve supporting a marriage context conflicts with the established picture of Genesis 2–3. The first alluded element, Adam’s creation first and then Eve, does not specifically refer to marriage. From the Genesis text, the focus is on the creation of the man and the woman. The first marriage was established but the author’s comments are a non-narrative aside or a “parenthetical comment” (Bar-Efrat 2004, 216).

Furthermore, when the context of marriage is intended elsewhere Paul directly refers to Genesis 2:24 (e.g., Eph 5:31; cf. Matt 19:5; Mark 10:7–8). When Paul speaks of submission in marriage he does not use the example of Adam’s creation first, but the example of Christ and the church (Eph 5:21–33) and Sarah and Abraham (1 Pet 3:5–6). Moreover, Eve’s deception and transgression did not result because she was the wife and disobeyed Adam or exercised authority over him. Adam willingly, listened to the voice of his wife. The allusion to Adam and Eve substantiates a man and a woman.

The context of the letter supports the interpretation of *γυνή* as “woman.” Not only were the married women causing problems in the church in Ephesus but also the unmarried widows (5:11–15). The evidence favors the text regards a man and a woman. In light of verses 13 and 14, Paul’s appeal to the creative order, and the grammar, the study interprets *γυνή* as woman throughout the pericope.

Paul uses the anarthrous *γυνή* (2 Tim 2:11) as a generic noun (Wallace 2000, 253). Wallace clarifies that the generic article is not always necessary for a noun to carry a generic idea. Articular generics and anarthrous generics carry little semantic differences. Paul wants women “as a class” (227) to learn. The “individualizing article” would have been appropriate if Paul was addressing specific women promoting the false teaching (e.g., Barron 1990, 451–459). The generic article refers to the general direction of the prohibition.

The third person imperative *μανθανέτω* (“learn”; 1 Tim 2:11) places a continual requirement on Timothy. *μανθανέτω* (“learn”) should not be confused with the English permissive idea (Wallace 2000, 486). The Greek imperative is more potent than a mere option (Levinsohn 2008, 82). The command engages Timothy’s volition and places a requirement on him to let a woman learn. The present tense also communicates the ongoing nature of the learning (Wallace 2000, 524).

Paul’s command to let a woman learn (1 Tim 2:11) was counter-cultural. Women in the Roman world were considered intellectually second-class (Keener 2007, 751). Women had less access to education and, as a result, were less educated. Although Philo (1993, 787) made some exceptions for women to learn, the Jerusalem Talmud (Sotah 3:4, 19a) states it is better for the Torah to be “burned than entrusted to a woman.” The Babylonian Talmud, cited by Ryken (2007, 89), says, “the men came for learning and the women only to hear.”

In the discourse diagram, the emboldened words received the author’s emphasis. The writer fronts *ἐν ἡσυχίᾳ* (“in quietness”; v. 11) for emphasis. The fronted prepositional phrase *ἐν ἡσυχίᾳ* (“in quietness”) marks the state or condition in which a woman is to learn (BDAG 2000, 327) and represents the most important part of the clause (Runge 2008). A woman should learn in a disposition of *ἡσυχία* (“quietness”; 1 Tim 1:11) not in gossip as the Ephesian women are characterized in 2 Timothy 5:13. This is not to say that women may not use their voices in the gathering. Women used their voices in congregations as 1 Corinthians 11:5 corroborates. *ἡσυχία* (“quietness”) refers to the demeanor of the audience as they listen to Paul’s speech (Acts 21:40; 22:2). The woman is to assume a state of a quiet listener to receive the teaching.

ἐν πάσῃ ὑποταγῇ (“with full submission”; 1 Tim 2:11) is an attendant circumstance/ accompaniment to the manner of quietness (Harris 2012, 120). Being in submission is Paul’s secondary concern, because *ἐν ἡσυχίᾳ* (“in quietness”) is emphasized (Runge 2008). *ἐν πάσῃ ὑποταγῇ* (“with all submissiveness”) represents being in the state of submissiveness or subordination as opposed to the controller (BDAG 2000, 1042). L&N’s (1989, 467) semantic definition includes being in submission but with the nuance of obedience, “to submit to obedience.” In 2 Corinthians 2:9, Paul writes of the Corinthians’s giving as an act of *ὑποταγή*

(“obedience”) that results from a confession of Christ. In 1 Timothy 3:4, a qualification for overseers is that their children be in ὑποταγή (“obedience”) to them. Likewise, a γυναῖκα is to learn in ὑποταγή (“submission”).

The object of a woman’s submission is implied. A woman may be commanded to submit to the teaching or to those who held the authoritative role of teaching. Towner (2006, 215) aptly notes that in the role of teaching and learning, submission to the teaching and to the elders who have authority (because of the teaching) are intertwined. Paul does not advocate that women should be in submission to “all men” (Schreiner 2016, 187). Women are to submit to those who had the God-given authority of teaching the word, namely the elders or overseers of the church. The quietness and subjection are specific instructions for the learning and teaching environment, not all life relationships.

First Corinthians 14:34 shares commonalities with 1 Timothy 2:11. The context is a gathering of believers. Paul writes, ὅταν συνέρχησθε (“when you come together”; 1 Cor 14:34) and goes on to indicate actions that would mirror a gathering where believers are edifying one other. Such actions include sharing a hymn, a word of instruction, a revelation, a tongue, or an interpretation (1 Cor 14:26). Paul’s concern is order in the congregations or assemblies of the Lord’s people (vv. 29–33). Then verse 34 says, “Women should remain silent in the churches and must be in submission” (NIV). The exact two things encouraged for women worshiping in the gathering of believers are their quietness and submission. Paul instructs a woman to learn in this way in 1 Timothy 2:11 and is another indication that 1 Timothy 2:11–15 concerns the gathering of believers in a first-century church context.

6.3.3. Exegesis of 1 Timothy 2:12

Having instructed Timothy to let a woman learn (1 Tim 2:11), Paul now writes a prohibition with the present tense ἐπιτρέπω (“I do not permit”). Glahn (2015, 462) argues that the present tense carries a progressive action in English and should render the translation, “I am not allowing.” This progressive action, along with the personal nature of 1 Timothy, leads Glahn (2015, 462), Peppiatt (2019, 154), and Gloer (2010, 142–143) to conclude that Paul is merely expressing his

opinion in 1 Timothy 2:12. He does this in 1 Corinthians 7:25 *ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι* (“I do not have a command from the Lord but I give judgment”). The referenced scholars believe Paul gives a personal stance in 1 Timothy 2:12, rather than a timeless command.

In 1 Corinthians 7:5, Paul writes about the benefits of remaining single and wishes everyone was like him (v. 7). This desire he explicitly states is not a command but a *συγγνώμη* (“concession”; v. 6). Likewise, when he gives a command to the married he explicitly states “not I but the Lord” (7:10). In 1 Corinthians, Paul clarifies he received no command “from the Lord” (1 Cor 7:25) and continues to express his opinion. Throughout 1 Timothy, Paul is *παρακαλέω* (“urging”; 1:3; 2:1), and *βούλομαι* (“desiring”; 2:8) Timothy to action. Eleven of the first person singular active verbs in Paul’s voice involve instructional language (Reed 1993, 107).

In Koiné Greek, different forms of exhortations can be distinguished based on their “relative potency” (Levinhson 2008, 79).³⁶ Imperatives convey exhortations that are more potent than exhortations expressed as non-imperative forms (e.g., subjunctives or indicatives; Levinhson 2008, 79; Runge 2016, 234). The second person imperative *μανθανέτω* (“learn”) establishes the tone for verse 12 (Mounce 2000, 122). Nevertheless, two features of *οὐκ ἐπιτρέπω* (“I do not permit”; 1 Tim 2:12) serve to mitigate the command and reduce its relative potency.

First, the exhortation is in the first person which immediately decreases its potency (Levinhson 2008, 80). Exhortations in the second voice are the most potent. Second, certain indicative verbs used in combination with an infinitive mitigate the command’s directness. *οὐκ ἐπιτρέπω* (“I do not permit”) orients the reader and the infinitival clauses contain the exhortations (84). The two infinitives, *διδάσκειν* (“to teach”) and *αὐθεντεῖν* (“to exercise authority”), convey the prohibited activities. Thus, the choice to use the orienter, an infinitive verb form with two infinitives, mitigates the directness of Paul’s prohibition. By saying, “I do not permit,” Paul indirectly exhorts Timothy to follow his example (85). While an indirect exhortation is less severe than a direct exhortation, it is still an exhortation.

36. Potency refers to the directness, urgency, or degree of mitigation (the severity) contained within a command (Levinhson 2008, 79).

ἐπιτρέπω (“permit/allow”) occurs in a similar pattern in 1 Corinthians 14:34. The pattern is οὐ + ἐπιτρέπω + infinitive. In 1 Corinthians 14:34, the verb ἐπιτρέπω is not expressing Paul’s personal opinion, but the conduct of women in the church gathering, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν “For they [women] are not allowed to speak.” The only difference in 1 Timothy 2:12 is the indicative verb is in the first person. The personal nature of the letter also accounts for the first person voice.

Towner (2006, 190) and Winter (2003, 204) argue that a new class of Roman women who enjoyed a significant level of freedom emerged. As a result, certain “wealthy women” were embracing and promulgating a “heretical teaching” (Towner 2006, 200). Women in Ephesus were engaged in false teaching and thus the need for Paul’s prohibition. The prohibition is not a general prohibition but specific to this historical and social situation. Some of the wealthy women were teaching in a public setting and possibly introduced elements of heresy. The injunction is after the pattern of 1 Corinthians 14:34 which restricted women to the role of learner (219–220). Thus, various scholars (e.g., Witherington III 1990, 196) argue 1 Timothy is a response to women being led astray into apostasy and involved in false teaching.

The verbal aspect of ἐπιτρέπω (“I do not permit”) clarifies the historical situation. Verbal aspect influences the nature of an exhortation (Levinsohn 2008, 81). Exhortations done once or with immediate effect are encoded with the perfective aspects (“aorists”). These exhortations call for a single, usually immediate response. If Paul was addressing Timothy to command a certain group of women in the church to stop teaching heresy, the imperfective would have been appropriate. The imperfective aspect (“presents”) forms are used for exhortations that have a general or indefinite nature. The present aspect of ἐπιτρέπω supports the general direction of the prohibition.³⁷

The study submits that ἐπιτρέπω (“I do not permit”; 1 Tim 2:12) is a “gnomic present” (Wallace 1996, 523). The gnomic present makes a statement of timeless fact and is generally atemporal. Gnomic usage describes an action that always occurs (Fanning 1990, 208–217). The gnomic

37. Additionally, the role of women in the Ephesian Hersey elsewhere in the PE is limited to their roles as victims and not teaches (2 Tim 3:6–7; Bloomberg 1996).

present usually takes a generic object (Wallace 1996, 523). γυναῖκι (“woman”) falls into this category. First Timothy 2:12 is “distinctive” (Yarbrough 2018, 177). Paul wrote to a particular time and place, but as with any other NT epistle his illocution has universal scope.

As stated above, Paul’s exact prohibition lies in the two infinitives διδάσκειν (“to teach”) and ἀθηντέω (“to exercise authority”; 1 Tim 2:12). BDAG (2000, 150) defines ἀθηντέω in terms of assuming authority independently, “to give orders” or “dictate.” L&N (1989, 474) defines ἀθηντέω as the exercise of control in a “domineering manner.” Merrill (2014) likewise defines ἀθηντέω in terms of negative authority, “absolute control or complete dominance” over an individual or group. These lexicons present ἀθηντέω in the light of negative authority. Only LSJ (1996, 275) presents two semantic domains for ἀθηντέω. The first is “to have full power or authority over” and the second is “commit a murder.”

ἀθηντέω consumes copious amounts of literature because it occurs neither in the Greek NT nor in the LXX. ἀθηντέω is also rarely attested to in Greek literature. Therefore, precisely defining ἀθηντέω remains a challenge. The general consensus (BDAG 2000; Belleville 2019; Hübner 2015; L&N 1989; LSJ 1996; Westfall 2016; Wolters 2016, 63) is that ἀθηντέω relates to authority but whether ἀθηντέω denotes a pejorative or an ingressive connotation remains disputed.

In the papyrus BGU 1208.38 (27/26 BC), cited by Belleville (2019, 327) and Wolters (2016, 73–74), ἀθηντηκότος indicates the authority someone had over Kalatyti in terms of the relationship between a senior official and his subordinate in a bureaucratic hierarchy. In *Tetrabiblos*, Saturn is described as ἀθηντήσας (“gaining mastery”) over Mercury and the moon (Ptolemy 1940, 3.14.10). ἀθηντηκότος describes the two kinds of rulership exercised by the planet Saturn, the first over the soul and the second over the two other planets. Because of the aorist form of Greek, ἀθηντηκότος can be translated as “assume authority” or “gain mastery” (Wolters 2016, 74). In Scholion on Aeschylus Eumenides 42, cited by Wolters, this word describes Orestes who had previously murdered his mother Clytaemnestra. Orestes had become a “kin-murderer.” The scope of this paper limits the word studies to a few occurrences before AD 312. Although less

supportive, ἀθεντέω often occurs in Christian contexts in later centuries with God or Jesus Christ (e.g., Eusebius 1953, 3.5.21.1) as its subject before dying out in the Middle Ages (Wolters 2016, 113).

Westfall's (2014) thorough linguistic and lexicographical study determines with near certainty that ἀθεντέω carries a “negative” or “pejorative” sense in 1 Timothy 2:12 (Hübner 2015, 21). Westfall (2014, 147) uses a complex range of methodologies which include transitivity, field, tenor, mode, register, alternate models of experience, appraisal, and collocation to locate “a single basic (but complex) semantic concept that could account for the diachronic occurrences of the verb and extended, peripheral or marginal meanings” (145–146). Despite numerous methodologies, Westfall fundamentally assumes that ἀθεντέω has a single basic semantic concept accounting for all its diachronic usages. Her basic semantic definition—“the autonomous use or possession or unrestricted force” (167)—underscores a negative connotation. While fundamentally valid, it is a methodological error to unwarrantedly or prematurely restrict the semantic field of a word (Carson 1996, 60). Therefore, it may be faulty to assume that the meaning of ἀθεντέω (and its derivatives) is understood in the light of all diachronic usages to conclude the meaning of the verb ἀθεντέω.

Wolters (2016, 68) brings clarity to the discussion because he reveals that ἀθεντέω's cognate noun, ἀθέντης, is used in Greek literature in two distinct ways. The two distinct usages may suggest the word has two etymologies. ἀθέντης is used in the elevated language of classical Attic literature (fifth and fourth centuries BC) and has the specific meaning of “kin-murder” or someone guilty of killing their flesh and blood (e.g., *Wisd. of Sol.* 12:6; Josephus 1987, 1.582; 2.240 *Eumenides* 1926, 42). The noun ἀθέντης has another distinct use. Besides one debated exception, ἀθέντης occurs in Greek literature for the first time in the first century BC and means not “murderer” but “master” (e.g., Euripides's 1913, 442; Ptolemy 1940, 15.1.15, 15.1.31, 15.1.32, 15.6.141; 24.3.69, 24.4.87; Clement of Alexandria, 1991, 2.8.38.3). This would suggest that ἀθέντης/“murderer” and ἀθέντης/“master” are built on different etymologies (Wolters 2016). English contains homonyms. For example, a date (the fruit), a date (the activity), or a date (the time of year).

αὐθεντέω (“master, govern”) derives from the noun αὐθεντίας (Moulton 1963, 278). The sophoclean αὐτο-εντης contracts to αὐθέντης. Moulton further notes that the curious meaning “murder” in classical writers comes from an entirely different word, derived from αὐτο-θέντης. If αὐθεντέω is derived from a noun with two distinct etymologies, then, contradicting Westfall’s (2016, 145) argument, its two usages should remain distinct.

The context of 1 Timothy sheds light on αὐθεντέω’s meaning. Marshall (1999, 456–460) remarks meagre evidence accounts for a pejorative meaning of αὐθεντέω, but based on the putative behavior of the Ephesian women the verb has a negative meaning in 1 Timothy 2:12. Marshall lets the historical reconstruction of 1 Timothy 2:8–15 influence his interpretation of αὐθεντέω (cf. Winters 2003, 119). Likewise, Towner (2006, 220–224) concludes in the context where wealthy women/wives were assuming dominant teaching roles over men/husbands αὐθεντέω carried the “negative valuation” or an “inappropriate exercise of authority.” Historical reconstruction may inform, but in this instance cannot determine. The picture of the Ephesian women teachers as lording over men is a speculative reconstruction and insufficient proof that αὐθεντέω carries a pejorative sense (Wolters 2016, 112).

The literary context illuminates the discussion. Moisés Silva (1983, 138), author of *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*, informs his reader that linguists place a “determinative function” on literary context. Context does not merely inform meaning, it virtually makes meaning. A contextual question that Westfall (2014; 2016) and Wolters (2016) fail to address is how Adam’s creation before Eve substantiates the claim that women should exercise authority in a “domineering” or “controlling” way. Contextually, a neutral sense of authority in relation to submission eloquently bolsters Paul’s argument. Adam was created first, thus the created order reflects a woman submitting to the authority of a man. αὐθεντέω describes a neutral authority (cf. LSJ 1996, 275) as evidenced by αὐθεντέω’s two distinct semantic domains and a contextual analysis. Lastly, since the letter is a close personal correspondence, Timothy already knew from being with Paul that it was not appropriate for a wife to domineer her husband (Eph 5:21–31). Timothy would have known that a domineering attitude was unacceptable in the churches of God.

Another grammatical aspect that affects the interpretation of 1 Timothy 2:12 is the relationship between διδάσκειν (“to teach”) and αὐθεντεῖν (“to exercise authority”). Lee (2021) argues that the prohibitions form the literary figure known as hendiadys, resulting in the translation “to teach so as to dominate.” A hendiadys is used by the author to avoid a series of dependent genitives (BDF 1961, 16). Hence, the genitives normally occur in succession when a hendiadys is implied. Since διδάσκειν (“to teach”) and αὐθεντεῖν (“to exercise authority”) are separated by five words (διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν; “I do not permit a woman to teach or exercise authority”), the likelihood of a hendiadys is slim. Köstenberger (1995, 178–179) aptly notes that teaching and exercising authority are intricately linked but not so much so that they become one element with indistinguishable constituents.

Furthermore, the construction διδάσκειν ... οὐδὲ αὐθεντεῖν (“to teach ... or exercise authority”; 1 Tim 2:12) informs the meaning of αὐθεντεῖν (“to exercise authority”). Köstenberger’s (2016, 135–145) detailed research demonstrates that οὐδὲ (“or”) functions either to bring two negative or positive concepts together. Belleville (2019, 334) elucidates a flaw in Köstenberger’s (2016, 135–145) conclusion. Because διδάσκειν (“to teach”) and αὐθεντεῖν (“to exercise authority”) are infinitives (verbal nouns), an examination of correlative constructions must include nouns since syntactically substantival and verbal adjectives can function as nouns.

However, Köstenberger’s (2016, 135–145) research withstands scrutiny. He examines the exact infinitive construction of 1 Timothy 2:12: “(1) negated finite verb + (2) infinitive + (3) οὐδὲ + infinitive, and if available + ἀλλ’ + infinitive.” Köstenberger concludes that any two infinitives joined by οὐδὲ represent either two negative or two positive concepts. Thus, Belleville’s (2019, 334) research is not as analogous to the situation found in 1 Timothy 2:12 and is therefore not as strong as Köstenberger’s (2016, 135–145) research. Since teaching is a non-domineering and generally positive activity in the PE (1 Tim 3:2; 4:11; 6:2; 2 Tim 2:2; 2:24; Tit 2:1), αὐθεντεῖν follows suit.³⁸

38. The PE mentions false teaching but the fact that the teaching is “false” does not necessitate a negative connotation to διδάσκειν (“teaching”) analogous to αὐθεντεῖν. The act of teaching in and of itself conveys neutral connotations with the teaching either aligning or conflicting ones own subjective beliefs, values, and/or doctrines.

οὐδὲ (“nor/or”) functions as a coordinating conjunction (Wallace 1996, 669). Therefore, διδάσκειν (“to teach”) and ἀθροεῖν (“to exercise authority”) are both related and yet distinct. The functions are related because the teaching Paul envisions relates to exercising authority in an ecclesial context (Köstenberger 2016, 150). Teaching would include the exercise of authority. Teaching is “irretrievably” intertwined with the role of elder or pastor (Carson 1996, 95).

Heckert (1996, 23) describes ἀλλὰ (“but”) as a “global marker of contrast,” one that “introduces a correction of the expectation created by the first conjunction; an incorrect expectation is cancelled and a proper expectation is put in its place” (cf. Campbell 2015, 180; Runge 2010, 92–93). ἀλλὰ (“but”) is unique among the contrastive or adversative particles because it conveys the constraint of correcting its predecessor. The corrective to a woman teaching or exercising authority is her being ἐν ἡσυχίᾳ (“in quietness”). If Paul wanted to correct the “false teaching” by certain women, limiting the instruction to the women “false teachers” in Ephesus (e.g., Barron 1990, 451), why is his counterpoint corrective for a woman to be ἐν ἡσυχίᾳ (“in quietness”)? In other words, if teaching and exercising authority are negative expressions, why is Paul’s corrective a woman must be quiet? Surely he would add a more specific corrective such as a woman must not abuse authority.

Thus far, 1 Timothy 2:11–12 has not mentioned Genesis. Paul addresses Timothy regarding women in the churches of God. In a society that downplayed the value of a woman learning, Paul requires Timothy to let a woman learn. A woman is to learn in quietness and submissiveness. As a quiet student, a woman is not permitted to teach or exercise authority over a man. Paul adds a clarifying corrective by conveying the state a woman should assume. She must be quiet. He will now draw upon Genesis 2–3 to support his argument.

6.3.4. *Exegesis of 1 Timothy 2:13–14*

Paul’s use of the conjunction γὰρ (“for”) at the beginning of verse 13 is critical to the discussion. The presence of γὰρ adds a semantic constraint. The reference to the Genesis narrative does not provide distinctive information (Runge 2010, 51–53). The allusion either strengthens or supports some aspect of a woman learning in quietness and not teaching or exercising authority over a

man. As previously stated, because γὰρ (“for”) itself does not indicate the logical relationship between the clauses, debate ensues. Given the context, γὰρ (“for”) likely functions to introduce explanatory information or causal information (BDF 1961, 236; Wallace 1996, 672). γὰρ (“for”) either “grounds” the prohibition of women from teaching or rather illustrates it by forming a link between the OT story and the church’s dilemma (Keener 1992, 115–117; Towner 2006, 225). Inferring from the preceding discussion, γὰρ (“for”) does not illustrate but signals the causal relationship between the two sentences.

Paul’s first allusion to Genesis 2–3 begins with the statement, Ἀδάμ πρῶτος ἐπλάσθη (“Adam was created first”; 1 Tim 2:13). “First is best” was a frequent rabbinic argument (Exod. Rab 21:6; cf. Dibelius and Conzelmann 1972, 47). The context of Genesis 2 gleaned a different picture. Adam’s creation first does not represent that he is best. In fact, the narrative devotes the majority of its attention to the creation of Eve (Gen 2:18–23). The narrative highlights last is “best” in that only with the creation of Eve did God see that it was “very good” (1:31; cf. 2:18). Genesis 2 crowns Eve as the pinnacle of the creation narrative.

Belleville (2009, 55) considers Paul’s explanation and critiques that “first” indicates a historical sequence and not a hierarchical relationship. Belleville rightly addresses that Paul’s reference to Adam’s creation first does include historical sequence but it also indicates purpose. The woman was created for the man as a powerful helper. She was to help the man fulfill the creation mandate, a task he could not do alone (Gen 2:18–23). The woman was made for man, not man for the woman. Adam’s creation first indicates his authority and responsibility (Carson 1987, 129–130; cf. Gen 3:9, 17–19). The qualified men in Ephesus (1 Tim 3:1–7) are thus tasked with the teaching of the faith.

Paul could have prohibited a woman to teach and exercise authority on the sole basis that Adam was created first (1 Tim 2:13). καὶ (“and”; v. 14) adds an additional reason. Namely, Adam was not deceived but the woman was deceived. Paul uses ἀπατάω (“deceived”; 1 Tim 2:14) to describe Adam’s deception. Chapter 4 already established that ἐξαπατάω describes the completeness of Eve’s deception.

Paul states through the indicative verb form ἠπατήθη (“deceived”; 1 Tim 2:13) that Adam was not deceived but uses the participle ἐξαπατηθεῖσα (“deceived”) to describe Eve’s situation (2:14). Runge (2008) alerts the exegete that the choice to use an alternative verbal form conveys “tremendous exegetical significance in determining the writer’s main idea.” ἐξαπατηθεῖσα functions as a nominative circumstantial frame [NCF]. A nominative circumstantial frame is a nominative participial clause positioned before the main verb to establish a state of affairs for the clause that follows. The use of the participle “backgrounds” the action with respect to the main verb of the clause in order to ensure that the main action receives primary attention. When the participle and the main clause share the same subject, the sentence uses an NCF. In 1 Timothy 2:14, the subject of the participle ἐξαπατηθεῖσα (“was deceived”) and the main verb γέγονεν (“became”) is ἡ γυνή (“the woman”).

Paul could have used an infinitive verb to say that Eve was deceived and became a sinner. The semantic meaning would have remained unchanged. However, the pragmatic effect of having a participle is drastic (Buth 2016, 277). The different structure does not change the events referred to, but it changes the presentation of the material. Deliberate choice implies meaning. Buth (278) notes the same feature as Runge (2010) when he writes, “Choosing to encode one event with a finite verb and another event with a participle adds a relative ranking scale to their prominence when communicating” (Buth 2016, 277–278). The use of the indicative would have placed the actions of being deceived and becoming in transgression on an equal level of importance from a grammatical standpoint. The use of the participle effectively downgrades the importance of Eve’s deception compared to her resulting state. The NCF ἐξαπατηθεῖσα (“deceived”) reflects the writer’s decision to prioritize the action of the main verb γέγονεν (“became”).

Several translations (e.g., ESV, NRSV, NIV) and commentaries (e.g., Keener 1992, 115; Mounce 2000, 135; Towner 2006, 235) translate ἐξαπατηθεῖσα (“deceived”) as the main verb, obscuring the writer’s purposeful backgrounding of this action. Translating the NCF as a main verb alters the hierarchy the writer encoded in the grammar through backgrounding (Runge 2008). For example, the NIV translation reads, “it was the woman who was deceived.” Likewise, the ESV, NRSV, and NLT read “the woman was deceived.” However, the NCF makes the one indicative

verb *γέγονεν* (“became”) stand out by backgrounding *ἐξαπατηθεῖσα* (“deceived”) as a completing action. Eve’s deception backgrounds her being in transgression. Thus, the main idea of the clause indicated by the participle is Eve’s resultant state (Runge 2010, 251). The sentence has two main actions: Adam was not deceived and Eve’s entry into a new state.

With the expression *ἡ γυνή* (“the woman”; 1 Tim 2:14), the author changes the reference of the established participant in the discourse, namely *Εὔα* (“Eve”; 1 Tim 2:13; Runge 2008). The author may change the reference to (1) re-characterize the person or bring forth necessary thematic information and (2) explicitly inform the reader of the “centre of attention” by replacing the use of a proper name for a generic reference that “connects one participant to another in a context.” Instead of the proper name, the more generic reference *ἡ γυνή* (“the woman”) connects Eve with a *Γυνή* (“woman”) in verse 11. Adam is the expressed subject in verse 14a, then “the woman” is mentioned in verse 14b. In each clause of verse 14, the subject is placed in the initial position apparently to mark this shift from the outset of the clause, minimizing any potential ambiguity. The rest of the clause (entered upon the predicate) then comments on this Topical Frame (Porter 1992, 296; Runge 2008).

The passive voice of *ἠπατήθη* (“was deceived”; 1 Tim 2:14) and *ἐξαπατηθεῖσα* (“was deceived”) is used with an unexpressed agent (Wallace 2000, 435–436). Genesis 3:1–5 clarifies that the agent of deception was the crafty *ἡ ὄφις* (“serpent”; 3:1). The author chose a grammatical construction with an unexpressed agent because the focus of the passage is on the subjects. Naming the explicit agent may detract from this focus.

The perfect verb *γέγονεν* (“became”; 1 Tim 2:14) with the preposition *ἐν* (“in”) and the dative object *παραβάσει* (“transgression”) is an idiomatic expression. One semantic domain of *γέγονεν* (“became”) is the change in nature of something which indicates the subject entered a new condition or state (BDAG 2000, 198). *γέγονεν* (“became”) is specifically used with the preposition *ἐν* (“in”) to indicate a state of being. The state of being referred to by *παραβάσει* (“transgression”) is one of sin. Eve’s change in nature resulted in a new condition, she became a sinner. This state contrasts the previous innocence shared by her and Adam (Gen 2:25).

Derived from the exegetical analysis of Genesis 3, Eve's transgression resulted in two consequences related to her two God-given roles. The first consequence was a desire to rule or control her husband (Gen 3:16a). Instead, the man will rule over the woman. Chapter 3 argued that this ruling is not negative. It was present pre-Fall. The desire for a woman to rule over the authority structure in the household of God is a contrary desire to God's will. It could naturally correspond that this desire to control and dominate is a result of the Fall and not the leadership of the man. The second consequence was painful labour or childbearing (v. 16b).

The way Paul refers to Genesis 2–3 seems to imply that Eve's deception is a result of her gullibility. Since Adam was not as gullible, he was not deceived. Transferring this logic into 1 Timothy results in the conclusion that women cannot teach because they are more gullible than men (e.g., Kelly 1963, 68). The exegesis of Genesis 2–3 contradicts this conclusion.

In Genesis 3:1, the serpent "says to the woman" and directs the conversation to the woman for a specific purpose. The *hiph'il* הִשְׁיֵאֲנִי ("deceived me") and placement of the noun הַנָּחָשׁ ("the serpent") substantiates Eve's deception was more passive. The serpent was the cause of Eve's deception. The reader also knows that the serpent was more עָרִימׁ ("crafty") than any other wild animal (3:1). It is improbable that Adam was immune to Satan's nefarious tactics. Satan is pictured as deceiving nations in Revelation 20:7–10. Satan can deceive whomever he wants to deceive, but he chose the woman. Eve's deception is thus not a reflection of her gullibility but a reflection of the serpent's choosing. The significance of Eve's deception does not lie in the fact that Adam withstood the temptation but rather in the fact that the serpent did not approach Adam. Thus, why did the serpent chose to speak to Eve and what bearing does that have on teaching and exercising authority?

Various inferences have been drawn from verses 13–14 in order to reconcile the disparity. Westfall (2016, 107; cf. Belleville 2009, 55; Towner 2006, 235) concludes the relevance lies in the context of incorrect myths, false teachings, and deception among the women of Ephesus. The reference to Eve's deception is possibly countering some gnostic ideas that considered women the "favored instrument of revelation" (Belleville 2009, 55). Grenz and Kjesbo (1995, 138),

Keener (1992, 116), and Westfall (2016, 124) find similarity between the woman's perspective and the Gentiles in Romans 4:15. Since the command was not given directly to Eve, she was confused and deceived. Zevit (2013, 211) builds on this idea and notes the woman is not implicated in wrongdoing, unlike the serpent and Adam. After a detailed analysis of Genesis, Westfall's (2016, 124) and Zevit's (2013, 211) conclusions do not stand. Eve knew God's command (Gen 3:1–5).

Moreover, such an argument does not support the idea that women were prohibited from teaching because they were false teachers or uneducated (Guthrie 1990, 91). Schreiner (2016, 216) logically notes that if Eve was disadvantaged because she received the command second hand, then Adam muddled the commandment. If Adam was the one who misrepresented God's command, then a prohibition against a woman teaching in 1 Timothy 2:11–15 does not coincide with the historical context.

Mbamalu (2014, 6) argues that deception involves an act of ignorance on the party who falls prey to deception. Eve's ignorance lay in the serpent's motive, not the command. Eve did not know that the serpent was עָרוּם ("cunning"; Gen 3:1). Adam had a longer acquaintance with the animals (2:19) and since he gave them their names, he knew the character of the serpent. As a result, Adam was not deceived. Mbamalu's interpretation is inconsistent with a narrative critical approach to Genesis 2–3 and the function of Genesis 3:1a. The characterization of the serpent in 3:1a is the author's use of zero focalization (Ska 2000, 66). Zero focalization was defined as the point of view in which the narrator says less than what the characters know to inform his reader. Ignorance of the serpent's character was not the basis of Eve's deception. Adam was in the same position as the woman.

Cooper (2018, 115; 2019, 102) insists that Adam believed God but chose to sin anyway. The woman sinned because she refused to believe in God. Cooper's interpretation does not coincide with the canonical context because all sin reveals unbelief (Heb 3:19) and everything that does not come from faith is sin (Rom 14:23).

Schreiner (1995, 105–154; cf Moo 1980, 62–83) argues 1 Timothy 2:14 demonstrates the negative consequences that occurred when Eve usurped Adam’s role as the spiritual leader and failed to respect her functional subordination to Adam. Eve became a sinner. Schreiner (2016, 216) concludes elsewhere, “the Genesis temptation stands as the prototype of what happens when male leadership is abrogated.” Schreiner (2016, 216) places the blame on Eve. However, Eve was not usurping the role of the man in the Fall. Eve usurped the command of the Lord God. She fell prey to the serpent’s deception. The Fall shows how the serpent usurped the Genesis creative order. It was the tactic of the serpent to deceive the woman, then she deceived the man. That was the paradigm. For only after the couple both eat will the relationship between the man and his wife become a power struggle (Gen 3:16–19).

Because of Paul’s affirmation Ἀδὰμ οὐκ ἠπατήθη (“Adam was not deceived”; 1 Tim 2:14), Knight III (1992, 143) and Ryken (2007, 100) conclude Adam sinned willfully. The interpretation that Adam’s sin was void of deception does not fully fit the Genesis context. When God proclaims the consequences for Adam he notes כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ (‘‘because you [Adam] listened to the voice of your wife’’; Gen 3:17). If Eve was deceived by the serpent to take the fruit and eat, she likely ‘‘deceived’’ Adam to do the same. Adam’s sin involved deception (Yarbrough 2018, 184).

This reveals that women do not have an ontological flaw that makes them more gullible (Kelly 1963, 68; Philo 1993, 797) or susceptible to temptation (cf. Westfall 2016, 107). The point is not Eve’s deception in terms of her vulnerability to temptation, but rather the means of temptation. The serpent is tactical, cunning, and crafty (Gen 3:1), he knows the weakness of men and women and will exploit them. The means of temptation were deception and distorting the word of God. Eve listened to the serpent. This resulted in transgression for the woman and the man.

Yarbrough (2018, 184) makes the most compelling argument by suggesting that Paul’s key point in 1 Timothy 2:14 is chronological. The narrative observation between verses 13–14 suggests a close connection. γὰρ (‘‘for’’) marks verses 13 and 14 together joined by the conjunctive καὶ (‘‘and’’) so that the two propositions explain verse 12 (Schreiner 2016, 214–215; Yarbrough 2018,

183). Adam was not the first to fall through deception, but rather Eve. The discourse of verse 14 implies a “first.” Adam was created first and Adam was not deceived first.

The more natural reading of the text supplements the agent of the deception instead of the chronology. Adam was not deceived “by the serpent” (1 Tim 2:14; Gen 3:12) but the woman was deceived “by the serpent” (1 Tim 2:14; Gen 3:12). First Timothy 2:13–14 highlights Adam and Eve because of Paul’s application to a man and a woman, but the context of the Genesis narrative substantiates this interpretation. Eve was the one who was deceived first, but she was the one who was deceived by the serpent. Eve then gave the fruit to her husband. Chronology is only relevant since the serpent gave the fruit to Eve.

If the devil’s tactic at the beginning was to target the woman (Gen 3:1), then Paul does not want a repeat in Ephesus. Satan went through the woman to get to the man and trap them all in sin. That was the paradigm. That was Satan’s tactic. The serpent targets the woman and in so doing overturns God’s design: man, woman, snake (Gen 3:9–13). The result was sin. The false teachers who were known as deceivers (2 Tim 3:13; cf. Eph 4:14–16) were doing the same thing. They were deceiving and gaining control over women who were burdened down by sins (2 Tim 3:6). By abandoning their God-given roles, widows were giving the enemy an opportunity for slander (1 Tim 5:14) and some had already turned to follow in the way of Satan (v. 15).

The Genesis temptation also reminds the readers that while Eve was the one who sinned, God held Adam responsible (Gen 3:9, 17–19). In the same way, if the women lead the whole congregation into doctrinal mess, God still sees the man as the one responsible. The serpent will target the church through the woman, but, since Adam is held responsible, men are to lead as the primary leaders and teachers of the church.

In contrast to much of the extra-biblical literature surveyed throughout Chapter 4, Paul does not highlight Eve as the evil one who brought transgression into the world. Indeed, Romans 5:12 supports that Paul views the events of the Fall in a passive sense to demonstrate the tactic of the serpent and the results that the woman ensued.

Thus, the prohibition against women teaching is not because they were false teachers (e.g., Barron 1990, 451–459; Gile 2000, 211; Webb 2001, 145). Otherwise, Paul would also prohibit the men from teaching. The relevance does not lie in the teaching. The relevance lies in the genders doing the teaching based on the Creation and the Fall. The serpent targeted the woman and she was the one who was deceived. The result was the woman became a sinner. If the women were permitted to teach, then a reversal of God’s creative design occurs. Evidence for this reversal is Adam’s creation first and the subverted sequence in the Fall.

In the Creation narrative, it was Adam first. In the Fall narrative, it was the woman first by the serpent. The factors revealed in Paul’s appeal that make the statement normative, not Paul’s blatant appeal to Genesis. The devil devised to subvert the natural creative order ordained in Genesis 2–3. The scheme worked and the result was the woman’s transgression. If that is what happened in the Fall, then the church faces the same threat today. The devil remains the church’s enemy since followers of Christ are not yet in the new heavens and the new earth (Eph 2:2; 4:7; 6:11; 1 Pet 5:8). Satan must not outwit the church, but as the church becomes aware of his schemes they must fight against him (2 Cor 2:11). The church can ignore the prohibition and limit it to culture, but in so doing would fail to recognize the devil’s schemes.

Up to this point, Paul’s argument flows. Paul commands Timothy to let a woman learn (1 Tim 2:11) and prohibits her to teach or exercise authority over a man (2:12). The command and prohibition are supported by the Creation and the Fall. The illocution is not finished. Paul continues, σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης (“a woman will be saved through childbearing if they continue in faith love and holiness with self-control”). Compared to the covered argument, Paul’s statement appears incongruous.

6.3.5. Exegesis of 1 Timothy 2:15

First Timothy 2:15 presents several exegetical questions that have troubled interpreters for centuries (Köstenberger 1997). What is the nature of salvation? Is Paul suggesting that women will be eternally saved through bearing children? Does διὰ τῆς τεκνογονίας (lit. “through the

childbearing”) refer to a specific birth or the general role of a woman? Who is the subject of the singular σωθήσεται (“she will be saved”)? Who are the subjects of the plural μείνωσιν (“they remain”)?

In seeking to answer these difficult questions, the echo to Genesis argued in Chapter 4 provides the illuminating allusion for this verse. This dissertation does not claim to solve all the exegetical difficulties in verse 15. In Towner’s (1994, 80) words, “clearly, none of these interpretations are free of problems.” However, the study seeks to submit a sound interpretation based on an intertextual methodology. The discussion of this complex text will progress naturally through the verse by discussing the apodosis (σωθήσεται δὲ διὰ τῆς τεκνογονίας; “Yet, she will be saved through childbearing”) and then the protasis (ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης; “if they continue in faith, love, and holiness with self-control”). The discussion simultaneously interacts with Genesis 3 and prominent scholarly views.

6.3.5.1. Apodosis

First Timothy 2:15 is a true third-class conditional sentence since the apodosis involves a future indicative (σωθήσεται; “will be saved”) and the protasis involves a subjunctive (μείνωσιν; “they continue”; Wallace 2000, 697). The sentence depicts what is likely to occur in the future, that “she” (a woman) will be saved through childbearing dependent on whether or not “they” continue in faith, love, and holiness.

Paul commands Timothy to let a woman learn and forbids her from teaching or exercising authority in the public church context (see section 4.4). The reference to childbirth in 2:15 poses a difficulty. Westfall (2016) argues that childbearing does not fit a public church context. The reference thus places the instructions in 1 Timothy 2:1–15 within the confines of a husband and wife relationship. Admittedly, the two topics appear unrelated.

However, the relationship between the topics becomes clear by tracing the argument. δὲ (“yet”) signals to the reader that the clause σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης (“yet, she will be saved through childbearing if they

continue in faith love and holiness with self-control”) is a continuation of the argument. Both *καὶ* (“and”) and *δὲ* (“yet”) are coordinating conjunctions. The use of *καὶ* (“and”) is “unmarked for development” (“- development”; Runge 2010, 31). Verse 13 is added to verse 14 by the use of *καὶ* (“and”) indicating verse 14 is part of the same step of Paul’s argument. On the other hand, *δὲ* (“yet”) signals a new development (notated “+ development”). The new development in verse 15 must continue from the previous discourse in verse 14 (Levinsohn 2008, 31).

To glance over the pericope (1 Tim 2:11–15) and observe that “saved through childbearing” (v. 15) does not relate to a public woman learning or not exercising authority over a man does injustice to the textual form of the argument. Verse 15 is not part of the theme line but part of the support for the theme line of verses 11–12. The woman was left *ἐν παραβάσει* (lit. “in transgression”) in verse 14. A discussion of salvation, then, is appropriate. Following the argument, verse 15 flows naturally from the end of verse 14 because of the context of Genesis 2–3. The discussion will return to the context of Genesis 2–3 after a closer look at the verb *σωθήσεται* (“she will be saved”).

σωθήσεται (“will be saved”; 1 Tim 2:15) presents an obstacle in interpreting the apodosis. The subject “she” embedded in the verb *σωθήσεται* (“will be saved”) refers to a woman. A possible translation for the term *σῶζω* is physical salvation from natural dangers and afflictions (BDAG 2000, 982). For instance, *σῶζω* is used in saving one from diseases in Matthew 9:22, Mark 5:34, Luke 8:48, and Acts 14:9. In first-century Ephesus, women faced life-threatening dangers. Without modern medical interventions, countless women died during or shortly after childbirth (Baugh 2016, 53).

Greco-Roman women looked to the Greek goddess Artemis for their safety. Building on the works of Glahn (2015) and Hoag (2013), Peppiatt (2019, 151; cf. Gritz 1991, 105–144) demonstrates that Artemis became associated with a powerful volatile sovereign who determines who lives or dies. Artemis held the power to deliver a mother through the pains of childbirth or to terminate the laboring mother as a form of “mercy-killing” should a torturous labour ensue. Since Artemis was the one who had power over life and death, she became associated with the

term “savior.” Glahn (2016, 465) and Westfall (2016) argue Paul’s words σωθήσεται δὲ διὰ τῆς τεκνογονίας (“yet she will be saved through childbearing”; 1 Tim 2:15) are a polemic for the true savior. Rejecting Artemis would not condemn women to physical death by childbirth. Paul encourages the women that they will experience physical salvation through childbearing if they (the couple) continue in faith love and holiness, with self-control. Therefore, one interpretation takes the reference to salvation literally as physical salvation from the death that frequently occurred in childbirth (Giles 2000, 162; Holmes 2000, 245–246; Hubbard 2012, 743–762; Keener 1992, 118–119; Lea and Griffin 1992, 102; Winter 2003, 110).

Although a woman’s physical salvation from death in childbirth is a prominent view (Glahn 2015, 465; Hubbard 2012, 743–762; Keener 1992, 118–119; Westfall 2016), Paul’s conditional sentence, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης (“if they continue in faith, love, and holiness with self-control”) presents a problem for this position. Despite high mortality rates in childbirth, the context of the letter supports that the women avoiding childbirth for religious not safety reasons. The false teachers were promoting celibacy because of religious constraints (1 Tim 4:3; cf. 6:11–15).

Returning to Genesis 2–3, the serpent receives a prophetic warning after being cursed (Gen 3:15). The woman’s עֲרֵב (“offspring”; Clines 1993, 141) will crush the head of the serpent bringing a return to the Edenic state. The “childbirth” of the woman will bring “salvation.” August (2020, 84), Cho (2020, 563), Moo (2005), Payne (2009, 417–21), and Schieferstein (2021, 119) interpret this seed as the Messiah. The second position thus concludes that 1 Timothy 2:15 has Messianic allusions. The subject “she” is Eve and this “childbirth” is the birth of the Messiah.

The significance of the article τῆς (“the”) in the prepositional phrase διὰ τῆς τεκνογονίας (lit. “through the childbearing”) is said to refer to a specific childbirth, namely the Christ (August 2020, 89). Women will still be saved through the birth of Jesus and the salvation he will bring despite being in transgression. Knight III (1992, 146) comments, “By fulfilling her role, difficult as it may be ... she gives birth to the Messiah and thereby ‘she’ (ἡ γυνή, fulfilled, of course, in

Mary; cf. Gal 4:4) brings salvation into the world.” This interpretation is initially convincing. However, Guthrie (1990, 92–93) almost comically notes that this type of coded language seems to obscure the meaning of the passage. Paul could have conveyed the meaning in a simpler manner.

Köstenberger (1997, 128) surveys the instances around the time 1 Timothy was written that include: future passives of σώζω (“save”) plus διὰ (“through”) plus the genitive. σώζω plus διὰ are used to denote an escape from some danger through a given route (1 Cor 3:15; 1 Pet 3:20). The text is thus referring to a woman’s escape or preservation from danger by means of childbearing. The danger in the context, Köstenberger submits, is safety from Satan and perhaps the temptation provided by him.

If the focal point of verse 14 is the woman’s entry into a new condition, “in transgression” (v. 14b; as argued above), then it follows that the woman does not need physical salvation or salvation from Satan. The salvation needed is from transgression. Paul often uses the Greek word ῥύεσθαι (“to deliver”) to refer to God’s physical rescue of believers (cf. Rom 7:24; 11:26; 15:31; 2 Cor 1:10; Col 1:13; 1 Thess 1:10; 2 Thess 3:2; 2 Tim 3:11; 4:17, 18; Mounce 2000, 145). Second Timothy 4:18 is especially informative in this distinction. Paul says that the Lord will ῥύσεται (“rescue”) him from every evil and will σώσει (“save”) him for the heavenly kingdom” (Mounce 2000, 145). Safety from evil is distinct safety from sin (“in this case seen as perseverance”). σώζω is likewise used in 1 Timothy 2:15 to refer to the final salvation from sin granted because of perseverance that is waiting for believers.

Once again, the Genesis narrative invites the interpreter to look further than a reference to Christ. Eve expected the promise of deliverance from the serpent and transgression to be fulfilled to her (Gen 3:15). Eve knew of salvation through childbearing. She held on to this promise. Despite pain in childbirth (3:16), Eve acknowledges, “with the help of the Lord I have brought forth a son” (4:1). Surely, Eve expected her son was the promised seed, the promised serpent crusher. Her son, Cain, did not crush the serpent. He followed in the steps of the serpent and became a killer (4:8). Eve conceives again and bears another son (4:25). At his birth, Eve exclaims, “God

has appointed for me another offspring instead of Abel” (Gen 3:25). Even though the Genesis 4 narrative is covered in blood and violence, the concluding verse highlights the textual theme (Greidanus 2007, 89). In the battle between the serpent and the seed of the woman, God provides for the continued existence of the seed of the woman. Thus, Eve, a sinner, will be saved through childbearing even if she did not know exactly what that would look like.

To summarize the argument thus far, Paul is finishing the story of Eve in 1 Timothy 2:15a. Despite her transgression, she will be saved through childbearing. Genesis 4 reveals that Eve expected and believed this promise to be true. Eve, however, did not witness the fruition of this promise. Eve died without ever seeing the Conquering Son who would reverse her folly (Fitzpatrick and Schumacher 2020, 73).

In Chan’s (2006, 223) study on Eve and childbirth in early Judaism, it is clear that Jewish mothers expected and anticipated the birth of a child who triumphed over Satan. Mother after mother, birth after birth, women anticipated that the one born might be the promised deliverer (Fitzpatrick and Schumacher 2020, 73). With the life and resurrection of that Messiah, the high view and role of childbearing faded. The letter makes it clear that the opponents in 1 Timothy were promoting a false teaching that forbade marriage which included abstention from sexual activity (4:3; Fee 1998, 74–75; Thornton 2016, 252). Thornton (2016, 252) makes the notable claim that Paul combats the opponents’ food asceticism in 1 Tim 3:b–5 but does not comment on the prohibition of marriage. Then by 4:1–5, the false teachers’s view of marriage appears corrected. The false teachers likely banned the Ephesian women from marriage and procreation because they somehow “disqualified women from” or “endangered salvation.”

Paul is thus reiterating that promise for the Ephesian women (Mounce 2000, 143). The predictive future σωζω (“will be saved”; Wallace 2000, 568) summarizes the argument from Eve’s perspective pointing to the Messiah she will bear and the future salvation of the Ephesian women as they continue to carry out their God-given abilities. Teaching and preaching are not higher duties than childbearing. Women need not abandon their God-given capacity but will still be saved through childbearing. Paul is not saying that every woman must be married and have

children. In 1 Corinthians 7:7, he wishes everyone was single. Nonetheless, he affirms a woman does not have to abandon the role of childbearing and assume the tasks of teaching and exercising authority now that the Messiah arrived. Childrearing is still a valid way to be “saved” if a woman continues in Christ which is evidenced by the protasis.

6.3.5.2. Protasis

Following the discourse thus far, the shift from the singular σὴν (“she will be saved”) to the plural μείνωσιν (“they remain”) is jarring. The plural subject “they” may represent a shift from the singular “woman” to all women, the children who are to be raised in the faith, or to the mother and her children (e.g., Johnson 2001, 133; Marshall 1999, 470). Houlden (1976, 72–73) proposes that “they” refers to the woman and her husband. The problem with this interpretation is that it places the safety of the woman in childbirth in the hands of her husband. If a husband was unfaithful or denied the faith, then a woman was more likely to die in childbirth.

Another solution is that Paul narrates Adam and Eve’s story in all three verses (1 Tim 2:13–15) and “they” signals the couple (August 2020, 89; Spurgeon 2013, 543). Paul retells the story of Adam and Eve’s creation, fall, and restoration. August (2020, 91) concurs the most natural antecedent from 2:13–14 is Adam and Eve. August claims Paul does not shift from the initial focus on the couple. However, Paul shifted away from Adam with the topical frame γυνή (“woman”; 2:14). Another problem with August and Spurgeon’s (2013, 543) view is that the woman’s “salvation” rests on Adam and not the individual woman.

Another reason natural to Timothy, the recipient of the Greek text (1 Tim 1:2), necessitates the shift from singular to plural. The generalizing or categorical plural aligns with the indefinite plural and occurs when a plural, in reality, refers to a singular subject (class for an individual; Wallace 2000, 404–405; Zerwick 1963, 4). Compared to other uses, the categorical plural easily yields itself to a generic notion (Wallace 2000, 404–405). The text supports the use of “they” as a categorical plural. “They” generically references women. The generalizing plural coincides with the generic noun at the beginning of the pericope as the anarthrous γυνή (“woman”; 1 Tim 2:11) refers to women “as a class” (Wallace 2000, 227).

An author would use a categorical plural to draw the focus away from the particular actor and onto the action (Wallace 2000, 405). Paul places the subjects behind the scenes (405). In 1 Timothy 2:15, the verb μένωσιν (“remain”; BDAG 2000, 630–631) receives the attention. The actor, a woman, falls into the background and is only important in a generic sense. The interest is in women as a class continuing in faith love and holiness. The following presents Paul’s movement across 2:9–15 (Thornton 2016, 124):

- v. 9 γυναῖκας (“women”) Plural noun
 - v. 10 γυναῖξιν (“women”) Plural noun
 - v. 11 Γυνή (“woman”) Singular generic noun
 - v. 12 γυναῖκί (“woman”) Singular generic noun
 - v. 13 Εὔα (“Eve”) Proper noun
 - v. 14 ἡ γυνή (“the woman”) Anaphoric noun where the transition begins
 - v. 15 σωθήσεται (“woman”) Generic singular noun
- μένωσιν (“women”) Plural noun

Conditionally, the women must continue in the virtues of faith, love, and holiness with σωφροσύνη (“self-control”). These virtues testify to her salvation (Wallace 2000, 685). σωφροσύνη describes the reasonableness of words in Acts 26:25. Paul defends himself to Festus claiming sanity and truth and σωφροσύνη (“reasonable”) speech. σωφροσύνη also appears in the immediate context of the passage. In 1 Timothy 2:8, Paul uses σωφροσύνη to describe how women should dress. They should act with good judgment and self-control. Paul wanted the women to focus on internal values and good deeds which then would lead them to exercise good

judgment in their appearance. BDAG (2000, 987) defines σωφροσύνη as “exercise of care and intelligence appropriate to circumstances.”

Although not determinative to the argument, the interpreter would be remiss to fail to emphasize that in the immediate context σωφροσύνη (“self-control”; 1 Tim 2:8) specifies a woman’s conduct. Moreover, in much of the extra-biblical literature, σωφροσύνη often refers to a woman’s dress and modesty (BDAG 2000, 987). This is not to say that men are not to exercise self-control or modesty or propriety. However, the fact that σωφροσύνη (“self-control”) occurs in 2:8 with reference to women and again in 2:15 supports the conclusion that “they” in 2:15 refers to women. Women must continue this same trait of exercising good judgment not just in relation to how they dress, but in relation to every area of their life.

Because the false teachers were promulgating an over-realized eschatology (2 Tim 2:18), the women in Ephesus had likely been deceived that marriage and procreation were unimportant and even inhibitors of their salvation. Teaching, preaching, and other “more” spiritual disciplines were the primary tasks. Nevertheless, Paul affirms the creative order persists. Bearing children is still a valid way a woman will attain salvation in the end. This salvation is conditional on a woman staying in faith, hope, and love, the evidence of her trusting in Christ and believing in him for her salvation. If women are bearing and raising children they will still hear the words, “well done good and faithful servant” (Matt 25:23).

6.3.6. Exegetical summary of 1 Timothy 2:11–15

In summary, Paul begins with positive instructions for Timothy regarding a woman (generically) in the church (1 Tim 2:11). Engaging his volition, Paul requires Timothy to let a woman learn. Counter to the culture, Timothy must let the women be present for the teaching and instruction taking place. The women are to learn in a state of quietness with submission to the teaching and the qualified teachers.

Paul mitigates the directness of the negative instruction as he does not permit a woman to engage in two independent activities conveyed in two infinitives διδάσκειν (“to teach”) and αὐθεντέω

(“to exercise authority”; 1 Tim 2:12). The present “I do not permit” supports the general direction of the prohibition. Paul prohibits a woman from passing down the apostolic faith of the church and the authority exercised with that role. ἐν ἡσυχίᾳ (“in quietness”) corrects the negative set of instructions.

Paul then appeals to Genesis 2–3 to support his instructions (1 Tim 2:13–14). Paul references Adam’s creation first to highlight his authority and responsibility. Eve was created as a strong helper for Adam in fulfilling the creation mandate. Then, Paul retells the events of the Fall. He recalls that Adam was not the one deceived by the serpent. Rather, the woman was deceived and became a transgressor. Eve’s resultant state from the serpent’s tactful schemes receives the rhetorical emphasis. The Fall demonstrates the serpent’s strategy was to deceive the woman and the result was sin. Paul does not want this pattern repeated in Ephesus. As previously summarized, “It is not Paul’s blatant appeal to Genesis that makes the statement in verse 12 transcultural. Rather, the factors revealed in Paul’s appeal make the statement normative.”

Paul concludes the pericope with a statement regarding salvation through childbearing (1 Tim 2:15). The sentence functions bilaterally. First, it completes the story of Eve, the woman who was left as a sinner in 2:14. Paul does not leave the woman in transgression but echos back to the Genesis promise of a serpent crusher (3:15). He retells her story and states that she will be saved through childbearing despite her curse (3:16). Second, it includes the Ephesian woman in this promise. The false teaching in Ephesus encouraged a tendency in the women to refrain from marriage and childbearing perhaps on the basis that it was a less spiritual task than those duties exercised within the church (such as teaching; 1 Tim 4:3). The creative order still stands as the battle against Satan is still waged (Eph 2:2; Heb 2:8). Although women are not permitted the task of teaching and exercising authority, Paul affirms the Ephesian women will still be saved on the final day through the role of mothering if they continue in faith, love, and holiness with self-control.

6.4. Conclusion

The content and form of Paul's allusion to Adam and Eve in 1 Timothy 2:13–14 supports the transcultural nature of his illocution. First Timothy 2:11–15 is a unified pericope. Paul's emphasis throughout the theme line (2:11–12), evidenced by inclusios and point-counterpoint, is a woman learning in quietness. The expository material (2:13–15) is support for the theme line. The present context and absence of qualifiers support the translation of γυνή (v. 11, 12, 14, 15) as woman, not wife, throughout the pericope. Paul requires Timothy to let a woman learn, an activity pictured as a continuing process.

The author mitigates the directness of the prohibition with the non-imperative verbal form: an indicative (οὐκ ἐπιτρέπω; “I do not permit”; v. 12) with two infinitives (διδάσκειν ... οὐδὲ ἀθηνεῖν; “to teach ... or exercise authority”). He prohibits a woman to teach or exercise authority over a man. In the context of 1 Timothy 2:11–15, ἀθηνεῖω (“to exercise authority”) does not carry a pejorative or ingressive connotation. The neutral action of διδάσκω (“to teach”) strengthens such a conclusion.

Paul substantiates his argument by referencing Genesis 2:4–3:25. The creation of Adam before Eve indicates a man's authority and responsibility. By stating that Adam was not deceived, Paul points to the fact that the serpent did not approach Adam but Eve. The serpent deceived her and she became a sinner. The participle ἐξαπατηθεῖσα (“was deceived”) functions as an NCF and backgrounds the action of Eve's deception to emphasize her current state. The serpent's tactic at the Fall worked and the result was transgression. Thus, the Creation and the Fall serve as support for the illocution not only in Paul's day but also for today. The serpent is still seeking to destroy the household of God (Eph 2:2; 4:7) and the church cannot ignore such schemes (2 Cor 2:11).

Paul concludes with a statement about salvation occurs because the woman is ἐν παραβάσει (lit. “in transgression”; 1 Tim 2:14). The unnatural aspect of his statement is the means of salvation, through childbirth. He states a woman will be saved through childbearing for two reasons. The first is to complete the story of Eve. Painful childbirth (Gen 3:16) will bring deliverance (v. 15). The second is to complete the story of the Ephesian women. They need not avoid childbearing,

as they will be saved through such a task. These exegetical findings have theological and practical significance.

Chapter 7

Contemporary Significance

7.1. Introduction

The overarching enquiry concerns how the Pauline allusion to the first man and woman informs a diachronic and transcultural interpretation of 1 Timothy 2:11–15. The study has reviewed the literature, examined Genesis 2–3 as the foundational text, and analyzed the extra-biblical literature and the New Testament. The study culminated in an exegetical study of 1 Timothy 2:11–15 influenced by the informing research. Because the literary data evidenced the ongoing relevance of Paul’s instructions, specifying the diachronic and transcultural nature of the illocution in theology and the church constitutes the final task.

Frustration, anger, bitterness, and resentment are all words that come to mind in establishing the theological and practical significance of 1 Timothy 2:11–15. The discussion frequently ends in two extremes. Foster (2017, 53), who demonstrates the first extreme, views 1 Timothy 2:12 as preventing women from teaching men and permanently subordinating them. On the other hand, the Pharisees added to the “law” of God and claimed their instructions biblical truth (Matt 15:3–8; cf. Mark 7:6–13). Likewise, many applications extend past the text and dangerously constrain women in ministry. The task should be re-envisioned. First Timothy 2:11–15 reveals the creation

order and thus implicitly the Creator of that order. To display this, the chapter presents implications in theology, analyzes cultural trends informing the text, recommends implications in church life, and provides a brief epilogue.

7.2. Implications in Theology

First Timothy 2:11–15 significantly contributes to ecclesiology. As the “*crux interpretum*” in the gender debate, many theologians appeal to 1 Timothy 2:11–15 to exclude women from specific ministries (Wilson 2015). For example, Grudem (2004, 937–938; cf. Milton 2022) observes that 1 Timothy 2:11–15 is the single passage that most directly answers whether women can pastor. Likewise, theologians consistently interact with 1 Timothy 2:11–15 to construct a liberated praxis of women in ministry (e.g., Clowney 1995; Harwood 2022). As “a citadel that dominates biblical interpretation,” Westfall (2016) dismantles the assumptions behind a traditional interpretation of 1 Timothy 2:11–15. Evangelicalism has developed an entire philosophy of women in ministry upon an onerous text.

As a result, a common objection to establishing the theological and practical significance lies in its ambiguity. Women would be free to teach and hold authority if 1 Timothy 2:12 did not exist. Dwamena-Aboagye (2015) argues that the issue of women in church leadership in some denominations in sub-Saharan African churches is becoming “moot.” African women are preachers and teachers and simultaneously required to submit to their husbands. One may question the validity of a theology built around one disputed text.

After examining the fifty-five Greek words referring to teaching and learning in 1 Corinthians and the Pastoral Epistles, Smith (2012) concludes that Paul consistently taught the same doctrine in “all the churches.” The ecclesial community was expected to learn and be faithful to the apostles’s teaching. They also shared the same educational activities which molded the believing communities. Smith’s research implies that the issue of women in the church was prominent in Pauline theology since he addressed the topic. Thus, a woman’s role in the church warrants prominence in the present church’s theology.

Moreover, the conversation between the woman and the serpent is fundamentally a debate over the interpretation of the divine word. God gave Adam a command (Gen 2:15). The command was not repeated. The serpent objected, “Did God really say?” (3:1). The woman listened to the serpent. The entire human race fell (Rom 5:12–21). Consequently, rather than dismissing 1 Timothy 2:11–15 or wavering in interpretations, the singularity of the text increases the urgency and responsibility to diligently interpret and accurately apply the apostle’s instructions.³⁹

This is not to say that God does not work through churches that misapprehend the text (i.e., if women are the primary leaders and pastors as the study advances). Kunhiyop (2012) shows the crucial contribution of female pastors in contemporary African Christianity. Bishop Dr Margaret Wanjiru founded and leads Jesus is Alive Ministries, one of the fastest growing churches in Africa. Margaret Idahose, the presiding Bishop of the Church of God Mission International, manages over 3000 churches worldwide. God accomplishes his will through the church even when it does not conform to his will (Matt 16:18).

However, Revelation 2:14–16 warns the church to hold fast to the word of God and obey his will (cf. vv. 20–23; Matt 7:24–27). Understanding and carefully observing the law and decrees of God led to success in leading Israel (1 Chr 22:12–13). Jesus said that those who know the will of God and do not do what he desires will receive many blows. Those who do not know his will and do things worthy of punishment will receive few blows (Luke 12:47–48). The wise heed these instructions and warnings (Ps 107:43; Prov 25:12).

Furthermore, the theology of women in ministry is not dependent on a “single” text. The study demonstrated that Paul appeals to a second text to support his primary position. With an appeal to the order of creation (1 Tim 2:13–14), Paul roots his directives in Genesis. While 1 Timothy 2:11–15 is the only text that prohibits women from specific ministries, the instruction has its basis in another biblical text. Genesis forms the epistemological basis for his reason. The author appeals to the beginning, the creation of man and woman and the events that led humanity into

39. Another example is Jesus’s teaching on divorce. The clause “expect for sexual immorality” (Matt 19:9) is only included in Matthew’s gospel. Nevertheless, the clause contains crucial information in formulating a theology of divorce.

sin. Thus, the theological significance of 1 Timothy 2:11–15 centers first around anthropology as Genesis 2–3 contributes to the debate and then moves to ecclesiology.

7.2.1. Pauline anthropology

Pauline anthropology has frequently centered around the apostle’s perspective of women as liberal, traditional, or misogynistic (Lee-Barnewall 2023, 675; Westfall 2016; cf. Blomberg 2006, 283–284). However, Paul views men and women according to God’s purpose in creation. Their differences create a transcendent unity (Lee-Barnewall 2023, 675). Accordingly, Paul’s view of men and women should be understood in relational categories in the current creation. That is how did Paul understand the Genesis narrative. His view of man should also be viewed in relational categories in the new creation. This is how the coming of Christ influences the Genesis narrative.

7.2.1.1. Creation

In the beginning, God created humanity in his image (Genesis 1:26–27). The poetic summary of verse 27 with Hebrew parallelism showcases that humanity contains two distinctions. God decided that he would make humanity “male” and “female” (v. 27). The parallelism conveys that the one (humanity) are two (male and female) and the two (male and female) are one (humanity). The plurality are in unity. Male and female share the same ontological identity, erasing any superiority or inferiority of either gender. Nevertheless, male and female have a distinct identity (Reese 2018). Gender unity and distinction were part of God’s creative order.

As argued in Chapter 3, Genesis 1:27 describes humanity as in the “image of God.” Genesis 2:5–27 adds details to the creation story of mankind. Even before the introduction of the serpent in Genesis 3, the narrative reveals that the woman was created in a different manner (2:15). Whereas the man was created from the dust (v. 7), the woman was fashioned or designed from the man (vv. 21–22). God also gave the woman a different purpose (vv. 18, 20). She was to be a helper עֲזָרָה (“like opposite to him” or “reverse to him”). When the focus is on עֲזָרָה (“helper”) without the qualifying distinction עֲזָרָה (“reverse to him”), the equality and distinction of the man

and woman is downplayed. The woman is the helper reverse to the man. Relationally, the woman and man were to work together to fill and subdue the earth (1:28). In marriage, the male and female reflect the ultimate unity in becoming “one flesh” (v. 24). Genesis 2 portrays male and female relating in differentiation and unity (Lee-Barnewall 2023, 675).

In *Recovering Biblical Manhood and Womanhood*, Piper (1991, 41) defines masculinity as, “A sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man’s differing relationships” and femininity as, “A freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman’s differing relationships.”

Piper’s (1991, 41) definitions distort Genesis 1–2. He frames the genders in differentiation as the male relates to the female and vice versa without commenting on their shared equality and unity. Furthermore, his definitions comprehensively portray the man as the one who inherently gives and the women as the one who inherently receives. Framing the man as the giver and woman as the receiver, contradicts Genesis as the woman was made to give (not primarily receive) help (Gen 2:18, 20). Male and female should be defined by the biblical categories of differentiation in unity.

Paul highlights this Genesis anthropology in 1 Timothy 2:13 by stating that man was created first. The serpent disrupted this order by approaching the woman and tempting her to fall into transgression (v. 14). Even if Paul was using the narrative in Genesis 2–3 to correct a false teaching circulating in Ephesus (e.g., a gnostic teaching that the woman was created first; Kroeger and Kroeger 1992; Stubbersfield 2022), the inclusion of Adam and Eve presupposes a strong Pauline anthropology rooted in Genesis. Regardless of the purpose, the presence of Genesis indicates that Paul defines men and women in the church in terms of creation. Paul views the gender distinctions in the Creation, before the Fall, as still pertinent for the church.

Likewise, 1 Corinthians 11:2–12 contains the distinctions as the creational order of Adam and Eve has significance for church relationships. Paul also picks up on the idea of *קַיִן* (“reverse to him”) in 1 Corinthians 11:2–12 as men and women are to act in reverse ways. Although Paul’s

statement of mutual dependence may seem to eradicate these differences (vv. 11–12), Lee-Barnewall (2023, 679) makes the compelling argument that 1 Corinthians 11:11–12 is a call to dependence and unity, not a rejection of Paul's previous statements. The creation order and purpose are still evident as Adam was created first from the dust. Eve was created from him and for him. The church should recognize their interdependence while not blurring the distinctions.

Pauline anthropology as rooted in Genesis not only emphasizes the unity and distinction between male and female but also places a unique spiritual responsibility on Adam. Significantly, Adam receives the prohibition (Gen 2:17) and Adam is questioned first (3:9). Since Eve ate the fruit first, God's questions to Adam diverge from the expected storyline. The man receives responsibility. Paul picks up on this idea in Romans 5:12. Adam receives the blame for bringing sin into the world. If God holds the man accountable for the spiritual direction of the woman, then it would coincide that men hold the doctrinal authority in the church. The household relationships also reflect this pattern. While mutual sanctification occurs within a marriage, only the husband is directed to love their wife by purifying her through the word of God to present her as holy to the Lord (Eph 5:25–26).

Pauline anthropology reflects an understanding of a solidarity and complementary nature between males and females. Both are made in the image of God but the woman is created as the helper and the man receives the spiritual responsibility. Not only does a comprehensive Pauline anthropology consider gender through the lens of creation, but it also regards gender from the perspective of the new creation inaugurated by Christ.

7.2.1.2. New creation

Eschatology transforms an understanding of gender identity. The NT relates that while the ecclesial community has received all the blessings of Christ and is seated at the right hand of God (Rom 8:15; Eph 1:7), they still await all the benefits of their salvation in the new creation (Rom 8:23; 2 Cor 1:21–22; Eph 1:14; 4:30). A tension exists. Believers are adopted in Christ (8:15), but not yet adopted (Rom 8:23). They are saved in Christ (Eph 2:8), but not yet saved (Rom 5:9). They are raised with Christ (Eph 2:6), but not yet raised (1 Cor 15:52). They are

redeemed in Christ (1 Cor 1:2), but not yet redeemed (Eph 4:30). Theologians categorize this eschatological tension as the “already but not yet” (Frame 2013, 1093; Nah 2018).

While a Pauline conceptualization of gender, identity, and eschatology as it relates to women and men in ministry has received little attention in the past (Giles 2021), Westfall (2016) and Fee (2005, 172–185) engage the topic. Westfall’s (2016) eschatology presumes that the curse in Genesis 3:16 introduced male headship. Since Christ’s redemption and resurrection began to reverse the effects of the Fall, the status of believers in the church is restored to full equality (Gal 3:28). She argues that transcendent norms have led to the subordination and restriction of women. Westfall contends that a transcendent norm has to be in line with any eschatological fulfillment of creation’s purposes. Since men and women will equally rule and have authority in the age to come (1 Cor 6:2–3), both genders should have the same equality in the church.

The absence of a functional structure in the home or church in the eschatological future does not render it obsolete (Berry 2008, 60). For example, when Jesus was asked whether a man could divorce his wife for any reason, he pointed to Genesis (Matt 19:4–5). Jesus answers, “But it was not this way from the beginning.” In the beginning, marriage was a beautiful design to last forever. Through Genesis, Jesus establishes the norm of present-day ethics. Similarly, Paul takes the reader back to the beginning. Since Christians live in the “already but not yet,” God’s creative order is still relevant.

The eschatological key to the unity in Genesis 2:24 is the husband following Christ’s sacrificial love for the church (Lee-Barnewall 2023, 683). Here, Paul presents an integration and continuity between the believer’s creation and the new creation existence. The reality of the new creation does not supersede creation in the last days. Rather, in Christian marriages, husbands and wives fulfill Genesis 2. The preservation of gender distinctions provides a mirror into the Christian hope, showing how the original creation is delivered from sin and how God’s kingdom brings transformation to human relationships (Berry 2008, 60).

The apocryphal text of the *Gospel According to Thomas* sheds light on Paul’s distinct eschatological anthropology. The ancient text frames anthropology in male terms when it states,

“for every female who makes herself male will enter the domain of Heaven” (*Logion* 114) and Jesus says, “I will draw her in so as to make her male” (22). The *Gospel According to Thomas* holds the male superior. Paul does not present this eschatological anthropology. Rather, he desires each gender to fulfill their God-given role. Women and men reflect God-ordained distinctions which translate into function and purpose in contrast to common Greco-Roman anthropological ideas (Gill 2023, 968).

Westfall (2016) and Fee (2005) provide thoughtful applications of being redeemed in Christ. However, if biblical male authority was present before Genesis 3, then Christ redeems the distinction under the intended purposes of God. Thus, biblical male headship becomes in line with an eschatological fulfillment of creation’s purposes. Several conclusions derived from the exegesis in Chapter 3 support gendered responsibility before the Fall. (1) The man was formed first (precisely the point Paul picks up on). (2) The woman was created from the man. (3) The man received the commandment. God’s call to Adam (Gen 3) and Adam’s responsibility for humanity (Rom 5) further evidence male headship devoid of the consequences of sin.

While Westfall’s (2016) and Fee’s (2005) gender identity focuses on the new creation, gender should also be understood in light of an eschatology tied with ecclesiology. Beale (2011) views the origin of Paul’s ecclesiology regarding the hierarchical structure of the church in the context of a later-day tribulation of false teaching. “Elders” and “bishops” maintain the doctrinal purity of the covenant community threatened by false teachers and doctrines (Titus 1:5–16). Acts 6:1–7 and 20 demonstrate that the office of elders and deacons was for the extension of the kingdom. The elders or shepherds of the church were also to guard the church from false doctrines (20:28–31).

Beale (2011) further argues that this tension of eschatological tribulation and the new creation has historical implications. One of them is for the instructions in 1 Timothy 2. Because false teaching threatens the church today (not only the culture time of 1 Timothy 2:11–15), Paul’s instructions express his ecclesiology. The office of elder is not merely an occasional or temporary office but exists because of the ongoing threat of false teaching and deception in the

church (Matt 7:15–19; 2 Tim 4:3–4; 2 Pet 2:1–3). In the same way, the gender restriction on such an office is culturally irrelevant. The office protects the church's doctrine so it can fulfill its mission to the world and extend the new creation. The church requires the office until the time of the new creation.

Beale (2011) demonstrates that not all aspects of the new creation are relevant to the issue of church leadership because structures in the church are the function of living in the "not yet." One's eschatology should not supersede their ecclesiology because the church's function is an extension of God's household and reflection to the world (1 Tim 3:15; Titus 1:7; cf. Eph 2:19; 1 Pet 4:17; Heb 3:6).

Christ transforms the male and female relationship in marriage not to eradicate gender roles but to demonstrate how each is fulfilled (Eph 5:21–24). Likewise, Christ transforms the relationships of men and women in the church by exemplifying how their roles are fulfilled. In arguing that gender roles dissolve because the new creation brings redemptive equality to both genders (Berry 2008, 68), Westfall (2016) and Fee (2005) negate the purposeful goodness of gender distinctions, make ontological extremes a picture of realized eschatology, and downplay a deferred eschatology.

Even in a community where there is neither male nor female (Gal 3:28), Paul sees relevance in Eve's creation after Adam (1 Cor 11:2–12; 1 Tim 2:13; Lee-Barnewall 2023, 676). Because gender distinctions will have modifications (Matt 22:29–30; Mark 12:25; Luke 20:35–36; Rev 5:9–10; 21:3–4) does necessitate their nullification (Berry 2008, 63–64). The freedom found in the new creation does not support ignoring gender or its functional ramifications. Christ-likeness and gospel-centered holiness bring renewal as demonstrated in Ephesians 5.

While debate still exists over women's position in the church, Paul demonstrates a concern for gender rooted in the creative narrative and preserves the functions and distinctiveness of male and female in the kingdom of God. The distinction between male and female is vital to the ecclesial community's proper worship of their Creator God. The new creation does not override but affects the worshipping community (Lee-Barnewall 2023, 679).

7.2.2. *Pauline ecclesiology*

7.2.2.1. Prolegomena

Within an understanding of Pauline anthropology, the theological “retroduction” of men and women in the church and ministry has resulted in two prominent doctrinal views, complementarianism and egalitarianism.⁴⁰ The theological implications regarding ecclesiology necessitate a few prolegomenous words regarding doctrinal consequences and unity.

First, the debate over women in the church is not an issue of orthodoxy but a second-order doctrinal issue (Beynon and Tooher 2022; Harwood 2022). Trueman, cited by Burk (2012), believes that complementarianism is erroneously elevated over other second-order doctrinal issues such as baptism and the Lord’s supper. His desire for gospel unity in churches is admirable. Nevertheless, the topic of women in the church has significant ramifications. For example, a woman may be happy to attend a church with a different view of baptism. However, if she cannot exercise her gifts within her theological convictions, she may leave the church.

Second, complementarians and egalitarians unite around the equality of men and women, servant leadership, and the authority of Scripture. The name egalitarian refers to the fact that men and women are equal in status before God and therefore free to devote themselves to any form of ministry per their calling (Payne 2017; Schilperoord 2019, 9; Ware 2007; Westfall 2016). The name describes the position but may represent complementarians as against equality. Complementarians agree with egalitarians that men and women are equally valued as made in God’s image (Gen 1:26–27; Beynon and Tooher 2022; Bird 2023). Adam calls Eve “bone of his bone and flesh from his flesh” (Gen 2:23). He saw the woman as equal to him. Both views affirm that women served in ministry in the Old and New Testaments and should likewise serve today (Beynon and Tooher 2022; Harwood 2022; Storms 2006, 2–3). The issue lies in whether women may lead in all forms of ministry.

40. Grenz (1999, 123) defines “retroduction” as the “delineation of a conceptual model of reality that is informed by the Scriptures and by the theological heritage of the church.”

The arguments made for complementarianism are frequently framed according to male authority and female submission (Beynon and Tooher 2022; Lee-Barnewall 2016). Spencer and Spencer (2020; cf. Witt 2020) support that egalitarian leadership embodies servant leadership. Egalitarianism is mutual service or equal leadership of men and women in the kingdom of God. They appeal to Jesus's statement in Mark 10:37–45. He came to serve. However, Piper and Grudem (1991, 78) agree that any leadership should be servant leadership (Matt 20:25). Moreover, gender is not the only qualification for a leadership position, but also character (1 Tim 3:1–7).

Another trend frames egalitarians as departing from the truths of Scripture and heading towards liberalism (Harrington and Sproles 2023). However, many egalitarians share complementarian's deep regard and conviction for the authority of Scripture. Myatt (2023) states that egalitarians are motivated by their belief in the authority of the Bible. However, the “plain meaning” of a passage for us today might differ from the plain reading. Likewise, Payne (2017) affirms that “Scripture is our authoritative guide for faith, life, and practice.” Although complementarians share a vision for the equality of men and women, servant leadership, and the authority of the biblical text, the two views differ substantially in understanding the role women play in the church.

7.2.2.2. Egalitarianism

Egalitarians affirm that men and women have equal value and giftedness and thus deny that gender qualifies leadership positions in church ministry (Harwood 2022; Payne 2017; Ware 2007). Egalitarians view authority and male headship through the lens of redemptive history. God created a world where male and female were equal in every respect as his image-bearers. They were tasked with the responsibility to rule his creation (Gen 1:26–27). Men and women received ontological equality and functional equality. Sin corrupted this equality. Since a woman would now desire her husband, he would rule over her (3:16). Women would have a disposition of subservience to men and men would have the disposition of supremacy over women. Male authority was rooted in the Fall, not God's original design (Thorsen 2020; cf. Westfall 2016).

Christ's redemption restores full male and female equality (Harwood 2022; Payne 2017; Ware 2007). Women regain their dignity and servant attitudes are the calling of men and women. From the beginning of creation until the new creation, the Bible addresses gender equality in the church and marriage (Payne 2017). The Fall resulted in male domination in the church and marriage (Conway 2021). Christ reverses the consequence of this curse and men and women can fully participate in any capacity in the church.

Soares (2023) and Burk, Closson, and Smothers (2023) clarify that egalitarians do not deny the complementary nature nor the differences between men and women in Scripture. However, they deny that biblical complementary has hierarchy implied. Egalitarians deny that Genesis 2 establishes Adam as the leader in the first marriage and Eve being called a helper involved any subordination. Men and women alike may exercise their gifts in any sphere regardless of ethnicity, social class, or gender.

Egalitarians base their position on Galatians 3:28, the key text, and subsequent texts such as Ephesians 5:21–22, 1 Corinthians 11:3, 14:34, and 1 Timothy 2:12 (Groothuis 1997, 25).⁴¹ Paul writes οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἑλληγν, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θήλυ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ (“there is neither Jew nor Greek, there is neither slave nor free, there is neither male and female; for you are all one in Christ Jesus”; Gal 3:38). Egalitarians argue that the apostle removes all social inequalities and sexual distinctions from ministry in the church with the death and resurrection of Jesus (Clowney 1995, 215–223).

From the premise of Galatians 3:28, egalitarians interpret 1 Timothy 2:12 as either prohibiting women from teaching in a domineering fashion or the restrictions apply to the culture context of false teaching and the Artemis cult (Belleville 2021; Keener 1991; Westfall 2016). The creational order demonstrates the restoration and renewal that has taken place through Christ (Clowney 1995, 215–223). The term for “head” in Ephesians and 1 Corinthians 11:3 is either “source” or

41. It could be argued that Galatians 3:28 is the single key text for the egalitarian position. Egalitarians do not necessary have more “key texts” but rather have a response to each of the texts that establishes male authority. For example, Kärkkäinen (2021) argues that the “hermeneutics of passages used to prohibit female ordination in the New Testament especially 1 Cor 11, 14, and 1 Timothy 2 have been successfully defeated with reference to lack of authentic cultural conditioning of texts, the occasional nature of prohibitions, translation alternatives, and so forth.”

“preeminent one,” not authority (Burk, Closson, and Smothers 2023). Furthermore, scholars perceived the instruction for women to be silent in the church in 1 Corinthians 14:34 as an interpolation (e.g., Fee 1987, 699–702; Hays 1997, 245–249).

The command to wives in Ephesians 5:22–24 is framed as mutual submission based on Ephesians 5:21, “Submit to one another.” Egalitarians also read Ephesians 5:22–24 through the lens of the Greco-Roman culture where submission of wives was the norm (Schilperoort 2019, 10). Lincoln (1990, 391) affirms that Ephesians 5:22–24 is not a universal prescription for marriage but a culturally conditioned vision of marriage. Cohick (2021) argues that submitting to one another is the heart of marriage and identifies male headship as a cultural practice. Thus, egalitarians interpret Ephesians 5:21–22 as mutual submission and not a God-given authority (Burk, Closson, and Smothers 2023).

Many egalitarians also appeal to the prominent women in the Old and New Testaments to justify women serving in ordained ministry (Thorsen 2020). Females such as Deborah (Judg 4–5), Esther (1–10), Priscilla (Acts 18:2–3), Phoebe (Rom 16:3–4), and Phillip’s four daughters (Acts 21:9) demonstrate leadership positions (Thorsen 2020). Miriam (Exod 15:20) and Huldah were prophetesses (2 Kgs 22:14; 2 Chr 34:22; Harwood 2022). Paul refers to Euodia and Syntyche as his co-workers (Phil 4:3) and commends multiple women for their roles in ministry (Rom 16).

In summary, egalitarians adopt trajectory hermeneutics (Burk 2022). The Bible may seem to present restrictions to female leadership but they are cultural, linguistic, and temporary accommodations. The doctrinal significance of egalitarianism rests on the complete equality of men and women in Christ and their ability to serve in any capacity in the church. The practical significance lies in how the church can promote the equality of men and women in church service.

The egalitarian position is admirable for its desire to align the church with the word of God. Egalitarians rightly highlight women’s role in God’s work throughout redemptive history and seek to restore what was broken through the Fall. The strongest argument for egalitarianism is Galatians 3:28.

The argument in Galatians 3 establishes those who belong to the family of Abraham (Schreiner 2010, 257–259). The children of Abraham (3:7–9) have faith in God. They do not rely on the works of the law (vv. 10–14). Thus, in Galatians 3:28, Paul argues that no ethnic, social class, or gender class determines who becomes a child of Abraham. The significance of the pairs, Jew and Gentile, slave and free, male and female, show that they now form a unity (Lee-Barnewell 2023, 679–680). In a context where Jews were superior to the Gentiles, Paul’s statement establishes their equality in the family of Abraham. Jews remained Jews (2:15). Christians slaves remained slaves (1 Cor 7:21; Col 3:22). Creational and societal roles still existed but they did not bring merit to one’s salvation or inclusion in the family of God (Cottrell 2002, 431–440; Dunn 1993, 205–208; Elliott 2003, 195). This focus on oneness does not preclude but depends on distinction (Lee-Barnewell 2023, 679–680).

Moreover, the other presuppositions of egalitarianism—male hierarchy is rooted in the Fall, Adam exercises abusive authority by naming Eve (Gen 3:20), and the consequences of Eve’s curse—contradict the exegesis of Genesis. Chapter 3 argued for an order in Genesis 2, the ruling in Genesis 3 is not necessarily negative, and Adam naming Eve is a statement of redemption, not condemnation. Egalitarians develop a theology of women in the church that presents no distinction between male and female. However, creational themes transformed by a Christocentric, ecclesial, and eschatological (redemptive-historical) perspectives ground a theology of gender.

7.2.2.3. Complementarianism

Because of the interaction and arguments made throughout the exegesis, the remainder of the theological and practical significance of 1 Timothy 2:11–15 delimits to a complementarian perspective. Complementarians affirm that God created male and female with equal dignity, value, and essence. While Genesis 1:26–27 affirms the image-bearing status of the man and woman, Genesis 2 reveals that their humanity would find expression in a complementary relationship (Ware 2007). Being cognizant of how 1 Timothy 2:11–15 contributes to Pauline ecclesiology sets the foundation for implications of complementarian theology in praxis.

In Pauline literature, the ἐκκλησία (“church”) is viewed as a local gathering often in a believer’s home to worship, pray, praise, and receive instruction (Matera 2012, 130–134). Phoebe (Rom 16:1), Prisca and Aquila (v. 5), Gaius (v. 23), and Philemon (2) hosted church gatherings. Paul identifies those who belong to the ἐκκλησία as the “saints” or “holy people” (Eph 1:1; Phil 1:1; Col 1:2).

The early church was devoted to the apostles’ teaching, fellowship, prayer, and the breaking of bread (Acts 2:42). Early church gatherings included prayer (1 Cor 11:2–16; 1 Thess 5:17–18; Eph 6:18; Phil 1:9) with praise and thanksgiving and “amens” (Eph 5:20; 1 Cor 14:16; 2 Cor 1:20; Gorman 2023, 118), prophecies or revelations (1 Cor 11:2–16; 14; 4:29–33; 1 Thess 5:19–21), singing psalms and hymns (1 Cor 14:15, 26; Eph 5:19; Col 3:16), and teaching and moral admonition for leaders and participants (1 Cor 4:17; 14:6, 26; 1 Thess 5:14; Eph 4:14–16; Col 3:16; 1 Tim 4:13).

The identity of those within the ἐκκλησία (“church”) focused on family relationships. The ἐκκλησία (“church”) is referred to as God’s household (1 Tim 3:15; Titus 1:7; cf. Gal 6:10; Eph 2:19; 1 Pet. 4:17; Heb 3:6) and Paul likens the management of the church to managing a family (1 Tim 3:5; O’Brien 1993, 128). Paul’s consistent designation of those in the church of God as ἀδελφοί (“brothers”; Rom 1:13; 7:4; 8:12; 15:30; 1 Cor 1:10; 7:29; 2 Cor 13:11; Gal 1:11; 4:31; Phil 1:12; 4:1) further highlights the familial aspect of the church.

Paul passes on this perspective of the faith community to Timothy by commanding him to treat any younger woman as an ἀδελφή (“sister”; 1 Tim 5:1), any older woman as a μήτηρ (“mother”), any younger man as an ἀδελφός (“brother”), and any older man as a πατήρ (“father”). The church was a place κοινωνία (“fellowship”; Acts 2:42; 1 John 1:3) which included the belonging, intimacy, and loyalty found in a family (Gorman 2023, 122–123).

The ecclesial community was expected to behave according to family values. Siblings were not permit to sue each-other (1 Cor 6:1–11), slaves were not property but brothers (Phlm 15–16), and the male head of the household was to treat his wife with love and respect (Eph 5:21–6:9; Col

3:17–4:4; O’Brien 1993, 128). Horrell (2016, 124) labels this as “role ethics” because sibling relationships defined how the ἐκκλησία (“church”) related.

The implications of sibling relationships also established full equality between sons and daughters within the church (2 Cor 6:18; Gorman 2023, 122–123). Some translations (e.g., NIV, NRSV) render ἀδελφοὶ (“brothers”; Rom 1:13; 7:4; 8:12; 15:30; 1 Cor 1:10; 7:29; 2 Cor 13:11; Gal 1:11; 4:31; Phil 1:12; 4:1) as “brothers and sisters” to highlight the inclusion of men and women in the faith community (e.g., Mounce 2020, 1:05). ἀδελφοὶ (“brothers”) indicates the desire for a sibling-like bond between the parties addressed (Horrell 2016, 123). Thus, for Paul to consider whole congregations as brothers establishes their equality in Christ.

Within the family of brothers and sisters, Paul also designates Priscilla and Aquila (Rom 16:3), Urbanus (v. 9), and Timothy (v. 21; 1 These 3:1) as coworkers and others as apostles (1 Cor 12:28). While there was equality within the gatherings, there was also a need for leadership, order, and proper structure. The Pastoral Epistles present three distinct roles in the leadership of the church: overseer (1 Tim 3:1–17), deacon (1 Tim 3:8–13), and elder (1 Tim 5:17–19).

The elders established doctrine and ensured faithfulness to the gospel (Bray 2018; Gorman 2023, 125–126). A survey of the positions and debates within ecclesial structures is beyond the scope of this dissertation. However, most churches recognize an authority governing structure. For the remainder of this dissertation, elders refer to those who are called by God to oversee, lead, and shepherd the local church by teaching and preaching (1 Tim 3:2; 2 Tim 4:2; Titus 1:9) and protecting the church from false doctrine (Acts 20:17, 28–31).

Seeing the order and structure in a family reflected in the church coincides with Paul’s view of the ecclesial community (1 Tim 2:12–14). Complementarians generally agree that the responsibilities given to elders mean that a women cannot fill that office (Beynon and Tooher 2022). Likewise, it excludes that this structure transfers to all social domains of life. As a wife submits to her husband (Eph 5:22, 25; Col 3:18), the women in the church submit to the authoritative men in the church (1 Tim 2:12), namely the elders and pastor.

An ἐκκλησία (“church”) community embodying Pauline anthropology should demonstrate equality between the genders. Sadly, many women in churches today experience inequality. In ministry, men are prone to viewing women in a guarded manner according to three preconceived functions (Wilkin 2023, 6:43). A woman is either a usurper (wants to take control), a temptress (dangerous to men), or a needy child (demands more time than they can give). The biases that undercut equality within the ecclesial domain should be recognized (Beynon and Tooher 2022). Andreades (2015, 49) gives two recommendations. First, if a woman does not feel heard or taken seriously concerning gender issues, then a skewed praxis is occurring. Second, if a woman is marginalized by the structure of the church, then God will hold the church to account for disobeying the first chapter of the Bible.

Teaching inside the church. Within complementarian theology, debate exists over whether the “teaching” and “exercising authority” (1 Tim 2:12) restricts a woman from preaching. While substantial attention has been devoted to the *hapax legomena* ἀθεντέω (“exercise authority”), slightly less attention has been devoted to understanding διδάσκω in the context of 1 Timothy 2:12.⁴² Jesus commands men and women to make disciples by baptizing them and διδάσκοντες (“teaching”) them to obey all that he commanded them (Matt 28:18). Thus, what “teaching” did Paul forbid women?

Dickson (2014) analyzes διδάσκω (“teach”) in the context of 1 Timothy 2:12. He argues that Paul mentions various public speaking ministries all with different functions such as reading, exhorting, evangelizing, preaching, prophesying, and teaching. Romans 12 clarifies that while the functions of teaching and preaching overlap they are distinct speech acts. Paul only forbids the ministry of teaching in 1 Timothy 2:12. First Corinthians 11 reveals that women were encouraged in the speaking ministry of the church. He concludes that διδάσκω (“teach”) refers to the apostolic deposit authoritatively transmitted and preserved in oral tradition. Modern sermons, an exposition and application of a Scripture, are equivalent to an exhortation or prophesy, not a

42. Köstenberger (2016, 133–134) has extensively discussed διδάσκω in dialogue with other scholars. However, the discussion centers around whether διδάσκω refers to a positive or negative sense of teaching within the context of false teaching. This inquiry is motivated by the desire to show that if διδάσκω carries positive connotations, ἀθεντέω must also carry positive connotations. The discussion does not elaborate on a specific type of “teaching” Paul constrains from women.

διδάσκω (“teach”). Thus, διδάσκω (“teach”) is not analogous to preaching and women are not prohibited from delivering a sermon.

In 1 Timothy 4:13, Paul exhorts Timothy to devote himself τῇ ἀναγνώσει (“to the reading”) of Scripture, τῇ παρακλήσει (“to the exhortation/preaching”), and τῇ διδασκαλίᾳ (“to the teaching”). παράκλησις is associated with comfort and encouragement. First Corinthians 14:3 denotes παράκλησις (“encouragement”) as a function of prophesy. Hebrews, recognized by scholars as a homily or sermon (Keown 2022, 44), is also called a παράκλησις (“exhortation”; Heb 13:22). παράκλησις (“exhortation”) is the most analogous to a modern Sunday sermon than a διδάσκω (“teaching”), argues Dickson (2014).

Piper (2015) argues that to teach and have authority are described in the list of qualifications for eldership. These qualities are absent from the role of deacon. Therefore, 1 Timothy 2:12 means a woman is not to take on the role of elder or act as an elder in the church. A woman is prohibited from preaching or teaching an adult Sunday school class. Preaching under the authority of male elders becomes irrelevant because a female does not represent male leadership.

Wilson (2015) concludes that Piper (2015) assumes preaching is an extension of male leadership instead of demonstrating from 1 Timothy 2:11–15 that preaching represents an extension of male leadership. Wilson presents three arguments to clarify what 1 Timothy 2:12 communicates by “teaching.” First, preaching is not analogous to teaching but akin to what the New Testament refers to as a word of exhortation (Acts 13:15; Heb 13:22). Second, he cites Dickson (2014), claiming that διδάσκω does not necessarily equate to preaching but rather passing on the apostolic authority of the church. Third, teaching is a command to the church body following the grace received (Col 3:16; Rom 12:6–7; 1 Cor 14:26).

Wilson (2015) consolidates his findings and describes them as big-T teaching versus little-t teaching. Big-T teaching is “the definition, defense, and preservation of Christian doctrine, by the church’s accredited leaders.” Little-t teaching is “a catch-all term for talking about the Bible in a church meeting.” In contrast to Piper (2015), Wilson (2015) concludes that women preaching under the eldership is little-t teaching and thus acceptable. To maintain the

authoritative teaching prohibited from women, any non-elders, either male or female, present their sermons to the eldership.

Wilson (2015) validly interprets Piper's (2015) point. While the qualifications for eldership in 1 Timothy 3:1–7 include being “able to teach,” no qualification is given in Titus 1:6–9 except that an elder should hold to the trustworthy message so that “he can encourage others by sound doctrine and refute those who oppose it” (v. 9). The elders are the keepers of the proper doctrine of the church and are accountable to God. He also carefully picks up the NT nuances in the speech activity of the church. He views the sermon as a time of edification akin to exhortation (1 Cor 14:26), not as an act of doctrinal authoritative speech.

However, Wilson's (2015) clarification of how the elders are still “in authority” over the preacher by examining their sermons demonstrates that the preaching function is distinct from that of prophesy or exhortation where the word is weighed in the congregation (1 Cor 14:29). First Timothy connects the activities of teaching, preaching, and exhorting (4:13; 5:17). Moreover, Smith's (2012) research supports that the “teaching” referred to in the PE included not only the apostolic faith but also comments on the Jewish Scriptures. Thus, the form of teaching in the PE was not only doctrine but also exposition.

From his statements, Keller, cited by Leeman (2015), adopts a similar approach as Wilson (2015). Keller writes the elder safeguards the members' doctrine. He points to other examples in the New Testament where the body of Christ disciplines, witnesses, serves, and teaches. “To teach” and “to exercise authority” relates to the elder's doctrinal disciplinary role. Instead of using the language of big-T versus little-t, Frame (2012) explains that reformed theology has acknowledged “special teaching” and “general teaching.” Special teaching is an office that consists of the ordained elders with distinct qualifications, and general teaching office is given to all believers (1 Cor 14:26; Col 3:16). Thus, Frame supports women preaching.

Subsequently, Schreiner (2015) entered Piper (2015) and Wilson's (2015) conversation. Schreiner (2015), citing Köstenberger's careful analysis, concluded that the phrase “to teach or exercise authority” refers to two distinct activities. Paul's phraseology does not merely prohibit

the office of elder or overseer. Paul did not write, “I do not permit a woman to assume the role of an elder.” Therefore, Paul limits (1) a role and (2) a function in the two terms “to teach” and “exercise authority.”

Schreiner (2015) brings further clarity and nuance to Piper’s (2015) view. Limiting Paul’s instruction to the office (elder) while permitting function (e.g., preaching, shepherding, teaching) constitutes a mistake. Schreiner (2015) goes on to say that in the PE teaching is the public transmission of authoritative matters (1 Tim 4:13, 16; 6:2; 2 Timothy 4:2; Titus 2:7). Thus, preaching includes the function of the office of elder and is prohibited by Paul. Schreiner (2015) agrees with Wilson (2015) that the NT has other types of speech that do not involve “teaching.” However, he defines “teaching” in 1 Timothy 2:12 as “the regular, formal, and ongoing instruction in God’s word.”

Dickson (2014) and Wilson (2015) persuade the interpreter to consider how their preconceived notions of “teaching” infringe upon the text. However, the debate revolves around (1) the nature of teaching in 1 Timothy 2:12 and the NT, (2) the nature of prophecy in relation to teaching, and (3) a modern definition of preaching. The central fulcrum is one’s definition of “preaching” in the local church and whether preaching constitutes authoritative, doctrinal teaching.

Regarding the nature of teaching in 1 Timothy 2:12, DeYoung (2021) critiques Dickson’s (2014) argument on two grounds: a narrow view of ancient teaching and a thin view of modern preaching. DeYoung (2021) focuses his critique on the view of διδάσκω (“teach”) in the first-century and contemporary church. However, in formulating a definition of διδάσκω (“teach”) in 1 Timothy 2:12, Paul’s corrective should not be overlooked. The discourse analysis revealed that the corrective ἀλλ’ εἶναι ἐν ἡσυχίᾳ (“but she is to be quiet”; 1 Tim 2:12; cf. v 11) is the “dominant focal element” of Paul’s instructions (Runge 2010, 272). While scholars focus on the constraints “teaching” and “exercising authority,” the twice stipulated correction ἀλλ’ εἶναι ἐν ἡσυχίᾳ (“but she is to be quiet”; 1 Tim 2:12; cf. v 11) receives less attention.

The other instance which ties together the various themes of a woman’s quietness, submission, and the law is 1 Corinthians 14. Scholars recognize the parallels between the two texts. Some

either limit the application of 1 Corinthians 14:34–35 (e.g., Baker 2009, 203; Ciampa and Rosner 2010, 718–721) or declare it an interpolation (e.g., Barrett 1973, 332; Conzelman 1975, 246). Holmes (2000) argues that 1 Timothy regards instructions for life while 1 Corinthians is for the congregational setting. Nevertheless, the context addresses congregational matters (1 Tim 2–4).

Paul writes that αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν (“women should be silent in the churches”; 1 Cor 11:34). σιγάτωσαν refers to being silent in the manner of ceasing to speak, saying nothing, or becoming silent (BDAG 2000, 922). Thus, the women in Corinth disrupted the teaching time with their input and questions (Blomberg 1994, 282; Thiselton 2000, 1152–1156). If they constantly contradicted and questioned the male teachers, this revealed an un-submissive nature contrary to the law.

The demand for a woman’s silence in 1 Corinthians 14 and 1 Timothy 2:11–12 appears to contradict 1 Corinthians 11:2–12 per Dickson’s (2014) argument. Women are permitted, even expected, to use their voices to pray and prophecy in the church. Likewise, a woman’s singing in the church taught their brothers in Christ. Colossians 3:16 says, “Let the message of Christ dwell among you richly as you διδάσκω (“teach”) and νουθετέω (“admonish”) one another with all wisdom through psalms, hymns, and songs from the Spirit.” The context of women evaluating the legitimacy of prophecies limits the scope of the silence in 1 Corinthians 14:33b–36 (Carson 1996, 40–41). In that case, they would hold doctrinal authority in their congregations.

Although Paul does not use the verb σιγάω (“silence”; 1 Cor 14:34) in 1 Timothy 2:11–12, ἡσυχία (“quiet”) also denotes a state of quietness, of saying nothing or little (BDAG 2000, 440). The corrective ἀλλ’ εἶναι ἐν ἡσυχίᾳ (“but she is to be quiet”; 1 Tim 2:12; cf. v 11) helps clarify what ἀθηντέω and διδάσκω meant for women. The silence required in 1 Corinthians 14:33 is likely a similar silence in Paul’s corrective in 1 Timothy 2:12. Women making doctrinal decisions would go against the nature of submission the law requires in the household of God. Likewise, women were to be silent and submissive during the teaching time (this was distinct from prophecy, prayer, and worship).

As argued, the activities of “teaching” and “exercising authority” (1 Tim 2:12) are two distinct but connected ideas. They explain each other. Women are not forever prohibited from teaching over men. Likewise, they are not forever prohibited from authority over men. The teaching in 1 Timothy 2:12 refers to “authoritative instruction” (Smith 2012, 61) as indicated by the word group employed to define Timothy’s responsibilities (4:11, 13; 6:2; cf. 2 Tim 2:2) and the requirement that congregational leaders should be able to teach (cf. 3:2; cf. 2 Tim 2:24; Titus 1:9; cf. 1 Tim 5:17). The use of the cognate nouns for the received apostolic teaching (1 Tim 1:10; 4:6; 6:1; cf. 2 Tim 4:3; Titus 1:9) together with the associated word group in Paul’s letter (1 Tim 4:11, 13; 6:2; cf. 2 Tim 3:16) further supports that the teaching was “community-wide authoritative doctrinal instruction.”

Regarding the relationship between prophecy, teaching, and preaching, Witherington III (1998, 130–135) argues that equating prophecy with preaching is untenable on linguistic and methodological grounds. Prophecy was a spontaneous gift of the Holy Spirit in corporate worship (Simmons 2023, 873–874). Paul never uses the same jargon for preachers (e.g., Rom 10:14; 1 Tim 2:7; 2 Tim 1:11) and prophets (e.g., 1 Cor 12:10; 14:5). Some preachers prophesied and vice versa, but they were different (Simmons 2023, 873). Teaching was a broad and fluid concept for Paul (Yinger 2023, 1034). Under the category of teaching could be preaching (*kērygma*) which involved passing on the core gospel traditions such as the death and resurrection of Christ (1 Cor 15:1–14) and the Lord’s supper (1 Cor 11:23). Teaching also included ethical instructions.

Although the boundaries between teaching, preaching, and prophecy are more fluid than once thought (Matt 4:23; 9:35; 11:1; Acts 4:2; 5:42), teaching in the church involved explanation of Scripture which was “written for our instruction” (Rom 15:4; 1 Cor 10:11; cf. 1 Tim 1:8; 2 Tim 3:15–16; Yinger 2023, 1034). The teaching shaped the body of Christ in an effort to present everyone as mature (Col 1:28). The form of teaching could be more master-apprentice or public and congregational through communal listening to Scripture and teachers (1 Cor 14:26; Col 3:16). In 2 Timothy 4:2, teaching was an “authoritative and educational proclamation” of God’s word (Smith 2012, 171).

Therefore, teaching refers to the technical transmission of doctrine that also resulted in comments on how they are to live, “not all speech with a didactic element” (Smith 2012, 61). During this teaching time in the church, the women were to remain quiet to those in authority over them. The support for this restriction is based in 1 Timothy 2:13–14. Paul sees something in the order of creation and does not want women exercising this teaching function over men. Thus, men fill leadership and key teaching roles in the church (Beynon and Tooher 2022).

A modern view of preaching, together with the definition of teaching and prophecy, inform a modern application of 1 Timothy 2:11–15. A danger lies in the unbiblical belief that all word ministries are preaching sermons (Griffiths 2017, 45; Keller 2015). Every Christian should be able to give a teaching and understand the Bible to communicate and apply it to neighbors and other Christians in informal and personal settings. Other Word-based ministries aside from public preaching (1 Pet 4:10–11) include, counseling, evangelism, blogging, mentoring, teaching classes, and leading small groups.

Nevertheless, Keller (2015) warns against seeing no qualitative difference between proclaiming the Word ministry of preaching in the gathered assembly and leading a small-group Bible study. He remarks the differences transcend ceremonial or logistical matters such as the people present or the space filled. Preachers experience a qualitative difference between the sermon and a study or between a sermon and a lecture. While the church needs other Word-based ministries, the specific public ministry of a modern Sunday sermon is unique and irreplaceable. The preaching should drive other Word ministries within the church (Griffiths 2017, 134).

Kimble (2018) defines preaching as “the public unfolding and proclamation of the truth of God’s word; it is interpreting, explaining, applying, and exulting over that word in the power of the Holy Spirit ... preaching must be expositional, because the details of Scripture cry out to be opened ... and proclaimed.” Two points stand out from Kimble’s definition. (1) Preaching is a public expression of authority as a result of exposition and proclamation. (2) As an exposition, preaching is teaching. The sermon embodies the primary teaching authority of the church as a public exposition (Keller 2015). Consequently, 1 Timothy 2:11–12 excludes a woman from

preaching. Preaching in the church is reserved for the elders because preaching contains aspects of authority and teaching (Beynon and Tooher 2022).

While the church should reserve the preaching of the Word to the elders, the church should provide spaces where women can speak akin to 1 Corinthians 14:26–35. Other forms of teaching can occur such as prayer and prophecy where discussions are facilitated around the word of God for the mutual building up of the saints. Whether preaching is an extension of teaching and authority largely depends on the precise conviction of an individual and church community's perspective on preaching. Thus, if churches disagree that preaching is an extension of the teaching authority prohibited to women by 1 Timothy 2:12, then church leaders should clarify their perspective of preaching and how it functions within the church for the edification and perseverance of believers.

Teaching outside the church. First Timothy 2:11–15 forbids a woman to teach or exercise authority over a man. This instruction is relevant for eldership and preaching. A theological question that naturally follows is whether a woman may teach the word of God in para-church organization. One example is a theological seminary. Since the authority and teaching in 1 Timothy 2:12 are tied to the word of God, Piper (2018) argues a woman should not hold a biblical teaching role over a man. He believes seminary teaching embodies the pastoral office. Consequently, women functioning in formal teaching and mentoring capacities to train pastors is unbiblical.

The Southeastern Baptist Theological Seminary prohibits women from positions that closely parallel the office of elder or pastor (Ledbetter 2007). The list of positions include pastoral ministries, theology, and biblical studies. A woman may teach subjects such as women's ministry, English, or biblical counseling. In applying 1 Timothy 2:11–15, Piper (2018) and The Southeastern Baptist Theological Seminary (Ledbetter 2007) view the seminary and the church as analogous institutions.

However, the seminary and the church are distinct institutions. In the church, the elders exercise spiritual authority over their congregations and are accountable to God for this leadership (Heb

13:17; 1 Pet 5:1–4). Spiritual formation happens primarily in the church community and only secondarily in the seminary (Smith 2021, 4). The seminary includes a student's intellectual community (*akadameia*) but does not replace or duplicate their spiritual family (*ekklēsia*). The church is the focus of the student's spiritual formation. The authoritative spiritual responsibility for the student rests on the elders and leadership of their church, not the seminary teachers. Thus, teaching in a theological seminary does not hold the same spiritual authority as the elders of a church (Thompson 2018).

Lastly, the argument that a woman may not teach subjects tied to biblical authority is inconsistent. In Acts 18:26, Priscilla and her husband Aquila clarified Apollos's theological understanding. A woman taught the Bible in an authoritative capacity over a man outside the gathering of believers. First Timothy 2:12 does not prohibit a woman from teaching the word of God to a man in the seminary capacity. Women should be encouraged to implement teaching gifts in contexts such as a seminary (Thompson 2018).

God created man and woman in equality with distinction. This distinction is played out in the church as the household of God. In line with this design, women should not hold authority over men which is represented in positions of eldership and preaching. As a distinct institution, women are not prohibited from exercising a teaching authority in the seminary. With a theological understanding of how 1 Timothy 2:11–15 contributes to Pauline anthropology and ecclesiology, concrete applications for the church are discerned in light of the culture's narrative.

7.3. Comprehending the Times

First Timothy 2:11–15 contradicts the culture and feminism's clash with the gospel and freedom. In a neo-Marxist postmodern culture which sees life through the lens of power relations, these verses forms part of an oppressive patriarchal paradigm (DeFranza 2009). Furthermore, gender confusion abounds. Citizens prize a person's absolute freedom and feelings above gender constraints as they identify with lyrics, "I wanna be free, yeah, to feel the way I feel. Man, I feel like a woman" (Twain 1999). In today's culture, the inner man is given priority over biological reality, gender is separated from sex, and transgenderism, when connected to homosexuality and

lesbianism via the LGBTQ+ movement, is dependent upon civil rights and liberty (Trueman 2020).

Western societies invisibly and unquestionably connect gender, sexuality, and personal freedom (Keller 2015). The Shania Twain (1999) song demonstrates these ideals form part of the twenty-first century worldview. Trueman (2020) warns against underestimating the reality and power of the culture's shaping that may lead to misleading categories.

Ryken (2013) defines a worldview as the “fundamental orientation of the heart,” which can be told in presuppositions that one either consciously or unconsciously has about their framework of reality. Myers and Noebel (2015) define a worldview as the theological realities: the pattern of ideas, beliefs, and actions orienting one to God and their relationship to him. Fundamental beliefs determine how one lives and perceives statements, even 1 Timothy 2:11–15.

Acknowledging the foundational ideologies and cultural narratives beating in the ear like the dulled sound of a resounding drum enhances and strengthens concrete applications. Therefore, this section unearths the current cultural narratives, such as postmodernism, absolute negative freedom, and feminism, infringing on 1 Timothy 2:11–15 to provide a framework for applying Paul's illocution. The task is to describe the narratives, use the Bible to identify what can be affirmed and approved, and then challenge the narrative with a biblical redemptive-historical worldview (Keller 2015).

7.3.1. Postmodernism

The modern era, placing its confidence in reason and science, developed into the postmodern age where the ability to arrive at a rational order or certainty was lost (Keller 2015). Postmodernism developed within the discipline of sociology when Jean-François Lyotard used the term to signal a shift in cultural legitimation (Sire 2020). Postmodernism is a skeptical worldview that teaches ultimate reality is unknowable, truth claims are political, and scientific beliefs form the foundation of human happiness (Moreland and Craig 2017; Myers and Noebel 2015; Peterson 2018; Sire 2020). Significantly, postmodernism results in an unattainable search for objective

truth (Myers and Noebel 2015). Because truth is an ideological construct designed to preserve power structures, people's experiences or feelings enable them to generate a theory about living based on their experiences (Trueman 2020).

Michael Foucault's (1926–1984) ideal of the self captures the postmodern view of humanity (Kelly 2017). The human person is a product of social and cultural factors independent of universal rules, ideas, or moral codes. Postmodernism denies that humanity has a fundamental essence with structures or processes. As a result, nothing can be studied or analyzed except power. Peterson (2018) concludes the concept of power ties postmodernism with Marxism. All interpretations are subjective and represent a power struggle.

In the absence of a defining human essence and the presence of political oppression and power struggles in ethnic and gendered groups, postmodernism created "identity politics" (Myers and Noebel 2015; Peterson 2018). Identity politics refers to the oppression of groups of people because of their identity as women, minorities, or homosexuals. Identity politics challenges claims for social power such as "Men are naturally in authority over women," "Whites are superior (intellectually or otherwise) to blacks," and "homosexuality is unnatural" (Kelly 2017).

Consumed by identity politics, the postmodernist focuses on liberation from oppressive structures, not on truth (Myers and Noebel 2015). For example, Oliver (1989, 137) exhorts that revolutionist feminist theories are optimally focused on political tools. Strategic theories, not true theories or false theories, form the basis for overcoming oppression. Truth is not the goal but the freedom of victims according to a specific identity.

Postmodern ideals have crept onto the African Continent. Adetolu (2014) demonstrates that African scholars have deconstructed and decolonized western epistemological and institutional paradigms in culture and religion. African scholars engage in the deconstruction of texts and literature, especially the decolonization of existing literates (Hall 2013). Postmodernism has also influenced the social structure in African family life including ideals around children, marriage, and same-sex marriage (Oladejo-Babalola 2019, 7).

Students, professors, pastors, laymen, and laywomen experience tension. Prominent theologians belong on both sides of the women in ministry debate and cannot agree on which position is right and wrong (Keller 2012). The issue is thus so complex and confusing that charity and justice allows gifted and called women to occupy positions of teaching and authority. However, a postmodern despair at the search for truth pervades this sentiment.

Theological formulation and philosophical inquiry have their roots in argumentation (Keller 2012). The ratification of the canon, the creedal councils, and the Westminster Confession resulted after vigorous debate. The various issues were not forfeited to charity, justice, or love because of theological or exegetical tension. Rather, after all the arguments were made and the best case was decided, the truth, held with humility and a willingness to reconsider if new evidence presented itself, was recognized and adopted. The same should be done regarding 1 Timothy 2:11–15.

Within the framework of identity politics, 1 Timothy 2:11–15 is a primary text to deconstruct because gender restrictions result from power imbalances. Moreover, because postmodernism places experiences or feelings as the catalyst for living, any negative feelings associated with 1 Timothy 2:11–15 negate its truth. If it feels wrong to prohibit a woman's role in the church, then a woman should fill any position. Nevertheless, the truth of God's word should define the Christian life regardless of emotions. Before elaborating further on how God renews the mind by defining a biblical worldview, the cultural trends concerning absolute negative freedom, feminism, and gender also taint 1 Timothy 2:11–15.

7.3.2. Absolute negative freedom

P.T. Forsyth (1907) was named a “pioneer” and “pathfinder” by Keller (2015) because he identified personal authority as the foundational thought pattern of the modern mind and sought to deconstruct this way of thinking for his hearers. Although the current postmodern age denies the ability to arrive at a rational order or certainty, the root of modernity Forsyth saw, the idea of overturning all authority outside the self, lives on. The desire to lay aside religion and tradition

laid the foundation for individuals to define truth without divine revelation (e.g., Nietzsche 2008).

Christianity places invaluable dignity on each individual as made in the image of God (Keller 2015; Trueman 2020). However, the Protestant doctrine of freedom and personal choice moved to “absolute negative freedom” or freedom without constraints. In society, “absolute negative freedom” is the chief moral good and the only sin is intolerance (Carson 2012; cf. Myers and Noebel 2015). Trueman (2020) attributes this development to the era of Rousseau and Romanticism in which the inner life of the individual began to define the self.

Western secularism affirms living without constraints is the highest purpose in society (Keller 2015). The highest order of good allows individuals to live without hindrance. The only restriction is hindering another’s freedom. Keller writes, “Choice becomes the one sacred value and discrimination the only moral evil.” The ability to discover our deepest longings and desires without constraint is called “expressive individualism” by sociologist Robert Bellah (1986, 147–148). Keller (2015) labels it “the sovereign self.”

Despite the cultural narrative, absolute negative freedom does not exist. For example, an old man who chooses not to exercise but to consume fatty goods has the lesser freedom to enjoy the foods he desires but sacrifices health, well-being, and extended happiness (Keller 2015; cf. Gordon 2022). Another example is employees under a great CEO or coach. Submitting to the right rules and leaders can bring freedom. “Freedom is not, then, simply the absence of restrictions, but rather consists of finding the right, liberating restrictions.” Absolute freedom does not exist, only an exchange of one set of actions for another. Freedom gains forfeit freedom losses.

In a postmodern culture, gender constraints hinder individual freedom. A recent article in HealthLine (Clements 2023) states, “Yes, it’s possible for men to become pregnant and give birth to children.” While biological gender differences represent a more invasive topic, the underlying ideology remains. Inherently, women can do things men cannot and vice versa. God constrains gender biologically. Thus, when his word refers to gender distinctions and functions, it is the way God created humanity to represent him.

The Psalmist spoke to the reality of freedom when he prayed, “I delight in your decrees, I will not neglect your word. Open my eyes that I may see wonderful things in your law. I will walk about in freedom, for I have sought out your precepts” (Ps 119:44–45). The Psalmist connected freedom with obedience to God’s commandments (cf. 19:7–9). Moreover, the Psalmist found delight in these degrees knowing they were “wonderful” (Ps 119:45 cf. vv. 14, 16, 24, 27, 47, 70, 77, 97, 129).

A woman may give up the “freedom” to be an elder. However, only God knows the full freedom “gains” she receives by living in line with the order of her Creator. If absolute negative freedom is the highest good, then 1 Timothy 2:11–15 is restrictive. However, if true freedom is living according to God’s law, then 1 Timothy 2:11–15 communicates a “wonderful” decree.

To someone living in the twenty-first century, restrictions on women in the church represent a moral wrong as a woman has the right to total freedom in the church. Egalitarians equate equality with freedom (e.g., Barr 2021). If the Bible prohibits women from exercising any role, then they are not “equal” to men. This has some roots in feminist ideologies.

7.3.3. *Feminism*

Although feminism represents a range of views, the core idea seeks to bring an end to gender-based injustices against women through equality between the sexes (Stanford Encyclopedia of Philosophy [SEP] 2023). Historians and sociologists frequently describe three waves of feminism (Wilson 2018). The first wave, also known as the women’s suffrage movement, took place from 1790 until 1930 and focused on women’s political and electoral equality (Lee-Barnewall 2016; SEP 2023; Wilson 2018).

Betty Friedan (1963) is credited with launching second-wave feminism, from the 1960s to 1980s, with her book *The Feminine Mystique*. Second-wave feminism focused on reproductive rights and workplace equality (e.g., Hooks 2000, 15). To separate sex from reproduction, birth control became the primary agenda (Trueman 2020).

Third-wave feminism, from the 1990s until the present day, focuses broadly on diversity, individualism, and intersectionality (Wilson 2018). Bachiochi (2020), commenting on Barrett's embodiment of an emerging form of feminism, highlights that the current feminist trend not only gives equal rights to men and women but also equal responsibilities in family life. In the family, men are required to meet the same standards as women in responsibility, reciprocity, and care.

First wave feminism positively acknowledged the oppression of women (Wilson 2018). In traditional Christianity and broader society, women were often denied full humanity and their voices were largely absent (Simpson 2020). The male was seen as the "first" sex and the female was inferior. Genesis refutes such a statement. Feminism rightly expresses that women are equal to men in dignity and in carrying out the divine image, in their redemption, giftedness, employment possibilities, and value (Wilson 2013).

However, some feminist trends differ. Postmodern feminism differs from liberal feminism by presenting human nature or essence as a cultural construct (Simpson 2020; Perry 2022). Following the ideology of postmodernism and the concept of the self, postmodern feminists affirm that gender differences are cultural rather than biological realities (e.g., Millett 1971, 28–29). Instead of biology determining gender, sex and gender are separated (Trueman 2020). Trueman interacts with Beauvoir's feminists and concludes that the heart of a system which makes a hard distinction between biology and gender is a metaphysical commitment to place zero value on the physical body and its significance for personal identity.

On the other hand, radical feminism affirms the biological difference between men and women and places great value on female qualities (Simpson 2020). Whereas women are represented according to their positive strengths, such as being caring, empathetic, and peaceful, men are represented in negative terms, such as being domineering, hierarchical, and warlike. Pearcey's (2023) recent book, *The Toxic War on Masculinity*, reveals the culture's view of men. She writes that feminism does not promote the main message that men and women are in equal partnership. Rather, the message to men is "repent, abase yourself, and be an obedient feminist ally."

Feminist ideologies have risen to prominence on the African continent. Goredema (2010, 34) argues that African feminism should not be confused with Third Wave feminism because the wave has ideological roots in Western Feminism. African feminism is “very dependent on a temporal scale shaped by political eras. These eras are pre colonial, colonial and post colonial Africa.” African feminists focus on (1) Culture/Tradition, (2) Socio-economic and socio-political issues, (3) the role of men, (4) race, and (5) sex and/or sexuality (35). While Goredema (2010, 34) argues for the differentiation of feminist movements based on their historical contexts, the one Western and European ideologies and the other an Africa that has been shaped and changed by colonialism, the fundamental ideological issues they champion emerged from the Western Feminist movements.

For example, Liberal African Feminists focuses on domesticity, marriage, gender gaps and sexual rights on the African continent (Salami 2022). Psychoanalytical African Feminism describes a growing interest in the connection between sexuality, language and the body. Postmodern African Feminism is central to many African feminist discussions. African Ecofeminism considers how patriarchal systems exploit and diminish women’s bodies and the environment. Kioko, Kaumire, and Matandela (2020) published *Challenging Patriarchy*, with chapter titles such as “Unmasking Patriarchy: The Family and Traditional Values Discourse,” “The Quest for The Reproductive Health and Rights of Women,” and “Women’s Rights and Mothers in Africa.” The works demonstrate that feminist ideologies have crept onto the African continent.

The power issue in feminism becomes central to understanding biblical gender roles (Golden 2013). The feminist considers gender restrictions as a social construct describing a power play. Under the redemption of Christ, egalitarians affirm social constructs are overturned. Egalitarians also frame their position as denying hierarchy but claiming complementarity between the sexes (Burk, Closson, and Smothers 2023). In doing so, they play on power relationships and equate authority with gendered hierarchy. Thus, serving in authoritative roles is designated as “hierarchal.” However, is hierarchy inherent in the genders that perform the task? The fact that

Jesus is the head of the church need not imply that he occupies an abusive hierarchal position. Distinguishing a position by gender is not discrimination but creation-order freedom.

Masonheimer (2023) identifies the church's failure to provide a framework for embracing female believers as the reason why many women take up the feminist label. In doing so, Masonheimer recognizes how the majority of discussions limit what women can do in the church. Women are left feeling disempowered in knowing their part in the Great Commission. Women's conferences are filled with self-focused statements regarding how beautiful they are instead of equipping and engaging women theologically (Fitzpatrick 2012). It is hard to blame a woman for identifying with an ideology that positively emphasizes her role in society.

Any narrative—whether postmodernism, absolute negative freedom, or feminism—has a creational good that its followers esteem (Keller 2015; Koyzis 2019, 189). The worldviews go astray by assigning their ideology ontological ultimacy above the rest of creation.

7.3.4. Renewing the mind

The biblical worldview of creation is rooted in the redemptive historical narrative found in Scripture which Genesis 2–3 addressed (Koyzis 2019, 189). A redemptive-historical (biblical) worldview affirms that God created the heavens and the earth and commanded humanity to be fruitful and multiply (Gen 1:27–28). God also created humanity as male and female and embedded within such distinctions unique attributes. Humanity existed as embodied male and female under the authority of the Lord and was tasked with stewarding the gifts of sex and gender (Jones 2019). When sin entered the world, the companionship between man and woman was replaced with domination and blame (Gen 3; Cole 2022). As a result of sin, humanity struggles to live out God's design. However, with the birth, death, and resurrection of Jesus Christ, all who believe in him are awaiting full redemption (Koyzis 2019, 189).

When the scope of the stages in redemptive history is altered, one's worldview misrepresents biblical Christianity (Koyzis 2019, 194). For example, when one reduces the serious consequences of the Fall, one effectively says that some areas of life do not need redemption.

Conversely, if the Fall destroyed any goodness in creation, then nothing is worth saving. Koyzis (195) summarizes, “Redemption then does not cancel creation or add something essentially different to it. It does not add monastic life and religious orders to everyday life. Nor does it replace or supplement ordinary labor with prayer ... What redemption does is to bring everyday life including labor, leisure, and liturgy into conformity with its intended created pursuit even as it promises ultimate fulfillment at Christ’s return.” Thus, an emphasis on creation as a normative order is foundational for understanding how God’s gendered, image-bearing creatures live (196).

Keller (2012) argues that God’s creation of humanity as male and female instead of some unisex being displays a deep mystery of revelation. She picks up on Lewis’s (1970, 262) point, “With the Church ... we are dealing with male and female not merely as facts of nature but as the live and awful shadows of realities utterly beyond our control and largely beyond our direct knowledge.” God’s image is displayed in relationships (McLaughlin 2019). In living out one’s gender, God may be teaching something about himself and humanity’s relationship to him. The consequences of ignoring these functions would be editing God’s voice of analogy, metaphor, or language (Keller 2012; McLaughlin 2019).

Secular studies affirm the goodness of living under a created order as a wave of authors have disapproved of the feminist and sexual revolutions (e.g., Harrington 2023; Perry 2022; Soh 2020; Stock 2021). Perry (2022) analyzes the sexual revolution in her book *The Case Against the Sexual Revolution*. Her chapter titles, “Sex Must Be Taken Seriously,” “Men and Women Are Different,” and “Marriage is Good,” indicate her perspective. Harrington (2023) labels the story of progress, feminist freedom, and equality as harmful. Bachiochi (2021) describes sexual integrity, faithful marriage, and lifelong devoted parenting as manifestations of human excellence for human flourishing.

Although gender is first a theological issue, namely, what did God say and how does one obey, Keller (2012) reports her experience of a woman who lamented, “But this is my life! This is not just a theological discussion; this is a justice issue!” Society and the church should mourn the

hurt and pain women feel as a result of misappropriated theology. Marginalizing women is an injustice. However, one should not confuse theology with wrong praxis.

Job provides insight. God questions Job, “Who is this that obscures my plans with words without knowledge?” (Job 38:1) and “Would you discredit my justice?” (40:8). Job responds, “Surely I spoke of things I did not understand, things too wonderful for me to know” (42:3). No man or woman was present when God laid the foundations of the earth in wisdom (38:4). Justice then is none other than God’s design. Understanding gender roles may be speaking about “things too wonderful” (42:3), but will not the judge of all the earth do what is right (Gen 18:25)?

Not all Christians accept this emphasis on a normative creation order (Koyzis 2019, 197). One objection is the propensity to identify creation with oppressive social systems (201; e.g., Giles 2018). Koyzis (2019, 19) describes Apartheid in South Africa as an example. Some Christians justified apartheid because God ordained races and refrained people from associating and mingling. Nevertheless, past abuse cannot out-rule legitimate use. The effects of sin may prevent one from either seeing or distorting these norms. Ergo, Scripture with a generous amount of dependence on the Holy Spirit is needed to discern the fundamental elements of the created order.

Emphasizing feelings and power dynamics, postmodernism leaves the reader second-guessing the truth of 1 Timothy 2:11–15. Absolute negative freedom frames Paul’s instructions as infringing upon personal rights and freedom. Feminism considers 1 Timothy as a patriarchal social construct squashing the equality of men and women. However, when viewed from a biblical worldview, 1 Timothy encapsulates the goodness of the created order, freedom in living under God’s word, and the flourishing of men and women in the church. Conceptualizing complementarianism within Pauline anthropology, ecclesiology, and cultural studies positions the study for application.

7.4. Implications in the Church

7.4.1. Empowered to learn

As a Bible interpreter reading 1 Timothy 2:11–15 with a Western lens but living in Southern Africa, the derived exegetical and theological implications via an intertextual approach transcend time and culture as women are empowered to learn and equipped to serve extending the Kingdom of Heaven here in Southern Africa and beyond. I would be remiss if a main focus of the practical application neglected the central tenant of Paul's instructions, "Let a woman learn" (1 Tim 2:11). The unmistakable nature of the command within the myriad of contentious statements leads the assertion to be ignored. However, the church in the Global South should be concerned about implementing the countercultural priority: a woman's theological education.

7.4.1.1. Women's movement

From 2019–2021, the Center for the Study of Global Christianity undertook a two-year research project resulting in the book *Women in World Christianity* (Zurlo 2023). The research found that Sub-Saharan Africa contained the greatest number of countries with Christians ranging from Nigeria (95 million Christians) to Mozambique (17 million) with various representations of Christian denominations such as Protestant (Nigeria, Kenya, Tanzania, Ghana), Catholic (DR Congo, Uganda, Angola, Mozambique), and Independent (South Africa).

While the increasing growth of Christianity in the Global South has been documented (Johnson 2019; Lutterodt, Cavalcanti, and Lee 2023; Zurlo, Johnson, and Crossing 2020, 8–19), Zurlo (2023) argues that women make up the majority of church members in these countries. She (2022) wrote, "My current research is illustrating that women are the majority of the church nearly everywhere in the world, and that its future is poised to be shaped by African women." Women form the backbone of the church in the Global South. Furthermore, African women are molding the church.

Robert (2006, 180) argues for the analysis of world Christianity as a "woman's movement" because, although men are typically the ordained pastors and theologians of the church, women

are the most active participants (Robert 2006, 180). She cites Bengt Sundkler who first hinted at the female prominence in Bantu Prophets in the South African AICs [African Independent Churches] (1948). Since women comprised the majority of the congregations, Zulu pastors referred to historic mission churches as “women’s churches.” Zurlo’s (2023) research directly supports Robert’s (2006, 180; cf. Ma 2014, 194) findings. In the Global South, particularly on the African continent, Christianity’s core following is women. Christianity is truly a “women’s movement.”

Despite the prominence of women in the Southern African church, Chifungo (2014, 89–90; cf. Zurlo 2023) presents four cultural teachings that hinder women from theological learning and even positions of service in the church. First, women are seen as the source of evil and are the orchestrators and causes of sin. The “devilishness” of women makes them unsuitable to hold any religious office. Second, women are unreliable since a woman allowed herself to be deceived by the serpent. Third, women are volatile and thus lack the qualities of patience, empathy, and virtue that are required for church leadership. Fourth, women are child bearers and homemakers and their primary responsibility is the family. The exegetical and theological findings suggest that these cultural narratives are not in line with the biblical teaching. Paul instructs Timothy to let a woman learn so that she can share her knowledge while conforming to proper ecclesial authority and structure.

Besides cultural narratives, James (2003, 76) argues that denying women positions of leadership can foster apathy towards learning. If women are not permitted positions of leadership, then theological education has little value. On the contrary, Paul’s instructions elevate a woman’s theological education. Removing restrictions is not the solution but rather demonstrating a woman’s need for theological education.

7.4.1.2. Women’s need

Women in the Global South should be theologically equipped not only because they comprise more than half the church but also because they face the threat of false teaching. Syncretism and

the prosperity gospel are prominent false teachings circulating on the African continent (Nel 2020; Horsfjord, Kloster, Lende, and Løland 2022).

In Africa, Christianity has become a “melting pot” where religions are readily assimilated (Mokhoathi 2021, 2). A Pew Research Report (2010) showed that even in countries with spiritually high levels of commitment to Christianity and Islam, many people in Africa retain traditional beliefs and rituals in African Traditional Religion [ATR]. For instance, in 14 of the 19 countries surveyed more than 30% of the survey participants admitted to consulting a traditional healer when sick. Men and women often walk with one foot in ATR and one foot in the church (Oduyoye and Kanyoro 1992, 10–23). As the consorts of the religious traditions, women should obtain theological education to discern and hold to the true gospel.

Moreover, Adeleye (2011) recognizes a new or revised gospel circulating on the African continent. The Pew Research undertaken in 2006 demonstrates the popularity of the prosperity teaching (Nel 2020). The research found that 85% of Kenyan Pentecostals, 95% of Nigerian Pentecostals and 90% of South African Pentecostals affirm that God would grant them material prosperity if they had enough faith. The prosperity gospel has replaced the true gospel of salvation on African soil (Mbewe 2015; cf. Sanou 2021, 18).

The prosperity gospel specifically threatens women in Africa. When T.D. Jakes began his ministry, his focus was the “emotional healing for women who were the victims of domestic violence, discrimination, rape, and divorce” (Nel 2020). The lack of stable homes is another reason why women are more vulnerable to the prosperity gospel (Schlehlein 2018; cf. Nel 2020). According to research by the Institute for Family Studies, South Africa has among the highest percentage of single-parent homes in the world (Sutherland 2014). Children in South Africa are less likely to live in a home with two parents as only 36% of South African households have a father and a mother. Desperate for finances and stability, women turn to a message that promises them a better life. As false teachers wormed their way into the homes of women in the early church (2 Tim 3:6), women likewise face the threat of the prosperity gospel.

In the context of false teaching, instability, and the qualitative growth of Christianity in Africa, women in the Global South require a robust theology, even if they are not the elders of the church. Coinciding with Paul's instructions, letting women learn, especially on the African continent, is vital for two reasons. First, the majority of the church is comprised of women and thus they should be equipped. Second, women should learn because of the serious threat of false teaching including but not excluded to syncretism and the prosperity gospel.

7.4.1.3. Women's solution

Women can grow in their theological understanding within the church and in the seminary. The church provides the primary place for women to learn and grow in their knowledge of God and his word. Women have the opportunity to attend Bible studies, church meetings, services, and conferences (Zurlo 2023). One challenge to supplementing a woman's learning in the church is the capacity of women. African households are characterized by women and girls performing two to ten times more household activities than men and boys (Khosha-Nkatini, Buqa, and Machimana 2023). Family responsibilities are another factor that hinder women from participating in the church's learning environments (Njoroge 2019, 185; cf. Oduyoye 2002, 58–59). Some neglect church activities as they care for young children or large families.

Another way to advance a woman's learning is through formal theological education. The World Council of Churches Global Survey on Theological Education (2011–2013) resulted in 86% of the respondents affirming that theological education is the critical need for the future of World Christianity and the mission of the church (Zurlo 2023). Although absent in the first-century church, the seminary provides a unique opportunity coinciding with the apostle's directives to let a woman learn.

As highlighted, most women cannot enroll in a full-time theological degree. They need another solution. Online degree programs provide female students, especially those in minority ethnic groups and at lower income levels, a way to pursue theological education (Venable 2020). Online education is optimal for women because it offers flexibility and convenience within the family environment (Staff Writers 2022; cf. Cohen 2023; Etzel, Jones, Jackson, and Cartwright 2017,

138). Women can study at their own pace and apply the content to their contexts. Online theological education offers an effective way for women in the Global South to learn.

If Christianity is largely a “women’s movement” in the Global South as Robert (2006) and Zurlo (2023) advocate, then researchers would expect to find theological institutions flooded with women. Encouragingly, the number of female students in all theological schools across the globe is growing (Zurlo 2023). However, formal theological education is not designed for women in the Global South in accessibility and relevance (Shaw 2018, 89). Women encounter challenges in enrolling in theological education (e.g., receiving pastoral recommendations). Once enrolled, women face curricula that are far from addressing the networked, holistic, and relational nature of women. The lack of gender-sensitive curricula in African theological education creates a pressing issue. Women cannot contribute to the formation of gender-sensitive curriculum if they do not have the opportunity to learn.

Finally, men in the church, especially pastors, should keep an eye on women they can encourage to pursue formal theological training instead of dismissing them or focusing on the men to take their places. If a young man with ministry ability and gifting were in a church, who would he be put in contact with, how could he find his place in ministry, what experience could he gain, and what hopes would the church have for him as a leader (Wilkin 2015)? The same questions apply to women. Pastors should be asking what ministries women can run and build, where they can serve as staff, which committees require their leadership, where their voices can be heard on Sunday, where their teaching gifts can be used, and what mission work they can be involved in (e.g., Bird 2023).

Phiri (2008, 7) explains the many women studying theology in theological departments and state universities were not sent by their churches. Some African churches are reluctant to send women for theological education. Although discussions and arguments may concern a woman’s ordination, Paul mandates a woman’s theological learning

Cognizant of the apostle’s command (1 Tim 2:11), a woman’s theological education is imperative to the growth and stability of the church in the Global South as women, the majority of the

church, face syncretism and the prosperity gospel. Because of the many roles women juggle such as family responsibilities, children, and work, the online seminary provides women a unique opportunity to grow in their theological understanding. By being empowered to learn, women in the Global South become equipped to serve.

7.4.2. Equipped to serve

As a result of being empowered to learn, women in the Global South have a responsibility to serve. The benediction “It was very good” (Gen 1:31) came after the man and woman stood side by side (Duncan and Hunt 2006). As it was not good for Adam to be alone in the Garden, it is not good for men to serve alone in the church.

Women may identify with a longing to serve but the confusion of knowing when, where, and how. In many complementarian churches, women default to serving in children’s ministry as a “safe” option (Zurlo 2023). This diminishes the significance of disciplining children, God’s purpose for women, and the value of modeling healthy versions of men and women in the church. Because the theology section delimited areas where women should refrain from teaching, this section will focus on where women who have teaching and leadership gifts can utilize them for the edification of the body (Rom 12:7).

Blanket statements such as “women are prohibited from giving a Bible study” are problematic because of the varied nature of Bible studies. In my church context, Bible studies directly flow from the Sunday sermon. The studies are prepared by a team of leaders under the Pastoral staff. The Bible study leader facilitates the discussion. Other Bible studies resemble preaching. Rather than giving blanket statements in applying 1 Timothy 2:11–15, offering criteria for women in various churches constitutes a better approach.

Kassian (2019) presents eight guidelines to evaluate teaching contexts (e.g., Sunday school, small groups, prayer meetings, seminars, and conferences). First, is the context more congregational (church) or non-congregational? Second, is the nature more exegetical or testimonial/inspirational? Third, is the authority governmental (directive) or nongovernmental

(non-directive)? Fourth, is the relationship close (personal/relational) or more distant (impersonal/non-relational)? Fifth, is the commitment formal or informal? Sixth, is the obligation obligatory or voluntary? Seventh, is the constancy habitual (ongoing) or occasional? Eight, does the maturity reflect a mother or sister?

Some of Kassian's (2019) guidelines are problematic. The present tense "to teach" and "to exercise authority" (1 Tim 2:12) leads her to give the "constancy" criteria. This is because the present tense can equate to activities with ongoing instruction (Wallace 2000, 521–522). The prohibition would then not exclude a woman from giving a once-off Bible study or sermon. However, the present tense is preferably taken as gnomic present presenting a general timeless fact, not a regularly recurring action (523). The action of not permitting a woman to teach or exercise authority continues regardless of time limits. The presence of Adam and Eve supports that frequency is not Paul's concern (1 Tim 2:13–14).

Moreover, being a mature mother or younger women or having a close relationship (Kassian 2019) are criteria completely absent in Paul and contrary to his supporting point in Genesis (1 Tim 2:12–14). A woman, regardless of her age, defines the prohibition. The ongoing nature or age or relationship of a woman teacher is not Paul's concern.

Context and content are preferable factors to consider in applying the text. From the analysis of 1 Timothy, the context is the authoritative gathering of the local church. Thus, teaching and authority are limited to the institution of the church. The content concerns the doctrinal exposition and application word of God. Women should ask themselves how much the content aligns with the doctrinal formal teaching of the church and the context of the teaching.

Femininity is not a limitation to gospel opportunities, but an invitation. With the rise of feminism and the culture's view of masculinity as "toxic" (Pearcey 2023), women have unparalleled opportunity to advance gospel ministry in today's society. Because of the cultural trend, women can speak where men's voices would be ignored. Women do not have to become men to do God's work. God desires his image-bearers to lean into his design as they enter his mission.

Another need for feminine leaders and teachers is the crisis of abuse. The United Nations Representative for Sexual Violence and Conflict named The Democratic Republic of Congo [DRC] in 2010 the “rape capital of the world” (Zurlo 2023). The majority of women in DRC are sexual abuse survivors. Similarly, South Africa has among the highest rape incidence in the world (Gouws 2022). The shame, stigma, physical, emotional, and mental repercussions of sexual abuse are long-lasting. Women leaders and teachers are indispensable in the kingdom’s mission as they have abilities to reach these women. The receptiveness of women make it imperative for Christian women to engage in leadership and teaching activities guided by context and content.

7.4.3. Embraced

A woman’s role in the church unearths sensitive pastoral challenges because the topic interacts with the fundamental basis of humanity as male and female. The serpent’s hiss “Did God really say?” (Gen 3:1) resonates. Did God really say women are not equal to men? Did God really say women are prohibited from leadership? Did God really say gender matters to him? Women may wrestle with doubt in terms of authority and calling.

The cultural dynamic has begun to shift in South African communities and workplaces (Khosa-Nkatini, Buqa, and Machimana 2023; Newman 2019). Instead of only relying on male wages and provision, education and women’s participation in the workforce have introduced a woman’s contribution to the financial stability of the household (Ndlovu and Naidoo 2023, 9). Compared to the past, an increasing number of women fill executive positions of leadership and authority (Khosa-Nkatini, Buqa, and Machimana 2023). Moreover, millennial Africans place a high value on their independence and freedom from cultural stereotypes, including marriage (Ndlovu and Naidoo 2023, 9).

With the increased number of women in executive positions and the millennial value of freedom and independence, women in the church may struggle to reconcile how they can be educated CEOs, engineers, and lawyers but face restrictions in the church. Denying women positions of

eldership may sound equivalent to denying women the opportunity to be CEOs (Wilson 2021). In this lens, 1 Timothy 2:11–15 is a suffocating stumbling block.

The answer to this dilemma lies in ecclesiology. Mati (2022, 9) recognizes the need for the African church to develop an ecclesiology regarding male-female relationships in the church. Her study focused on understanding authority and submission in the church. She (8) argues that the concept of *κοινωνία* (“fellowship”) resonates with African community values and is fundamental in understanding the nature of the male and female relationship in African ecclesiology. The church is not the same as a hierarchical style of leadership in society. The church consists of a covenant people who have a relationship with God and each other.

Mati (2022, 9) presents a valuable framework for viewing relationships in the African church. Relationships are not primarily hierarchal consumer relationships but are characterized by deep fellowship. However, she concludes that the subject elicits further development to account for the nature of authority and submission in the church. The limitation in Mati’s study and thus the need for greater clarity on African dynamics regarding authority and submission lies in her ecclesial focus on *κοινωνία* (“fellowship”). By defining the church as *κοινωνία* (“fellowship”), she fails to consider the church as a family and as a body.

Section 5.3.5.1. argued that the *ἐκκλησία* (“church”) is primarily a household defined by family relationships such as brothers and sisters (1 Tim 3:15; Titus 1:7; cf. Eph 2:19; 1 Pet 4:17; Heb 3:6). The qualification for eldership is managing a household, not a business corporation (1 Tim 3:1–17). In the business corporation, esteem and honor come through position (Wilson 2021). In the church, honor and esteem do not result from position.

Paul also uses the metaphor of a body to explain the various roles in a church. He writes, “Now if the foot should say, ‘Because I am not a hand, I do not belong to the body,’ it would not for that reason stop being part of the body” (1 Cor 12:15; cf. Rom 12:4–5; Eph 4:15–16; Col 1:18). Likewise, for a woman to believe she is not part of the body because she does not occupy a position is not in line with Pauline ecclesiology. Every part of the body is needed (v. 18–21). The parts that seem insignificant are treated with greater honor (vv. 22–24).

The concepts of authority and submission are different in the workplace compared to the church because the concepts are intrinsic to how people relate in the family of God and in a body. To those who are outside of the ecclesial family, the topic of gender roles and thus the wisdom of God is foolishness (1 Cor 1:18–2:5). However, understanding the church not only as *κοινωνία* (“fellowship”) but also as a family provides the framework for church positions and relationships.

Instead of considering the church in business terms, Smith’s (2012, 392–393) research supports that the church exists as a relational familial community committed to learning from relationships. Family relationships provided the content and context for didactic activities in the church as a scholastic community. The Christian community was shaped by the learning activities and the learning activities shaped the community. Teaching was a function built on these relationships. Thus, an understanding of gender would inform who does the formal teaching.

The second tension involves women who have a call from God on their lives to be in ordained authoritative ministry. With the growing inclusion of women in the field of pastoral ministry, Steeves (2017, 42) researched how women came to be pastors and what decisions affected them. She found that all the women had a common reason: an “irresistible ‘call’ from God” (43, 66). The female participants entered pastoral ministry because of the call of God through the voice and signs of God. Chinyamurindi and Rashe’s (2021, 5, 7) conclusions were identical to Steeves (2017, 42). One of their participants said, “I was not qualified but I had a calling. The calling of God has qualified me.” Canadian and African women entered the pastoral ministry as a result of the call of God.

The reality that all Scripture is God-breathed provides the foundation for a discussion regarding calling (2 Tim 3:16–17). Deuteronomy 8:3 (cf. Matt 4:4; Luke 4:4) reminds Israel that they do not live by bread alone but by every word from the mouth of Yahweh. Every word of Scripture is the word of God. Thus, God will not call his church to actions contrary to his word.

The Mormon church was founded as a result of a man having a “calling” from God. Joseph Smith viewed himself as primarily called by God and given a special revelation (Boyle 2007, 95). This extreme example demonstrates that the authoritative word of God should be the starting point, not calling. Another example, is men who leave their wives because they had a “call from God.” Even amid the complexities of a passage such as 1 Timothy 2:11–15, a call is more subjective than the word of God. Consequently, Scripture defines and supersedes calling (cf. 1 Cor 14:29).

The woman who experiences a call from God should not neglect her gift. The parable of the talents affirms that God wants to work in her and through her (Matt 25:14–30). Nevertheless, gifts and roles are not identical. Women can and should develop and cultivate their leadership and teaching gifts in contextually appropriate areas for the kingdom’s mission (Keller 2012).

First Timothy 2:11–15 advocates women being empowered to learn and equipped to serve. Dorothy Sayers (1971, 47) wrote, “Perhaps it is no wonder that women were first at the Cradle and last at the Cross.” May it be no wonder to see a mighty multitude of women in Heaven who were equipped with rich theology and co-labored in God-glorifying service.

7.5. Epilogue

A final contention concerns myself. As a woman, how can I speak into this? Where does my authority rest as one interpreting the word of God and holding exegetical convictions? The apostle himself said, “What then shall we say, brothers and sisters? When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue, or an interpretation ... others should weigh carefully what is said ... so that everyone may be instructed and encouraged” (1 Cor 14:29; cf. 1 John 4:1). May these words be weighed and, if found acceptable, be for the instruction and edification of the church. If not, may they be ignored.

7.6. Conclusion

The transcultural and diachronic nature of Paul’s illocution presented anthropological and ecclesiological implications which flowed into counter-cultural praxis. First Timothy 2:11–15,

the single, disputed text that directly restricts women in ministry, uses Genesis as a foundation. Creational foundations increase the urgency and necessity to apply the instructions. Theologically, Paul's view of men and women coincides with the Creation account in Genesis 2–3. Gender unity and distinction are theological categories that define Pauline anthropology. Eschatology does not supersede but transforms gender relationships in the ecclesial community. The relationships in the worshipping community were defined in sibling terms. Men and women relate as brothers and sisters which further supports the created equality and distinction between male and female.

With a view of Pauline anthropology and ecclesiology, the chapter argued against women preaching because of the definition of teaching in the NT as an authoritative, doctrinal instruction consisting of the apostle's teaching or the OT, the definition of prophecy as a spontaneous speech which was weighed in the assembly (a process where women were to remain silent similar to 1 Timothy 2:12; 1 Cor 14:34–35), and the definition of modern preaching as authoritative communication distinct from other Word-based ministries. Paul's use of Genesis (1 Tim 2:13–14) affirms that categories of consistency and experience are not his concern but rather content and context. Consequently, women are not restricted from teaching in para-church organizations, particularly the seminary because the ecclesial structure and authority are restricted to the church and the home as evidenced in Paul's use of Adam and Eve.

Egalitarians, while seeking to return to the created and eschatological ordered good, consciously or unconsciously adopt the cultural narrative that frames the text in terms of equality, subordination, and justice. Limiting a woman's position in the church, succumbs to power structures, limits a woman's freedom, and hinders equality. Since it feels wrong for a women to be constrained in the church, women should have access to all positions. These thought patterns were shown to have roots in postmodernism, absolute negative freedom, and feminism.

In contrast, biblical truth should be established after all the evidence is analyzed and debated (as the study endeavored). I argue for the creation norm of Genesis in 1 Timothy 2:13–14 not because of its presence in the text (at times, Genesis may be used not to present a creational

norm) but because of the way Paul uses Genesis in 1 Timothy 2:13–14. First, he uses Genesis to establish the creation of Adam in Genesis 2 independent of the Fall and then the events that led to the Fall. Thus, the content, not the presence of Genesis, establishes the instructions as normative.

From a redemptive-historical lens, gender depicts a deep mystery revealing the image of the Creator. Paul's view of the ecclesia as a community, along with the metaphors of a family (ἐν οἴκῳ θεοῦ; “in the household of God” 1 Tim 3:15) and body, provide a renewed framework for understanding gender functions within the church. In this light, 1 Timothy 2:11–15 reveals created order freedom leading to men and women flourishing in the body of Christ.

As the epicenter of Christianity, the above conclusions are increasingly relevant to the church in the Global South. Women in the church are empowered to learn and equipped to serve (1 Tim 2:11–15). Because African Christian women are the foci shaping the church but also surrounded by false teaching, their theological education is not negotiable. A unique way to encourage learning, which addresses the challenges women face, is online theological education. Where women have teaching and leadership skills, context and content should guide their ministries. As the church in the Global South continues to shape Christianity, may its women theologize, worship, and serve in line with the will of their Creator. In this way, women of the Global South have an unprecedented ability to redefine a woman's role and advance the church in line with God's will.

The tide has changed. As women of the Global South represent the majority of Christianity, may their voice ever be in line with their Creator's design, not a hyper reaction to evils or the sway of culture. As humanity, created male and female, relate to one another in the church, they image God. That is the invitation. That is the mystery. And somehow, that is the glory.

Chapter 8

Conclusion

8.1. Review

8.1.1. Objective

The study entered a highly debated subject in the academy and the church, the role of women in 1 Timothy 2:11–15. The literature review highlighted the need to address the presence of Adam and Eve in the text and the difference they make in application. While historical reconstruction and linguistics can be debated, the syntax of a text brings greater evidence to the discussion. Instead of focusing on the historical background of Ephesus to inform the presence of Adam and Eve, the research focused on discourse analysis to analyze the text from a vigorous language perspective. Thus, the study aimed to understand Paul's allusion to Adam and Eve in content and function so as to illumine the transcultural and diachronic nature of the 1 Timothy 2:11–15 illocution.

To accomplish the main objective, I developed six subsidiary questions. (1) What is the current state of scholarship surrounding Adam and Eve in 1 Timothy 2:13–14 and their function as an allusion? (2) What contextual meaning of Genesis 2–3 did Paul draw upon through his allusion to Adam and Eve in 1 Timothy 2:13–14? (3) What can be discovered from the textual form of Paul's allusion and the traditions of interpretation of Genesis 2–3 in Second Temple Judaism and

the New Testament? (4) What is the general context of 1 Timothy? (5) How does the Old Testament allusion function in the illocution of 1 Timothy 2:11–15? (6) What is the diachronic and transcultural significance of the illocution in theology and praxis?

8.1.2. Method

An intertextual methodology enabled a synergistic exegetical inquiry of the texts in line with the main objective. In the 1980s, Richard Hays (1989) formally incorporated the term “intertextuality” in Pauline studies. Since the 1980s, authors such as Grohmann and Kim (2019), Kowalski (2019), Meek (2014) Moyise (2000, 2002, 2009), and Stead (2012) have used “intertextuality” in biblical studies. Intertextuality seeks to interpret texts in light of one another. An intertextual study of the New Testament takes quotations, allusions, and echos to Old Testament texts seriously by examining their original contexts, comparing their textual forms, and placing an allusion within the interpretive practice of extra-biblical literature.

After evaluating various intertextual approaches (e.g., Beale 1999; Harper 2018; Osborne 2006), I implemented Abasciano’s (2005) methodology. His approach allowed for a textual comparison not only with the extra-biblical literature and the NT but also the form of the text. The first step retrieved the meaning of Genesis 2–3 in its context. The second step analyzed the use of Genesis 2–3 in form and the interpretative traditions in extra-biblical literature and the New Testament. The third step brought the informing research to illumine an exegetical study of 1 Timothy 2:11–15 resulting in theological and practical implications.

8.1.3. Chapter 2

The study began by sketching the landscape of the literature and positioning the study in the guild. Extensive literature exists on 1 Timothy 2:11–15. Complexity lies in how the reference to Adam’s creation first (v. 13) and Eve’s deception (v. 14) relates to a prohibition on teaching and exercising authority (v. 12). Frequent approaches categorize Adam and Eve as illustrations, doctrinal correctives (e.g., Belleville 2021; Hoag 2013; Kroeger and Kroeger 1992; Stubbersfield 2022), Jewish commentary (Wall 2004), or creational norm (Moo 1980; Schreiner 2016). I

identified Paul's appeal to Adam and Eve as a gap in the literature because no study satisfactory accounted for the couple's presence.

The study sought to solve this problem by applying an intertextual methodology. The methodology allowed for a narrative exegetical analysis of Genesis 2–3 in the Old Testament and a detailed study of interpretive traditions of Genesis 2–3. This research bolstered how Adam and Eve fit into the 1 Timothy 2:11–15 illocution.

8.1.4. Chapter 3

Hence, six key points emerged from the exegetical analysis of Genesis 2:4–3:24 in Chapter 3. First, Genesis 2:18–23 highlighted the man and the woman are alike yet distinct. The woman is bone from Adam's bone and flesh from Adam's flesh (2:23). The woman is also an עֲזָרָה (“helper”; 2:18, 21), man's counter-partner and strong aid. As an עֲזָרָה (“helper”), the woman receives a distinct role and identity. Second, the narrative structure of Genesis 3, God–man–woman–serpent, implied a created social order. Third, the crafty serpent approached and victimized Eve to entice humanity to sin (3:13). Fourth, the text states that the woman was deceived, but neglects to claim that Adam was not deceived. Fifth, God held the man primarily responsible for sin because God questioned the man after the couple sinned (Gen 3:9). Sixth, the woman's consequences related to her two God-given roles. The woman experienced a breakdown in the relationship with her husband and painful childbirth (3:16). With a crystalized picture of the Genesis narrative, the study turned to the extra-biblical literature.

8.1.5 Chapter 4

Chapter 4 ventured into the textual form and thematic concepts of Genesis 2–3 in Second Temple Judaism and the NT. The significance of Chapter 4 is twofold. First, Chapter 4 clarified that Paul closely followed the MT in his allusion. The use of ἐξαπατάω (“deceived”) to describe Eve's deception comprised the only significant change. The examination of the extra-biblical literature presented insight into the circulation of the themes surrounding Genesis 2–3. The study did not

find an outright dependence of Paul on the extra-biblical literature but rather the comparison illuminated Paul's emphasis.

Second, the interpretative tradition of Genesis 2–3 in Pauline literature demonstrated that the creational text (Gen 2–3) is used for comparison (Rom 5:12–15; 2 Cor 11:3) or grounds for ethical argumentation (1 Cor 11:2–12). Since Paul used Eve's deception in 2 Corinthians 11:3 for comparison (introduced by ὡς ["just as"]), he could have used Eve as a comparative figure in 1 Timothy 2:13–14. For example, as Eve was deceived by false doctrine and led Adam astray, the women in Ephesus were deceived by false teaching and brought the men into impure doctrine. If Paul was directly addressing a situation in Ephesus, then the command is limited to its historical context (e.g., Barlett 2019).

The significant conjunctions that signify comparison are καθάπερ, καθώς, οὕτως, ὡς (used in 2 Corinthians 11:3), ὡσαύτως, ὡσεὶ, and ὅσπερ (used in Romans 5:12; 6:75). γὰρ ("for") may be used to express cause, clarification, or inference (BDAG 2000, 189–190) and the conjunction can function explanatorily, inferentially, or casually (Wallace 1996, 674–678). By using γὰρ ("for"; 1 Tim 2:13), not a comparative conjunction, the apostle included Adam and Eve causally (cf. 1 Cor 11:2–12). Paul's ability to use Adam and Eve as figures of comparison and yet his decision not to do so in 1 Timothy 2:13–14 is intriguing. Paul purposefully alludes to the creation narrative in 1 Timothy 2:11–15 to highlight the creative order and the events of the Fall as reasons for the prohibition (v. 12) amid his interpretive tradition.

8.1.6. Chapter 5

In Chapter 5, the study examined the general background, historical context, literary context, and theological themes of 1 Timothy. Paul wrote to his beloved spiritual son, Timothy, to correct the false teaching in the church at Ephesus. The false teachers led the church into doctrinal error. A prohibition to marry and an aversion to childbirth resulted from their false doctrine (1 Tim 4:3; 5:12–14). The prohibition (1 Tim 2:12) comes after Paul instructed men and women in the church on prayer and attire (2:8–9) and before he characterizes elders (3:1–7). Chapter 5 directed the exegetical conclusions of the pericope.

8.1.7. Chapter 6

With the informing backdrop to the allusion, Chapter 6 undertook the exegetical analysis of 1 Timothy 2:11–15. The events in the Garden (Gen 2–3) provided the basis for the application of verse 12 not only in Paul’s time but also today. The theme line emphasized the quietness of a woman (2:11–12) and the expository material (2:13–15) supported this theme line. The absence of qualifiers and the context of learning and teaching supported *γυνή* (v. 11, 12, 14, 15) as a woman instead of a wife. The non-imperative verbal form (*οὐκ ἐπιτρέπω*; “I do not permit”; v. 12) mitigated the prohibition in verse 12. The two infinitives (*διδάσκειν ... οὐδὲ ἀθηντεῖν*; “to teach ... or exercise authority”) contain the prohibition. Through an in-depth word study, the research concluded *ἀθηντεῖν* (“to exercise authority”) does not carry a pejorative or ingressive connotation. The neutral action of *διδάσκω* (“to teach”) strengthens the argument.

Paul referred to the creation of Adam before Eve because of man’s authority and responsibility given in Genesis. Paul framed the events of the Fall to stress the serpent approached Eve, not Adam. The participle *ἐξαπατηθεῖσα* (“was deceived”) functioned as a nominative circumstantial frame. Paul’s argument focused on the woman’s resultant state as a sinner. The serpent tactically deceived the woman and the result was transgression. The concept of Adam’s creation first (1 Tim 2:13) established not his preeminence, since Eve culminated the creation story (Gen 2:18–25), but his unique role as receiving the command (vv. 16–17) and Eve as a strong military aid (vv. 18, 20). Paul’s next statement takes the reader to Genesis 3 where the serpent deceived the woman. Adam blames the woman (3:12) and the woman admits she was deceived (v. 13). The serpent was behind these tactics.

Paul concludes the narrative with the woman in transgression. Women are not to teach or have authority in the church over men because of the established authority in creation and the creative order that the serpent overturned by deceiving the woman, conversing with her, and drawing her into sin. The serpent still seeks to destroy the church (Eph 2:2; 4:7). With the same enemy, the prohibition stands. Paul then encouraged women not to abandon the role of motherhood and

childbearing. Therefore, the Creation and the Fall illumine the transcultural and diachronic use of the illocution.

8.1.8. Chapter 7

First Timothy 2:11–15 contributes to theology in Pauline anthropology and ecclesiology leading to countercultural praxis. Humanity is described in terms of equality within distinction as male and female. The distinction has ramifications in ecclesial conceptualization and praxis. Male and female are equal heirs as brothers and sisters but also have creational differences that require respective behavior. Despite the cultural narratives of postmodernism, absolute negative freedom, and feminism that reject or disregard such truths, implications exists for men and women in the church as the household of God. In the church, women are not to have teaching authority over men which includes eldership and preaching ministries. Otherwise, women are free to exercise their teaching and leadership gifts. The research also described the need for women in the Global South to grow in their theological understanding in line with the directives in 1 Timothy 2:11. The review of the study affords the opportunity to evaluate the asserted conclusions.

8.2. Reassurance

How certain are the conclusions presented in the summary? The force of the conclusions differs due to the nature of the argument. Several conclusions are highly probable given the supporting evidence. For example, the use of a hendiadys in the clause διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ ἀθεντεῖν (“I do not permit a woman to teach or exercise authority”) is slim because an author uses a hendiadys to avoid a succession of dependent genitives (BDF 1961, 16). The separation of the infinitives by five words clarifies that a hendiadys is not implied in 1 Timothy 2:12. διδάσκειν (“to teach”; 1 Tim 2:12) and ἀθεντεῖν (“to exercise authority”) are two independent infinitives.

Another compelling conclusion is that γὰρ (“for”) functions as a causal conjunction in verse 13. Expository material within hortatory discourse does not illustrate or exemplify the claims in the

theme line (Runge 2016, 211). The structure of the hortatory discourse supports the conclusion that γὰρ (“for”) is not an illustration but the grounds of the prohibition in 1 Timothy 2:12.

The transcultural and diachronic nature of the prohibition remains convincing because Paul argued that the serpent overthrew God’s design. The exegesis of Genesis 2–3 and interpretive traditions independently confirmed this event. The strength of the argument resides in the tactic of the serpent. If the church still has Satan as a threat then it would be wise to adopt the prohibition. If the church does not have Satan as a threat, then the church might renounce the prohibition. Since the biblical corpus supports the former statement (Eph 6:12), the prohibition stands.

Those who argue that Paul is correcting a false teaching need to account for an inconsistency. They argue for the exclusive personal nature of 1 Timothy but then highlight the need to correct a false teaching regarding creation (e.g., Westfall 2016). It seems unlikely that Timothy would need correction in the foundational creational events as he learned from Paul and was steadfast in the faith (Phil 2:22; 1 Tim 6:20; 2 Tim 1:1–5). Thus, it would be more likely that Paul is authoritatively correcting the doctrine of the congregation. If so, the letter is more congregational rather than personal.

Lastly, clarification is needed as to why a correction of creational events negates their transcultural and diachronic application. Even if theological correction was Paul’s purpose, the proceeding and preceding arguments remain intact. The purpose of alluding to Adam’s innocence and Eve’s deception and transgression is to highlight the reversal of the creative order and the tactic of the serpent. Grenz and Kjesbo (1995, 138), Keener (1992, 116), and Westfall (2016, 124) argue that Eve was misinformed regarding the command to eat from the tree. However, Genesis 3:2 confirms Eve knew God’s command. She was not ignorant. Genesis 3:1 confirmed that the serpent approached the woman and excluded the man. A correction would serve to strengthen the transcultural and diachronic application because of the importance in Pauline ecclesiology.

Upon reflection, I expected the extra-biblical literature in Second Temple Judaism to yield greater fruit. No evidence suggested that Paul drew upon a specific interpretation. Nevertheless, the study profited from the analysis as a point of comparison and increased the need to stay close to Genesis 2–3.

Whether *γυνή* (“woman/wife”; v. 11, 12) refers to a woman or wife, remains somewhat disputable. The Genesis text was a slightly ambiguous clarifier as Genesis 2–3 refers simultaneously to the first man and woman and the first husband and wife. It seems more likely, however, that the Genesis text primarily frames the couple as man and woman rather than husband and wife since Genesis 2:24 is a non-narrative, parenthetical, inferential comment (Bar-Efrat 2004, 216; Patton and Putnam 2019, 44, 49).

The present tense of *ἐπιτρέπω* (“I do not permit”) supports the general direction of the prohibition. However, the statement could be further debated because it presupposes *ἐπιτρέπω* is a circumlocution for an imperative. On the other hand, the allusion to Adam and Eve and the perceived harshness of the command supports an imperatival force.

Despite a comparative analysis in the extra-biblical literature and some remaining exegetical debates, the main finding of the research remains a strong conclusion. Adam and Eve cannot be argued out of the text. Any theory that assigns the presence of Adam and Eve to a Gnostic teaching (e.g., Kroeger and Kroeger 1992; Bartlett 2019), false teaching, lack of education (Keener 1992; Payne 2023), or Artemis cult (e.g. Belleville 2021; Hoag 2013) relies on cultural and extra-biblical material for a historical reconstruction. Regardless of the historical situation in Ephesus, Paul’s appeal to the Adam-and-Eve account implies significant consideration. Adopting the defended conclusions has ramifications in theory and practice.

8.3. Ramifications

The study resolves a woman’s place in ministry, responds to women-led churches, and foreshadows the embodiment of this study. Confusion exists in knowing where a woman may appropriately exercise her gifts in ministry. The study works towards resolving a woman’s place

in ministry through a constraint and an encouragement. Adopting the argued transcultural and diachronic nature of the illocution, 1 Timothy 2:11–15 prohibits women from eldership roles in the church. The issue is not that women are more gullible and, therefore, more likely than men to be deceived; rather, Eve was the target of the serpent. Therefore, women should be encouraged to exercise their full reasoning and mental capacities in ministry. Woman should be included in reading Scripture, praying, and prophesying.

The study responds to churches that already have women serving as elders and pastors. The research indicated that women should not serve in church eldership capacities. However, if women already serve in eldership roles, the study responds accordingly. Women elders should be slowly phased out and replaced with qualified male elders. Until these elders are found, the women should continue their leadership role. Moreover, although women should not fill the primary leadership role, the gifts women acquire in such service need not be wasted. The study recommends the new eldership find ways in the church, such as Bible studies and other teaching ministries, where the women can exercise their gifts.

The study foreshadows that as women and men align themselves with their God-given roles the church will experience a greater flourishing and return to the Edenic state. This prediction is based on the fact that God's commands are not burdensome (1 John 5:3; cf. Ps 119:14, 16, 24, 35, 47) and are for the good of his people (Deut 10:13). The study also predicts an increase of women excising their gifts in academic capacities. This will strengthen the health of the church because women present a different perspective. As a result, men and women will receive a well-rounded theological education for ministry fulfilling Jesus's commission to, "Go and make disciples of all nations, baptizing them ... and teaching them to obey everything I have commanded you" (Matt 28:19–20).

8.4. Research

Finally, I recommend an avenue for further research that relates to an intertextual methodology. The close connection between the woman in transgression (1 Tim 2:14) and the reference to child birth (v. 15), along with the woman's curse in childbearing in Genesis 3:16, poses a

significant question for the link between Genesis and childbearing in 1 Timothy 2:15. Having presented a strong allusion in verses 13–14, it is plausible that the apostle provided an echo with the reference to childbearing.

Research into the possibility of the phenomena exists (e.g., August 2020, 89; Spurgeon 2013, 543), but no study comprehensively traces the biblical and theological themes of the woman and her seed throughout the text. For example, Provan (2012, 285–295) argues that the pain referred to in Genesis 3:16 is not merely the birth labour pains but the pain a woman experiences surrounding conceiving, birthing, and raising children. Implementing an intertextual study exploring the connection between Genesis 3 and 1 Timothy 2:15 might bear fruitful research in unlocking the complexities of 2:15.

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