

AN ANALYSIS OF THE ARGUMENTS FOR FEMALE LEADERSHIP IN THE NEW TESTAMENT CHURCH

James W. Garrett

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INTRODUCTION

Since the mid-1960's, the debate over the appropriateness of women in church leadership has waged hot and heavy. Two opposing views are held with passion. One view asserts that only men can be in church leadership. The other view asserts that no role in the church is barred to women.

The battle lines in this controversy are not predictable. Conservatives, Pentecostals, Evangelicals, and Charismatics are found on both sides of the conflict. The best Bible scholars and theologians are in both camps. People who hold the Bible as God's Infallible Word are in disagreement about what the Bible says on this issue. Because I have dear friends who are aligned, passionately, on both sides of this issue, I did not want to write this paper. However, it was assigned to me by the planning committee of the annual Conclave of New Testament Elders, as a study paper. In obedience to the planning committee, I have sought to undertake an objective investigation of the arguments presented in the debate.

The debate is not over the question of whether or not women can be **in ministry**. The debate is over whether or not women should be in **leadership of ministry**.

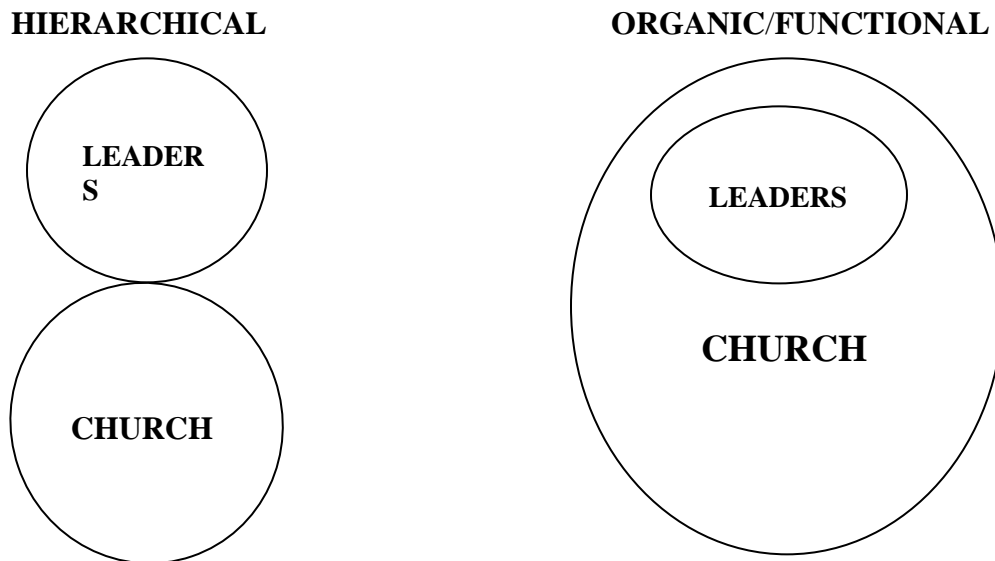
Neither is the debate over how high a woman should be allowed to climb in some sort of hierarchy. Pawson declares,

It is not an hierarchical issue. In this approach, leadership is seen as a ladder and the debate centres on how far up women are allowed to climb. The line is drawn at various levels - vicar, but not bishop; house group leader, but not elder; team member, but not team leader; etc. One variation of this 'solution' is to reserve only the very top rung for men (or more usually, one man); as long as the archbishop (in house-church jargon 'apostle') is male, any lower ranks may be female. Not only is it difficult to find biblical justification for where 'the line is drawn', it is almost impossible to justify the ladder of hierarchy (Jesus taught a 'lower-archy', Mt 20.25-28f cf. 1 Pet 5.3). The real issue is whether at any level (house group to Vatican council) the relationship between the sexes is as God intended it to be.¹

Christian feminists, expressing a hierarchical concept, complain of the *stained glass ceiling*. In a 1994 *Christianity Today* article, Timothy Morgan quotes Susie Stanley, a professor at Western Evangelical Seminary in Oregon, who complained that fewer and fewer women were pastors in denominations that had a long history of ordaining them.

*Amending a term from corporate America, Stanley has described this problem as the "stained glass ceiling." She says, "It's just like in the business world. In the church, there is a certain ceiling. Depending on which church, it can be high or low. One level can be available to you, while another is not."*²

The hierarchical mentality sees ministry functions in a vertical relationship. Some are higher than others. A much better view is an *organic/functional* view. There are different functions in the body. Functional leadership is a means whereby one organ (or a group of organs) within the body, serves the rest of the body through leadership. Functional leadership is serving, whereas in hierarchical leadership, leaders often are served. The two different concepts can be illustrated by the following diagram.



Although not identical to the above hierarchical view, a similar mentality is found in those who would think in terms of *subordination* and *authority*. In the first of a series of taped talks on women in leadership, Tracey Barnes reads the following statement from John MacArthur:

The principle of subordination and authority pervades the entire universe. Paul shows that woman's subordination to man is but a reflection of the greater general truth. If women do not submit to men, then the family and society as a whole are disrupted and destroyed. Whether on divine or human scale, subordination and authority are indispensable elements in God's order and plan.

Barnes then interrupts his reading and comments, *We will stop there and explain what he said; do you know what he said? In simple truth, he said, "Ladies, by virtue of your sex and gender, you are under every male, by virtue of his sex and gender."*

He then continues to read MacArthur,

The principle of subordination and authority applies to all men and women, not just to husbands and wives. God makes no distinction between men and women as far as personal worth, abilities, intellect, or spirituality are concerned. Both

as human beings and as Christians women in general are completely equal to men spiritually.

Barnes comments,

Now in some of the newer writers they'll always say that, kinda like they gotta soften the blow a little bit, kinda make you feel better. Folks, let me be honest with you. When you are subordinate, it doesn't mean you're equal. It doesn't mean it at all. If I am a private in the army, and a colonel walks up, I'm subordinate to him; and I'm not equal to him in any way. And they'll let you know that you aren't equal to him in any way. It doesn't work out that way in society.

He continues to quote MacArthur,

God established the principle of male authority and female subordination for the purpose of order and complimentation not on the basis of any innate superiority of males.³

In spite of what MacArthur disclaims, his terminology (authority/subordination) communicates to many an attitude of male superiority. We can understand Barnes' reaction.

The topic is a gravely serious matter.

- Anyone who by revelation has experienced the love of God for the lost (Romans 5:6-8);
- anyone who has been stunned into sobriety when reading of Jesus judgment of those who represent Him in the world (Matthew 7:21-23);
- anyone who has entered into the gravity of James' warning to those who would be interpreters of the Word (James 3:1);
- anyone who has pictured himself before the throne of God, where he will be giving account of his stewardship of the lives under his care (Hebrews 13:17);

none of these can approach this topic lightly.

On one hand, there is the fear that restricting church leadership to males may be interfering with God's will for the expansion of His Kingdom. As Keener writes,

But those who turn some people back from their call - whether some senior pastors who have crushed the spirits of young ministers, church leaders who have broken the will of their pastors, or officials or teachers who discourage women from ministry - will also be held responsible by God for the lives that went untouched because some people God called to touch them never obeyed the call. Meanwhile, those who turned their back on their call will also answer to God for obeying men rather than God. This is not a trifling matter. May the Lord of the harvest help us to understand and apply the word of God rightly.⁴

On the other hand, there must be serious concern about the manner in which culture seeks to call people away from the Will of God. Humanism, which makes humanity the measure of all things, has sought to conform the Church to its agenda. One part of that agenda is the blurring of authority roles and gender distinctions. In order to make Scripture *politically correct*, even the Name of God Himself is made gender neutral in some newer versions of the Bible. Thus, man becomes the authority over the Bible - determining what it will say - instead of accepting the Bible as authority to which we owe respect and obedience.

Of equal concern (perhaps even greater) is the manner in which Satan cleverly has orchestrated the growth of goddess worship in contemporary society. Recent events have shocked us into realizing that this religion has found a welcome in some church groups that have accepted women into leadership. This causes us to struggle with the question of how much, if any, of the egalitarianism in the contemporary church is driven by an evil spirit. Here is a portion of the description of a November 1993 meeting of 2000 women, during a World Council of Churches' Decade of Churches in Solidarity meeting, held in Minneapolis:

The fallout from last fall's "Re-Imaging" event has continued to escalate as more people have discovered the depth of its unorthodox feminist worship and teaching.

During one session, a controversial incantation was used, including the words: "Our maker, Sophia, we are women in your image, with the hot blood of our wombs we give form to new life...with nectar between our thighs we invite a lover...with our warm body fluids we remind the world of its pleasures and sensations."

Working from a basis in feminist theology, conference participants looked to pantheistic religions and heretical gnostic gospels to "reimagine" a new god and a new road to salvation. The attendees blessed, thanked, and praised Sophia as a deity. Organizers claimed Sophia is the embodiment of wisdom, found in the first nine chapters of Proverbs. Sophia, they said, was with God at the Creation, and she is the "tree of life to those who lay hold of her."

Many of the 34 major speakers charged that the church and its belief in the incarnation and atonement of Jesus Christ was a patriarchal construct and had caused oppression of women, violence in the streets, child abuse, racism, classism, sexism, and pollution.

As an apparent substitute for the Lord's Supper, leaders said, "Sophia, we celebrate the nourishment of your milk and honey" in an invitation to "the banquet table of creation."⁵

Certainly, this type of event is abhorrent to many (perhaps, most) who advocate women in leadership, but we must ask if perhaps there is a demonic spirit behind the current move to place women in leadership roles.

Then there is the shame that all godly males must feel over the manner in which some males have used Scripture to dominate women. Anyone who has been in church leadership for any length of time can tell horror stories of such abuse by husbands, fathers, and church leadership. The old adage that women should be kept at home, barefoot and pregnant, is not just fantasy. Such beliefs do exist and the advocates of these views invariably use Scripture as their authority. What kind of an evil spirit drives this mentality?

Because of these issues, the discussion of women in leadership is a very difficult issue to study. As Fee says in his discussion of I Corinthians 11:2-16,

...what was going on and why, are especially difficult to reconstruct. All of which has been further complicated by the resurgence in the 1960s (after being latent for nearly forty years) of the feminist movement, both within and outside the church, so that many of the more recent studies on this text are specifically the result of that movement.

This is good and bad for exegesis. It is good because it has caused scholars to look at the text with unusual care, thus supplying us with a wealth of information and possibilities for understanding; it is harmful, however, when the prior conclusions both for and against women's equality determine how one is going to understand the text.⁶

How can one approach this issue with an open mind and spirit, desiring to be a faithful exegete of the word, and at the same time, sensitive to the spiritual forces that are at work? Anyone who is honest in his approach to topics that are under current debate must admit that he has a position that he tends toward, before he even opens his Bible. Being honestly aware of this helps to neutralize the influence of one's background when choosing options in interpretation, but does not guarantee such neutralization.

The issue of women in leadership is a very complex one. There are Scriptural passages dealing with this issue that defy any honest exegete to take an absolute position. The conclusion in these difficult passages must remain in the realm of probability.

In order to give a fair hearing to all sides, I have read extensively, considering both primary and secondary sources. After some weeks, seeking to discover a course to follow in presenting the results of my studies, I came to the conclusion that there was only one approach that I could use that would meet the needs of the churches represented in our meeting. Since the traditional view has prevailed in recent history, it seemed to me that the onus of proof is on the shoulders of those who would revise that view. I have chosen, arbitrarily, to assume that the traditional view, leadership is male, is correct, unless the egalitarians can demonstrate that it is not.

Those who hold the traditional view (that church leadership should be male) have chosen for themselves the title, *complimentarians*. They content that men and women have different, but complimentary, roles in the Church.

Those who hold that there are no distinctly gender roles in the Church have chosen for themselves the term, *egalitarian*. These would argue that there are no racial, cultural, or gender distinctions to be made in choosing church leadership.

Over the past year, the churches within the circle of my acquaintance have asked my opinion about three books and one tape series that have influenced their congregations. Therefore, out of my reading, I have chosen the three books and the tape as the materials to which I will respond in this study. These materials are:

Trombley, Charles, *WHO SAID WOMEN CAN'T TEACH*, South Plainfield, N.J.: Bridge Publishing Inc. 1985

Charles Trombley is a brother who has had a three decade teaching ministry among Charismatic and Pentecostal churches. His book is not an objective study. It is written with a point of view (egalitarian) and the book is written to prove that point. This is a very forthright book, and easily understood. Its weakness is in its lack of precise documentation of quotes (thus, it is difficult to check Trombley's interpretation of his sources) and the absence of an Index.

Barnes, Tracey, a six tape series (approximately one hour on each tape), of teachings presented at Hosanna Christian Fellowship, Lititz, Penn.

Tracey Barnes is the senior pastor and lead elder at Hosanna Christian Fellowship. If one has read Trombley, there is little reason to listen to Barnes' tapes. Even though brother Barnes does present some examples of current traditionalist writing that are not in Trombley's book, his talks essentially are a presentation of Trombley's views, even using some of the same illustrations and figures of speech.

Bilezikian, Gilbert, *BEYOND SEX ROLES*, Grand Rapids, Mich.: Baker Book House, 1985

Bilezikian, Th.D., is a teacher of Biblical studies at Wheaton College and a leader in Willow Creek Community Church. Even though the book reflects scholarly research, it is filled with extrapolations, loaded terms, and logical fallacies. Bilezikian frequently uses the exaggerated language of a propagandist. These things are done so cleverly, that the average reader would be carried forward in Bilezikian's crusade. His underlying motivation is *community*. This influence is apparent in his presentation.

Keener, Craig, S., *PAUL, WOMEN, & WIVES*, Peabody, Mass.: Hendrickson Publishers, 1992.

Craig S. Keener, Ph.D., is Associate Professor of New Testament, Hood Seminary, Salisbury, N.C. The other books are lightweights in comparison to this one. I am very impressed with the irenic spirit of Dr. Keener. Even though he is egalitarian, he has sought to produce an objective study. He is very fair in presenting the views of those with whom he disagrees. His citing of sources is impressive - almost overwhelming. His position is that each of Paul's letters addresses particular situations in time and locale. Therefore, we would not expect them to be plenary in their pronouncements on all topics.

He also contends that in order to make a point, Paul sometimes uses *argumentum ad hominem* (arguments with which Paul himself did not agree, but he expressed a position held by his opponents in order to make a point). When Keener's position is accepted, it becomes difficult to determine when Paul is speaking by inspiration and when he is accommodating his argument to his hearers.

Since the topic of this study is, *The New Testament Church and Female Leadership*, we have avoided getting into those passages that deal with male/female relationships, unless the material in the passages is relevant to our conclusions. The format for this study will be

1. An examination of the background evidence presented by the egalitarians;
2. A summary of the egalitarian exegesis of the pertinent passages (Galatians 3; 1 Corinthians 11:1-16; I Corinthians 14:34-35; I Timothy 2)
3. My understanding of these texts.

SECTION I

ALLEGED EXAMPLES OF FEMALE LEADERSHIP IN THE NEW TESTAMENT CHURCH

Egalitarians contend that the New Testament contains abundant references to Paul's having women co-laborers who were female apostles, prophets, and teachers. They also contend that there are references to women elders and deacons, as well as other roles of authority in the local church. We will begin by examining the cases that they present.

ROMANS 16

In this chapter, Paul extends greetings to twenty-eight people. a number of them are women. He begins the chapter by commending Phoebe to the Roman church.

I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well. Romans 16:1-2

Because the Roman mail system had a lot to be desired, the usual manner of sending a letter was to ask a friend who was traveling in the right direction to deliver your letter to its destination. Sometimes it was assumed that the one who delivered the letter would explain any questions that the recipient might have about the contents.

Phoebe was the carrier of Paul's letter from Corinth. For some years Paul had wanted to travel to Rome and to preach the Gospel. He had not been able to do so. During his three month stay in Corinth (Acts 20:3), probably in the spring of 58 A.D., he learned that a member of the church at Cenchrea (the port city of Corinth) was planning a trip to Rome. So, Paul penned this great

epistle. As he drew to the close of the epistle, he extended greetings to many of his friends in Rome. First, however, he commended Phoebe to the Roman church.

The language used about Phoebe is construed by egalitarians to be language that described her as a leader of authority in Cenchrea. First, they point to the Greek term, *diakonos* (διάκονος), translated *servant*, *minister*, or *deacon*. The egalitarians contend that Phoebe was a deacon(ess) of the Cenchrean church, and thus a person of authority. As we have argued elsewhere⁷, a lot of difficulty has been caused by translating *diakonos* by the terms *minister* and *deacon*. These terms have had a non-biblical clericism attached to them. *Minister* has come to mean *preacher* or *pastor* to most Christians. *Deacon* always means an *office* to contemporary Christians.

Many misconceptions would be avoided if the term were translated *servant* every time, since this is what the term meant to the Greeks. If we followed this practice, we would have to determine what kind of servant is meant by the expression each time we encountered it - one who had a servant's heart and served people constantly, or one whose vocation was, *servant of the Church*.

So, what kind of a *servant* was Phoebe? Was she one who served the church out of the natural inclinations of her heart, or was she one who had been set apart for special service by church leaders? We cannot say for certain. However, to declare all of the glorious things about her that Bilezikian does goes far beyond the text.

But certainly another outstanding female leader who qualified for the title (administrator) was Phoebe of Cenchreae....As her titles indicate, Phoebe was an impressive person. Paul refers to her as "a deacon of the church at Cenchreae," and as a "helper" of many and of himself as well. The word translated "helper" appears only in this passage in the New Testament and it is not a religious appellation. In the Roman world, it designated a legal person who spoke for the rights of aliens. There is no evidence to the effect that this word could constitute a title of leadership within the church. But outside of the church, it definitely described a person of influence who could intervene with clout on behalf of people in precarious situations. Phoebe had apparently been able to use her good offices to protect or deliver a number of Christian leaders in critical circumstances, including Paul himself. As such, she rightly deserved the consideration of Roman Christians.

But more than her titles, it is Phoebe's mission that gives us an insight into her leadership responsibilities. Paul gives the Romans two sets of instructions relative to her visit. The first concerns their attitude toward Phoebe herself. The Roman believers are to "receive her in the Lord as befits saints." Paul wants them to know that Phoebe is no ordinary person. She is to be treated with the same deference and respect as any of the male leaders who traveled among churches, as one of the "saints." Although the word could designate all believers, when "saints" was used as an honorific term, it primarily referred to the Jerusalem Christians and to their leaders as representatives of the mother church. Paul instructs the Romans not just to welcome Phoebe but to welcome her as a

recognized leader sent on an important mission. They are to pull out the red carpet for her, not just the welcome mat.

The second instruction of Paul to the Romans is for them to make themselves available to assist Phoebe in whatever she may request of them. Phoebe is coming to Rome commissioned to organize a specific project. For all practical purposes, Paul secures for her full requisition rights over Roman believers. It is very likely that Phoebe is to organize a fund raising campaign in Rome to obtain support for Paul's projected missionary travel in Spain. Indeed, Paul seems to be eager to create a sense of ownership among the Roman believers toward the forthcoming outreach effort in Spain (15:24-36). Whatever the case may have been, the evidence shows that a female church leader was recommended by Paul to the Roman church with a mandate that gave her authority to request their collaboration in fulfilling a mission of strategic importance for the progress of God's word. Obviously, Paul called on Phoebe to carry out this delicate mission because she had previously demonstrated her ability to function as a capable administrator.⁸

Note that Bilezikian begins by stating that Phoebe was a *deacon*, without acknowledging that there is another possible meaning of the expression, *servant of the church*. This is typical of Bilezikian's style throughout the book.

He is correct in stating that *prostates* (προστάτις), rendered, *succourer* (KJV), *helper* (NAS), *great help* (NIV), has the sense of a legal representative or a wealthy patron. The expression suggests that Phoebe was a person of wealth and position who was able to act as a patroness of the small Christian community in Cenchrea.

Neither of the above terms, however, contain anything that declares Phoebe to be *an outstanding female leader who qualified for the title, "administrator."* Even if she were in the designated role of *servant*, and she very well may have been,⁹ we have no way of knowing what her responsibilities were nor what authority could have been attached to her. So, the statement that she was an outstanding female leader who qualified for the title, *administrator*, is pure speculation.

What about the use of the title, *saints*? Bilezikian contends that *saints*, as an honorific term, refers to representatives of the mother church in Jerusalem. According to Bilezikian, Phoebe was to be accorded the respect and honor that was due one of the *saints*. Upon examination, the evidence that Bilezikian gives for this use of the term just doesn't hold water (see the section below on I Corinthians 14:34-35). The expression, *in a manner worthy of saints*, is referring to the Roman church. The church was to receive Phoebe in the manner that any group of saints would receive a visitor. *Saints* refers to the Roman church, not to Phoebe.

In all of this, nothing states that the Romans were *...not just to welcome Phoebe, but to welcome her as a recognized leader sent on an important mission. They are to pull out the red carpet for her, not just the welcome mat.*

Was Phoebe coming to Rome *commissioned to organize a specific project*? There is no indication of such in the text. We do not know whether she was coming to Rome on church business or personal business.

Does Paul *secure full requisition rights over Roman believers*? The text doesn't say so. The text literally says, *I commend Phoebe to you...in order that..you may assist her in whatever thing she has need*. The expression, *may assist*, is in the subjunctive mood. It is not in the form that would be hortatory subjunctive (exhortation to do it). The subjunctive conveys the idea of potential; it is not a command. By this language, Paul courteously is asking the Romans to extend assistance to Phoebe while she is in Rome.

Where Bilezikian gets the idea that Phoebe probably was sent to Rome to raise money to send Paul to Spain is anybody's guess.

The last two sentences quoted above (*whatever the case may have been...capable administrator*) are examples of the propagandizing that is prevalent in Bilezikian's book. For all we know, Phoebe may have gone to Rome to check up on a sick relative and Paul courteously asked the Roman church to look after her while she was there.

All that can be stated with certainty about Phoebe from these two verses is the following:

1. Phoebe was, in some sense, a servant of the church in Cencrea;
2. For some unknown reason, she went to Rome;
3. Paul asked the Roman Christians to conduct themselves toward her in a manner that was appropriate for a Christian church;
4. He asked them to help her because she had helped (protected?) many (in some unspecified manner), including Paul.

Bilezikian sees in Romans 16:1-2 what he wants to see. This is *eisegesis* (inserting thoughts into the text), not *exegesis* (receiving thoughts from the text). Be that as it may, Romans 16:1-2 does not give sufficient information to declare Phoebe to be a female in authority in the church.

The next woman mentioned in Romans 16 is Priscilla (v3). She is mentioned here, as in every case where she is mentioned in Scripture, in conjunction with her husband. Bilezikian describes her as follows:

*The classical example of a woman teacher in early church circles is the celebrated missionary, pastor, co-worker of Paul, grand lady Priscilla.*¹⁰

This couple is mentioned six times in Scripture (Acts 18:2, 18, 26; Romans 16:3; I Corinthians 16:19; II Timothy 4:19). Aquila's name is given first in two of these instances:

1. When they are first introduced (Acts 18:2);
2. When they send greetings to Corinth (I Cor. 16:19).

In the four other instances, Priscilla is listed before Aquila (except in the Received Text, where Aquila's name precedes Priscilla's in Acts 18:26). Normally, in the First Century culture, the husband's name would have been listed first, except when the wife is of higher social status or the couple had no concern for status. The natural assumption is that Priscilla was of higher social status than Aquila.¹¹

Since Priscilla and Aquila took Apollos aside and *more accurately explained to him the way of God* (Acts 18:26 - literal translation) it is apparent that a woman, in some sense, could instruct with her husband, in a private setting. For that matter, all believers, in response to the Great Commission (Matthew 28:18-20), have a general responsibility to teach. For most believers, male and female, this will occur in one on one situations (For a full discussion of this passage and its implications for women and teaching, see the APPENDIX).

On what basis does Bilezikian use all of the glorious terms for Priscilla? The term *co-worker* comes from Romans 16:3. where the couple is described as being fellow laborers with Paul. *Missionary* would come from the fact that this couple did travel from one city to another. However, there is no evidence that they ever planted a church.

As for the term, *pastor*, Bilezikian contends that since a church met in their house (v5), that the couple co-pastored a house-church. This is speculation, but there is some degree of probability. Even so, *Priscilla never is pictured as ministering apart from her husband*. They are a team. This is a far cry from the picture of a woman preaching or teaching before the gathered church. Once again, Bilezikian has used flamboyant terms that would tend to carry the average reader along with him.

The next woman mentioned in Romans 16 is someone named Mary, who bestowed much labor on Paul. There is nothing here to substantiate the egalitarian case.

Junia may be the next woman mentioned. The reason that she *may be* is that many scholars believe that this name refers to a man, but the growing trend is to view this as a woman's name. Her name is listed with that of a man, Andronicus. Paul calls them his *kinsmen*. This could either mean that they were blood relatives, or Jews. If Junia is a woman, these two could be husband and wife, brother and sister, or some other familial relationship. Since they were believers before Paul, they probably were from Jerusalem.

The egalitarians make much of the description of Andronicus and Junia, *who are "of note among the apostles."* Were they apostles, or were they well known to the apostles? Literally, the expression is, *men of mark* (episemoi – ἐπίσημοι)¹² *among the apostles*. James Denny writes,

*...has the same ambiguity in Greek as in English. It might mean, well-known to the apostolic circle, or distinguished as Apostles.*¹³

As I have stated in another study,¹⁴ it seems strange that these two are mentioned only here, if they were two *notable apostles*. They were believers before Paul, and thus probably were a part of the Jerusalem church that Paul persecuted. If that is true, they would have known the Twelve and thus, could have been *of note among the apostles*. I disagree with Keener's statement that it

is unnatural to read the text as merely claiming that they had a high reputation with the apostles.¹⁵ It seems to me that this is a very natural rendering of the text.

With all of this ambiguity about the gender of Junia, and the uncertainty of the meaning of the expression, *well known among the apostles*, this case cannot carry much weight in the complimentary/egalitarian debate.

Tryphena and Tryphosa are listed in verse 12. Because of their names, they probably were sisters (perhaps twins). They are described as ones laboring in the Lord. Since we are not told what those labors are, they cannot be used as a case in point.

None of the other women mentioned in Romans 16 have appellations that would make them cases in point for this discussion.

CO-WORKERS

Bilezikian attempts to make a case for some interchangeability between the terms, *co-worker* and *apostle*.¹⁶ He argues that both of these terms are used for Timothy, Barnabas, and Epaphroditus. This being true, he deduces that there exists some interchangeability. This is a deduction based upon inadequate evidence. Anyone who worked with Paul, in any capacity, would be a *co-worker*. The fact that Titus is called a co-worker but not an apostle, and those traveling with him as agents of the churches are called *apostles of the churches* (apostle in the sense of one sent on a mission by the churches) but not co-workers, would demonstrate the diversity with which such terms were used.¹⁷

The reason that Bilezikian wants to establish some interchangeability between the two terms is because some women are called *co-workers*. It is Bilezikian's design to seek to find women who could be *apostles* and *teachers*. Except for the very questionable Junia, egalitarians have little to help them in the search for women apostles.

PROPHETS

That women prophesy in the New Testament Church is beyond dispute. I Corinthians 11 describes proper decorum for such activity. Philip's four daughters (Acts 21:8-14) were well known for their prophetic activity. I Corinthians Chapters 12-14 clearly recognizes prophetic activity as appropriate for women.

Even so, were they prophetesses? It is interesting to note that although women prophesied in the New Testament Church, none of them were called *prophetesses*.¹⁸ The term, *prophet*, is applied to various men (Acts 11:27; 13:1; 15:32; 21:10), but the only woman in the church who is labeled a *prophetess* is Jezebel, who took the title for herself, and is condemned by Christ (Revelation 2:20). Although not conclusive, this does cause one to ponder the relevance of calling a woman a prophet (or prophetess). The title implies some authority. The activity does not.

EVANGELISTS

Unless one agrees with the contention that *co-workers* were evangelists, no cases of female evangelists can be cited. In the activity that took place in the scattering of the church in Acts 8:1-4, one might assume that women were involved in spreading the gospel. As with teaching, this is a general responsibility of all believers (Matthew 28:18-20), but such incidental activity usually takes place one on one.

TEACHERS

The effort is made to define those who are *co-workers* as *teachers*. Again, this requires an assumption. The various women to which the label, *co-worker*, is given are not defined in their roles. They could have been like those women who labored with Christ, none of which were teachers or leaders.

Except for the effort to define all *co-workers* as teachers and the case of Priscilla's joining her husband Aquila in privately instructing Apollos, there are no cases to be cited.

CONCLUSION TO SECTION I

In spite of the best efforts of egalitarians to cite women who were in leadership roles in the early church, there are no irrefutable cases. At best, there is only probability. Believing, however, that they have made their case, egalitarians insist that the New Testament passages that seem to limit leadership roles to males must be reinterpreted.

SECTION II PASSAGES CITED AS PRECLUDING GENDER DISTINCTIONS IN LEADERSHIP

Egalitarians contend that two passages, Galatians 3:27-29 and Ephesians 5:21, present principles that disallow gender distinctions in leadership roles. We shall begin by examining these two passages.

GALATIANS 3:27-29

V 28 *For all of you who were baptized into Christ have clothed yourselves with Christ.*

V 29 *There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*

V 30 *And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.*

Trombley makes only passing mention of this passage. He never quotes it, but at least three times, when making statements about the removal of racial, sexual, and social barriers in Christ, Galatians 3:28 is cited. He does not present any exegesis of the passage or the verse. He assumes its meaning.

Keener cites Galatians 3:28 three times to substantiate various arguments.¹⁹ However, like Trombley, he does not produce an exegesis of Galatians 3. He views Galatians 3:28 as describing *God's ideal social order - for women's equality as well as slaves.*²⁰

Neither does Bilezikian exegete this passage, but he does give Galatians 3:28 a significant place in his discussion of his underlying theme, *The New Community*. As the spiritual father of Willow Creek Church, Bilezikian is a man who is focused on community – a noble focus. However, it seems that this focus brings him to the study of certain topics with a bias that directs his conclusions.

Bilezikian states, *The great turning points in redemption history were prefaced with inaugural statements.*²¹ After citing a few examples,²² some of which, my opinion, seem to be a bit strained, he then makes the following theological construct (although he does not label it as such):

The church of Jesus Christ celebrates its own birthday on two occasions. The first is collective and embraces all Christians of all times. It is the day of Pentecost. The second is individual and concerns each person at the moment of his or her inclusion into the body of Christ through confession of faith and baptism. Every time a believer is formally inducted into the church through baptism, the body of Christ celebrates a new birth into the kingdom of God. Predictably, the New Testament reports foundational inaugural statements formulated for each of these two occasions.

Bilezikian considers these *inaugural statements* to be *constitutional declarations*.

*...constitutional declarations are articulated about the nature of relations within the church, thus defining the distinctive nature of the new community as a body where equality and unity prevail.*²³

He cites Acts 2:15-21 (in which Peter quotes Joel 2:28-32), as an inaugural statement for the Church. He sees Joel's prophecy of the church as being *programmatically*, thus having direct application to male/female relations in the new community.

The second passage that he cites is Galatians 3:26-29. This passage he considers to be Paul's inaugural statement about baptism, *Therefore, it has the force of an inaugural statement for the church each time a new believer joins the body of Christ.*²⁴ Indeed, this passage is such an inaugural statement, but what does that mean? Bilezikian interprets this passage in the following manner:

Here Paul is concerned with the result of their entrance into the life of faith. He shows that they receive a common identity that heals their segregations and the antagonisms as they are fused together into the unity of the body of Christ. The passage emphasizes their commonality as believers.²⁵

In both of these comments, Bilezikian misses the point of this section of the Galatian letter. The subject of Galatians 3:1-5:12 is the reception of the blessing of Abraham through no other means than faith in Christ. Paul is demonstrating that the Law of Moses does not nullify the promise made to Abraham in response to his faith. Galatians 3:28 is in the middle of Paul's dissertation on this topic and relates directly to this point. It does not refer to relationships within the Church, but to each believer's relationship to the Abrahamic covenant.

An important concept in grasping the full dimensions of Paul's argument is the identity of the *promise*. Although Abraham could not have understood this, Paul links the Holy Spirit to the fulfillment of the promise.²⁶ Here is a brief overview of the Galatians 3 portion of Paul's dissertation.

1. The **Spirit**, as a sign of salvation (Ephesians 1:13-14), was received by the Galatians **through faith**, and not through the Law (vs.2-5)
2. This was in keeping with the experience of Abraham, who believed God and it (**faith**) was reckoned to him as righteousness.(v 6)
3. All who **believe** (having the same faith as Abraham), whether Jews or Gentiles, are **sons** of Abraham and blessed with him. (v 7)
4. Christ redeemed us so that the blessing of Abraham could be experienced by all races, thus everyone could receive, **by faith**, the promised **Holy Spirit**.(vs.8-15)
5. The promises were given only to Abraham and to his **Seed**, which is Jesus Christ. Therefore, only Abraham and Jesus Christ could receive the fulfillment of the **promise**.(vs.16-19)
6. All who have been baptized **into** Christ have put on Christ - become identified with Him.(v 27)
7. No Jew, no Greek, no slave, no free man, no man, and no woman, (that covers everyone) could inherit the **promise**. All of these become one man *in Christ Jesus*,²⁷ who is the only Being who can inherit the promise.(v 28)
8. All who are in Christ, are Abraham's **seed** (because Christ is Abraham's seed) and thus, are partakers of the promise.(v 29)

The discussion of this topic continues unbroken throughout Chapter Four and on into Chapter Five.

There are some things in this argument that merit expanding.

First is the importance of the reception of the Holy Spirit. Jesus Christ could have gone to the cross and paid the penalty for sin. We would have been redeemed, legally. He could have remained in the world in his glorified state or ascended and reigned over the universe and let things rest there.

If that would have happened, two things would have been lacking:

- First is the inner testimony of salvation that comes to the redeemed through the inner witness of the Spirit. This assurance is one of the important dimensions of the Gospel. As a person makes a partial payment of good-faith money on a purchase, thus guaranteeing that the full purchase price will be forthcoming, so the Holy Spirit is given as a witness to the believer that God will bestow the full "inheritance" in His time (Ephesians 1:13-14). So, in response to faith, there is experiential assurance.
- There is another dimension. If the assurance were given of salvation, and the believer then had to rely on his own discipline to live righteously, he would be no better off in this area than one living under the law. He would be destined to failure. However, the Holy Spirit not only is given to assure of legal standing before God, but to transform the believer spiritually into holiness of character (Romans 8:1-11).

These are the two dimensions of sanctification, legal and moral, that relate to the reception of the Holy Spirit. This is the fulfillment of the promise given to Abraham and Jesus Christ.

Since the promise was given to Jesus Christ, He is the recipient of the promise. All who become **in Him**, receive the promise, **in Him**.²⁸ It is as if God looks to the earth and does not see individual believers, Jews and Greeks, slaves and free, male and female, but He sees a corporate Body, which is the recipient of the promise. No one receives the promise because he is Jewish, male, and free, but because he is **in Christ**.

Under the Mosaic Covenant, only circumcised Jewish males were recipients of the sign of the covenant, circumcision. No uncircumcised Gentile, no uncircumcised slave, no uncircumcised female, could enter into the most intimate parts of worship. For that matter, the Jewish women could not receive the sign of the covenant, circumcision. It was impossible. God focused on the male and the women had to trust in the male vessel of the sign to carry forward the assurance of that covenant with the nation and the family. She was dependent on him.

A Gentile could be circumcised and then become a partaker of the covenant. A slave could be circumcised and become a partaker. A woman could not.

Baptism is the sign of the New Covenant:

*and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; **having buried with him in baptism.*** (Colossians 2:11-12a).

It is important to realize that **the sign does not save**. As Paul pointed out about Abraham and circumcision,

*Is this blessing then upon the circumcised, or upon the uncircumcised also? for we say, "Faith was reckoned to Abraham as righteousness." How then was it reckoned? While he was circumcised or uncircumcised? Not while circumcised but **while uncircumcised**; and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised...*
(Romans 4:9-11a)

Baptism, then, as described in Galatians 3:27, is an act of the will, whereby one chooses to submit to the sign of his salvation. Interestingly, like all things of the New Covenant, it does not leave a mark on the body, as does literal circumcision, but is a spiritual **by faith** circumcision. However, it does signify that one has entered into Christ and is enshrouded in Him. Thus, at least in this respect, the heavenly view sees Christ, not the individual believer.

This heavenly perspective is what seems to be emphasized in Galatians 3:28. If Galatians 3:28 has any reference to function or roles in the Church, this would have to be demonstrated through some other means than this verse. Horizontal relationships are not the topic of this passage.

EPHESIANS 5:21

Submitting yourselves one to another in the fear of God.

Although this verse does not relate to leadership, it must be examined, because it is one that the egalitarians use to argue that Paul taught an equality that would have preempted reserving the leadership role to males.

The Greek term translated *submit*, is the term, *hupotasso* (ὑποτάσσω), literally translated, *being submitted*. This term is used forty times in the New Testament and the natural translation is *submit*. For example, this is the term used in Romans 13:1, *Let every soul be subject to superior authorities* (literal); and in James 4:7, *Be ye subject, therefore, to God* (literal). Clearly, the word implies a subordinate in submission to a superior.

In this passage, believers are to reject any tendency to dominate one another. Instead, they are to consider themselves to be one another's servants. Ephesians 5:21 echoes the words of Jesus,

*You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and **whoever wishes to be first among you shall be your slave**; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.* (Matthew 20:25-28)

Paul wrote a similar exhortation to the Philippians,

Doing nothing by way of rivalry nor by way of vainglory, but in humility deeming one another as surpassing themselves.
(Philippians 2:3 - literal)

Does this exhortation to mutual submission, mean that there is a stricture against any leadership in the Body of Christ? Here is Bilezikian's statement:

In the military, should the officer yield to the foot soldier in mutual subjection, there would remain no army. In business should the boss yield to the workman in mutual subjection, the place would go bankrupt. In government, should the tax collector yield to the taxpayer in mutual subjection, the state would go broke. It is precisely because the church is not the army, nor a business corporation, nor a political empire, that mutual subjection is enjoined by the Word of God as the normal pattern of relationship among Christians. The church thrives on mutual subjection. In a Spirit-led church, the elders submit to the congregation in being accountable for their watch-care, and the congregation submits to the elders in accepting their guidance. Indeed, the church ceases to be the church and collapses spiritually when there is no mutual submission among its members. What, then, is mutual submission and how does it work?

*..."Be subject to one another out of **reverence for Christ.**" Interpersonal subjection among believers is possible only because of the common acknowledgement of the supremacy of Christ.*

...In everyday life, mutual submission requires that Christians, regardless of status, function, sex, or rank, "through love be servants (literally "slaves") of one another (Gal. 5:13)...Although they may continue to exist, the distinctions of rank and hierarchy become insignificant as they are transcended by the higher principle of mutual submission...community life is the result of mutual submission, not the product of coercion by persons in authority exerting executive power over their subordinates.

We conclude that mutual subjection as defined on the basis of Ephesians 5:18-21 refers to relationships of reciprocal servant hood under the sole lordship of Christ, and that the reciprocity of such relationships renders hierarchical distinctions irrelevant within the Christian communities of church and family.²⁹

The point that Bilezikian wants to make is that because of the principle of mutual submission, there can be no distinction of roles between males and females. Since men and women are submitted mutually to one another, then men can be led by humble women as well as women can be led by humble men. These are beautiful words, containing much truth. They also contain the seeds of error that would leave the flock vulnerable to the wolves (Acts 20:28-31).

To understand the sense of Ephesians 5:21, we must exegete the entire last half of Ephesians 5. The section preceding Ephesians 5:21, is an exhortation to proper conduct. One quality that makes proper conduct possible is a humble spirit in which the traits described in the verses cited

above (Matt. 20:25-28; Philippians 2:3) are evident. Such a humble spirit is the result of being filled with the Holy Spirit, plus a healthy reverential awe of Christ. Ephesians 5:21, however, is not a rubric that becomes the Lord of the Bible, thus overriding all references to authority and leadership roles in the Church.

The section that follows Ephesians 5:21 is a discourse on the relationship between Christ and the Church, using the relationship between husbands and wives as an analogy. The terms used in these verses (22-33) clearly show a distinction in roles between a husband and wife who are mutually submitted to one another.

A theological basis for the proper husband/wife relationship is contained in verse 23,

For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.³⁰

First, note the things that are said to wives:

- v22 *Wives, be subject to your husbands, as to the Lord.*
- v24 *But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.*
- v33b *and let the wife see to it that she respect (literally, "reverential fear") her husband.*

Could there be stronger language than this, prescribing the wife's willing submission to her husband?

Next, note the things that are said to husbands:

- v25 *Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;*
- v28 *So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;*
- v29 *for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church,*
- v31 *For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.*
- v33a *...let each individual among you also love his own wife even as himself;*

Could there be any language stronger than this, prescribing how a husband is to demonstrate his love for his wife - by giving his life for her?

In this paradigm, wives are to submit to their husbands; husbands are to spend themselves for their wives. If a man really lays down his life for his wife, she would be inclined, in trust, to accept his leadership.

There is no hint of a woman's demanding that her husband love her. Instead, she happily submits to his decisions, *as is fitting in the Lord* (Col. 3:18).³¹

Submission, by its very nature, implies that the one submitting grants authority to the other party.

On the other hand, there is no hint of a man's demanding obedience from his wife. Instead, he looks for ways to serve her. When a husband demands that his wife obey him, he has departed from Paul's instructions in this passage and the description of Kingdom behaviour described by Jesus (Matt. 20:25ff). In the Kingdom of God, one has only as much authority in another person's life as that person chooses to give him.³²

A godly husband is sensitive to discern his wife's wishes and her needs, even seeking to know them before she speaks them. His *modus operandi* will be to do what pleases his wife, instead of what pleases him (how wonderful when their wishes coincide). This obligation is second only to his obedience to the Lordship of Christ. **Yet, in all of this, there is not the slightest hint of a husband's submitting to his wife's authority.**

CONCLUSION TO SECTION II

Neither Galatians 3:28 nor Ephesians 5:21 preclude the reservation of church leadership roles to males.

SECTION III

PASSAGES CONTAINING EXPRESSIONS OF GENDER DISTINCTION IN MINISTRY AND LEADERSHIP

I CORINTHIANS 11:1-16

Be imitators of me, just as I also am of Christ. Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.

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.

Every man who has something on his head while praying or prophesying disgraces his head. But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman ought to have a symbol of authority on her head, because of the angels.

However, in the Lord, neither is woman independent of man, nor is man independent of woman. For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

Judge for yourselves: is it proper for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.

But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

These sixteen verses are a part of a four-chapter section of I Corinthians in which Paul addresses things that are out of order in the Corinthian Church's corporate meetings. In this section he addresses three issues:

1. The dress of women in church services 11:1-16
2. Irreverence at the Lord's Supper 11:17-34
3. The abuse of tongues in the worship service 12:1-14:40

Although I Corinthians 11:1-16 deals with the subject of women in ministry, rather than women in leadership, the passage is important because of the implications of the gender distinctions displayed therein. Egalitarians and complimentarians have some their most heated debates over the meaning of this passage. There are elements in the passage that pose difficulties in exegesis.

Trombley correctly states, *First, Paul used some Greek words that aren't common to the rest of the New Testament... Second, he discussed customs and practices that are foreign and vague to us today... Third, he answered questions they asked him and we don't know what the questions were.*³³

Trombley comes to the interesting conclusion that the issue is not whether or not women should cover their heads, but whether or not men might be permitted to do the same thing. He phrases the question that Paul is answering in this section as, *Why can't men wear a covering as the women do?*

Consistent with his understanding of the question, Trombley contends that verse 15 should read, *because the long hair **instead of** a covering has been given to her.*³⁴ He then quotes Leonard Swidler's book, *Women in Judaism*,

*The head and face covering probably consisted of a plaited hair-do combined with two kerchiefs, a forehead band with ribbons and bows on it...Here one can clearly see that the covering and veiling of the woman consisted of her coiffure.*³⁵

Finally, Trombley concludes that because of the correct meaning of the word translated **head**, (*kephale*- κεφαλή), this passage says nothing about the concept of *headship* (below, we consider in detail the meaning of *kephale*)

Bilezikian asserts that the passage is devoid of any hierarchical content (based upon the meaning that he assigns to *kephale*). His understanding of the question that Paul is answering is similar to Trombley's. Thus, according to Bilezikian, because woman came from man, she thus represents the glory of man, and it is not appropriate to display that glory before God. Furthermore, since woman came from man, her head fully represents mankind and mankind should display humility before God, rather than man's glory. This being true, women are permitted to cover their heads. Man, however, since he was created by God, represents the glory of God. Man should not cover his head because the glory of God should not be covered.³⁶

Keener, after devoting twenty-nine pages to discussing this passage, reaches a different conclusion than that of Trombley and Bilezikian. In summarizing his conclusion Keener writes,

Paul's arguments in 11:2-16 are different from his reasons for writing this passage. Probably, he was dealing with social division in the church, as he was in most of the rest of I Corinthians. But as elsewhere, he must come up with supporting arguments that would work for his readers. Although we do not believe that he was making a transcultural argument in favor of women wearing head coverings in church, we can notice some transcultural points in his argument: one should not bring reproach upon one's family or upon the Christian gospel; one should not seek to destroy symbolic gender distinctions by pioneering unisex clothing styles; one should respect custom and do one's best to avoid causing someone to stumble.³⁷

In other words, Keener concludes that Paul is urging women to not go against culture. To do so would bring reproach upon the Gospel, even though cultural mores are not based upon spiritual reality.

Because the issues in this passage are so complex and because egalitarians differ as to the meaning of the passage, we will not try to summarize the egalitarian exegesis at this point. Instead, we will proceed immediately to the text and note the various egalitarian positions as we proceed.

The meaning of *kephale* (κεφαλή)

Egalitarians challenge the concept of *headship*, as an expression of authority. They base this on their understanding of the meaning of the Greek word *kephale* (*head*). If we are going to exegete the passage before us, and other related passages, our first task is to ascertain the definition of the Greek term.

When used **literally**, *kephale* means, *head* of man or beast. The question with which we must wrestle is how the word should be translated when used **figuratively**. In Latin, Hebrew, English, and some other languages, *head*, when used figuratively, can mean *authority*. In some other languages, such as French (*tete*) and German (*Kopf*), the figurative use of *head* normally does not mean *authority*.

Egalitarians present what appears to be a strong argument to the effect that the Greeks did not understand the figurative use of *kephale*, to mean *authority*. They contend that the Greeks understood the figurative use of *kephale* to imply *source* rather than *authority*. We must take the time to consider seriously their conclusions and the evidence for their conclusion.

The egalitarian argument from the Septuagint

The Old Testament was translated into Greek more than a century before the birth of Christ. Tradition says that it was translated by 70 (or 72) Jewish elders, assembled by the Egyptian Ptolemy and that it was translated, miraculously, in seventy two days in about 250 B.C. Thus, because of the seventy translators and the seventy days in translation, this version has been called the *Septuagint* (abbreviated to LXX in most literature). A study of the evidence indicates that the tradition is somewhat exaggerated and that the translation probably occurred over a period of about 100 years, being completed around 150 B.C.

Scholars are in general agreement that the average Jew could not read Hebrew in the time of Christ. Because of this, the LXX, rather than the Hebrew Old Testament, was the version used by most Jews of the New Testament era.³⁸ One reason that the Septuagint is valuable to us today is that it allows us to compare Greek and Hebrew words to gain a more accurate understanding of what the words meant to Jewish Christians living in a Greek culture.

The Septuagint is one of the pillars of the egalitarian argument that *kephale* was not used figuratively to mean *authority*. The following is a summary of the egalitarian argument.

The Hebrew word for *head* is *ro'sh* (ראש) . In Greek, *Kephale* is an exact literal translation of the Hebrew, *ro'sh*. The word, *ro'sh*, occurs about 600 times in the Old Testament and is used figuratively 180 times to mean to mean *ruler*, or *person of superior authority*. These 180 figurative uses of *ro'sh* constitute the basis for the egalitarian argument from the Septuagint.

Egalitarians contend that since *kephale*, is the literal Greek translation of the Hebrew *ro'sh*, one would assume that if *kephale* figuratively could mean, *authority* or *ruler*, it would be used to translate *ro'sh* in each of these 180 occurrences. However, *kephale* is not the Greek term that the Septuagint translators chose to use in each of these 180 instances.

It appears to egalitarians that the scores of translators involved in translating the Septuagint, through many decades of work, resisted the use of *kephale* when translating *ro'sh*, figuratively. Instead of *kephale*, the translators substituted terms that communicated more correctly the figurative meaning of *ro'sh*.

This type of translation, known as *dynamic equivalency*, or *functional equivalency*, is the translation technique that is used, for example, in the New International Version. In dynamic equivalency, the translator does not feel compelled to translate the Greek term by an identical English word, but instead uses an English word that communicates to English language readers what the Greek term communicated to Greek and Hebrew language readers. For example, the Greek of Philemon 20, *refresh my bowels*, is rendered, *encourage my heart* in the NIV.

Here is the evidence as presented by egalitarians:

- In 109 instances, the various translators of the LXX chose the term, *archon* (ἄρχων), the Greek term for *ruler*, instead of *kephale*.
- In forty-seven other instances, they used twelve other Greek terms, beside *kephale*.³⁹
- Of the seventeen instances when *kephale* was used to translate *ro'sh* figuratively, six are questionable textually because some manuscripts of the LXX contain *kephale* in these verses and others do not. These questionable texts are (Judges 10:18; 11:8, 9; I Kings 8:1; Isaiah 7:8; 9:15). Because of this uncertainty these texts cannot be used for either side of the argument.
- Of the remaining nine, four are where a head/tail metaphor is used (Deuteronomy 28:13, 44; Isaiah 9:14-15). The Hebrew clearly has the idea of *chief* or *leader* in some of these head/tail metaphors. However, for the purposes of our study, it is important to note that the literal meaning of *kephale* (in this instance the physical head of a serpent or animal) is what caused translators to use the term, not its figurative meaning. Any term other than *kephale* would be absurd in such a figure.

A note of interest is the Greek terminology of Isaiah 9:15, which elaborates on the head/tail metaphor of 9:14. In some manuscripts, the LXX uses *arche* (ἀρχή) instead of *kephale* when translating *ro'sh* of 9:15. *Arche* carries the idea of *beginning, the first person, the extremity of something, first place or principality*. This, according to egalitarians, is a clear example of the Greek translator's efforts to avoid using *kephale* for *ro'sh* when the term is figurative.

The remaining seven times in which *kephale* is used for the figurative translation of *ro'sh* occur in three contexts:⁴⁰

Judges 11:11

2 Samuel 22:44, which is a quote of Psalm 18:43

Psalm 18:43

Isaiah 7:8-9 (4 times in some texts, but only 3 times in the most reliable texts)

Bilezikian contends that in each of these seven (or six) occurrences, the expressions are *Hebraisms* (sayings) and that since they are *Hebraisms* they are quoted literally. He further argues that in each of these verses there is a qualifying or explanatory statement in the context. These qualifying statements would make it apparent to a Greek reader that the normal Greek figurative meaning of *kephale* is not inferred by the passage. In other words, some explanation has to be given in the text in order for the Greek reader to understand that in this instance the figurative use of *kephale* means authority.⁴¹ This, according to Bilezikian, is evidence that *kephale* normally did not have that figurative meaning. In commenting on this matter, Bilezikian says,

...had the word, **kephale**, meant **authority**, in ancient Greek, there existed 170 [Bilezikian generalizes, referring to the 167 instances in which a term other than *kephale* was chosen] golden opportunities in the Hebrew Bible where the word **ros** should have been automatically translated as **kephale** in the Greek Bible.

*However, this did not happen. On the contrary, the authors of the Septuagint rejected the use of **kephale** as an equivalent for **ros**/authority. They meticulously translated **ros** some 170 times with words other than **kephale** when **ros** meant "authority." This unrelenting resistance to the use of **kephale** for "authority" in the Septuagint constitutes an insuperable argument against the claim that **kephale** meant "authority" in ancient Greek.⁴²*

(NOTE: It is difficult to reproduce in English the phonetic symbols of the Hebrew language. The Hebrew word for *head* is best anglicized as *ro'sh*. Bilezikian, however, opts for *ros*)

An evaluation of the egalitarian argument from the Septuagint.

One of the strongest arguments against the egalitarian position is presented in the 1991 volume, *Recovering Biblical Manhood and Womanhood*, authored by John Piper and Wayne Grudem.⁴³ In the following paragraphs, we will rely heavily on the Piper & Grudem assessment of the egalitarian argument concerning the figurative meaning of *kephale*.

Archon is the Greek term that literally means *one who is in authority*. Therefore, we should not be surprised to find that the translators of the LXX chose the Greek term, *archon*, 109 times as the translation for *ro'sh*, when *ro'sh* was used in the figurative sense of *authority*. Clearly, the translators of the Septuagint followed the principle of dynamic or functional equivalency in this matter. That being true, it should not surprise us if the LXX translators had used *archon* for all of the 180 times that *ro'sh* was used figuratively for *authority*.

Egalitarians generally recognize eight or nine passages in the Septuagint in which *kephale* is used to translate *ro'sh*, when the term is used metaphorically to convey the idea of *chief* or *leader*. As pointed out by Piper and Grudem,⁴⁴ there are no examples in the Septuagint in which *kephale* is used to mean, *source*. For example, in Genesis 2:10, where *ro'sh* metaphorically is used with the meaning of *source* or *beginning* of rivers, the Septuagint translators chose *arche*, not *kephale*. *Arche* does mean, *source* or *beginning*. Since there are zero times in which the Septuagint uses *kephale* to mean *source* and at least eight (and possibly sixteen) instances in which *kephale* is used to mean *authority*, where does the evidence from the Septuagint lie? It would seem that it falls in favor of *kephale's* being understood figuratively as *authority*, not *source*. To quote Piper and Grudem,

To use an athletic analogy, if the score at the end of a baseball game is eight to zero, one begins to wonder why anyone would declare the team with zero to be winner because the team with eight did not score very many runs. Yet that is what (here Piper and Grudem list several egalitarians) conclude with respect to kephale meaning "authority over" – they just say that the eight examples meaning "authority over" are very few, and fail to tell their readers that their preferred meaning ("source") has zero occurrences in the Septuagint.⁴⁵

All of the variant readings that egalitarians dismiss, and thus in their opinion do not have to be taken into account, are found in the Codex Alexandrinus, which is one of the three great manuscripts of the Septuagint. Some of them are found in other manuscripts. One

of these readings is found in all of the major manuscripts, except Siniaticus. Egalitarians also fail to mention that the single text to which they most frequently point as evidence for *kephale's* meaning, *source*, is a document known as *Orphic Fragments*. In 21a of the *Fragments* the Greek term *kephale* is a variant reading, with the word, *arche*, in all other manuscripts of this document. So, the egalitarians seem ready to dismiss variant readings in the Septuagint (even when there is strong evidence that they are authentic), but they are unwilling to dismiss variants in their own arsenal.

Further, note that Bilezikian dismisses six texts as *Hebraisms*. Why does he do this? To me, it seems a convenient way to avoid the implications of the text, because even if they were common sayings, the meaning of the sayings would be evident. i.e., *kephale* was used to mean, *authority*.

The Egalitarian argument based upon evidence from the lexicons.

When one wants to know the meaning of a Greek word, he looks in a Greek lexicon. Greek lexicons give the meaning of Greek words, based upon their usage in Greek literature. The three lexicons that are most frequently cited are

- *Joseph Thayer's Greek-English Lexicon of the New Testament*⁴⁶
- *Walter Bauer's Greek-English Lexicon of the New Testament and Other Early Christian Literature*⁴⁷
- *Liddell & Scott's Greek-English Lexicon*⁴⁸

All three of these lexicons list *head* as the literal meaning of *kephale*. Here is how they define the term metaphorically:

- Thayer's lexicon lists six New Testament occurrences and two Septuagint passages in which *kephale* is used metaphorically to mean, *authority*.
- Walter Bauer's lexicon, the most commonly used Greek/English lexicon used by evangelical pastors, lists six New Testament passages in which *kephale* metaphorically means *superior rank* or some synonym.

In both Thayer and Bauer, no evidence is given for this metaphorical meaning other than the passages themselves. Egalitarians see this as *circular reasoning*, or *begging the question*, a logical flaw that carries no weight in formal debate. The contention is that these two lexicons give the figurative meaning of *kephale* as *superior rank* only because the authors consider that to be the meaning, not because of substantiating evidence.

The Liddell & Scott, *Greek-English Lexicon*, revised by Jones & McKenzie, is the most complete Greek-English lexicon available today. It is especially valuable in that it lists secular language, not just Biblical references. This lexicon, surveying literature from 1000 B.C. to about 600 A.D., lists approximately twenty-five meanings for *kephale*.⁴⁹ Liddell & Scott is considered by many to be the authoritative lexicon.

Liddell & Scott, after listing a number of illustrations of the literal meaning, *head*, when referring to man or beast, list ways in which the term is used in reference to things. When referring to inanimate things, Liddell & Scott indicate that *kephale* carries the idea of *extremity*. Liddell & Scott lists a number of metaphorical meanings for *kephale* when referring to inanimate objects. Examples are

- The top or brim of a vessel
- The coping of a wall
- The capital of a column
- The source of a river
- The mouth of a river
- The source, origin, or starting point
- The apex of the heart (in anatomy)
- The base of the heart (in anatomy)
- The top or crown of anything
- The completion of anything
- The noblest part

Liddell & Scott list no figurative meaning that implies *authority over, chief, etc.*

Egalitarians therefore argue that Liddell & Scott list *source* not *authority*, as a figurative meaning of *kephale*.

An Evaluation of the egalitarian argument from the lexicons

The criticism of the Thayer and Bauer lexicons is unwarranted. Rather than their using circular reasoning (declaring the meaning because that is what the authors understand the meaning to be in Scripture), the definitions are based upon the context in which the term occurs. The question is asked, “What definition makes the most sense in this passage?” Such inductive reasoning caused these lexicographers to state that *authority, chief, ruler, etc.*, is the metaphorical meaning of *kephale* in the passages cited. In the judgment of the lexicographers, *authority* is the most obvious and natural meaning in the context in which it occurs.

The Liddell & Scott lexicon’s evidence is another matter. First, where this lexicon lists *source* as a meaning for *kephale*, it states that it has this meaning in the plural, in one instance, when referring to the head of a river. Immediately following, the lexicon cites an instance in which *kephale* refers to the mouth of a river. Liddell & Scott thus points out how the term is used to describe the *extremity* – both ends of the river. Also, when the idea of *source* is listed here, the lexicon notes that *kephale* is so listed in the plural use of the word, not in the singular.

Even more telling is a 1997 letter from the editor of Liddell & Scott, sent to Wayne Grudem in response to an inquiry about the Liddell & Scott entry on *kephale*. The editor, P.G.W. Glare, of Oxford England, indicates that a mistake is found in the Liddell & Scott entry on *kephale*. Here are excerpts from Glare’s letter, as quoted in the 1997 *CBMW NEWS*:⁵⁰

*The entry under this word in LSJ is not very satisfactory...I was unable to revise the longer articles in LSJ when I was preparing the latest Supplement, since I did not have the financial resources to carry out a full-scale revision...(Glare then addresses the usage of *kephale* in the Septuagint)...*kephale* is the word normally used to translate the Hebrew *ro'sh* and this does seem frequently to denote leader or chief without much reference to its original anatomical sense and here it seems perverse to deny authority.*

The supposed sense "source" of course, does not exist and it was at least unwise of Liddell & Scott to mention the word. At the most they should have said "applied to the source of a river in respect of its positioning its (the river's) course...In most cases the sense of the head as being the controlling agent is the one required.

Glare then comments that he hopes in the future to be able to embark on a thorough revision of this entry in Liddell & Scott. This is a telling blow to the egalitarians, who looked to Liddell & Scott as one of their main weapons in the debate. P.G.W. Glare, whom many consider to be the preeminent Greek lexicographer in the world, clearly states that *authority*, not *source*, is the correct metaphorical understanding of *kephale*.

In my opinion, the egalitarian argument from the lexicons is no argument at all. The lexical evidence is that the figurative/metaphorical meaning of *kephale* normally means, *authority*.

The egalitarian argument from 2336 instances of kephale

In a very significant study, Dr. Wayne Grudem, who at the time was a professor at Trinity Evangelical Divinity School, installed on his computer material from the database of *Thesaurus Linguae Graecae*. This resource made available to him 2,336 instances of *kephale* in the writings of 36 writers of major importance, ranging from the 8th Century B.C. to the 4th Century A.D. - a period of 1200 years. This material was surveyed and tabulated by Dr. Grudem and his assistants. Dr. Grudem and his assistants identified forty-nine instances in which *kephale* was used to imply a ruler or person of superior authority.

Bilezikian contends that when he examined of these examples, they found only one instance in which *kephale* unquestionably is used to designate *ruling part*. This is in Plutarch's account of Cataline's desire to present himself as head of the Roman people. This one example (according to egalitarians) is in a riddle which Cataline spoke to Cicero.⁵¹

In reading Bilezikian's re-interpretation of Grudem's data, and then reading Grudem's defense of his conclusions,⁵² it seems to me that Bilezikian comes up short. It seems that he seeks to put a "spin" on the interpretation that allows him to deny Grudem's conclusions. Here is an example of Grudem's citing an instance in Plato and Bilezikian's response:

Grudem: Although Plato does not use the word *kephale* explicitly to a *human* ruler or leader, he does say...that "the *head*..is the most divine part and the one that reigns over all the parts within us" (*Timaeus* 44.D). This sentence does speak of the head as the ruling part of the body and therefore indicates that a metaphor that

spoke of the leader or ruler of a group of people as its “head” would not have been unintelligible to Plato and his hearers.

Bilezikian: This text, cited only partially by Grudem, follows an exposition of Plato’s cosmogony where Plato describes the universe in the form of a sphere that God made “smooth and even and equal on all sides from the center, a whole and perfect body compounded of perfect bodies. And in the midst of it He set a soul” (*Timaeus* 34.B).

Only then, Plato states that the gods bound their divine movement “within a sphere-shaped body, in imitation of the spherical form of the All, which body we now call the ‘head,’ it being the most divine part and reigning over all the parts within us” (44.D). The complete quote shows that Plato uses the head/body relation as a cosmogonic analogy. Plato never gives any intimation that the analogy may be applied to a hierarchical structuring of persons along lines of authority. Nor does he ever, in all his extant writings (10 volumes in the Loeb edition) use the term *head* for a person in authority. At best, the text is a physiological description of the head as a receptacle, the “chamber of our most divine and holy part” (*Timaeus* 45.A).

We conclude that Plato’s use of *head* in this text refers to a “ruling part,” not to a “person of superior authority.” This entry is tabulated by Grudem under “a person of superior authority or rank” in violation of his own classification.⁵³

In evaluating Grudem’s statement and Bilezikian’s response, several things stand out. First, Grudem clearly stated that Plato does not use the term, *kephale*, to refer to a human ruler or leader. However, since he used the term to refer to the head as the ruling part of the body, it would not be difficult for Plato to understand a metaphor in which “head” is used to refer to a leader, since he himself used it in the sense of a “ruling part” of the body.

After all of Bilezikian’s explanation of the context, he still comes to the conclusion that Plato, in this text, refers to “head” as a ruling part – exactly the point that Grudem was making. If Plato understood “head” as the ruling part of the body, could he not understand “head” metaphorically as being the ruling part of a group of people – in other words, “the leader”?

In all of the examples cited by Grudem, “head” as *authority* makes sense. In most of them, “head” as *source* does not. Even in those where *source* would work, *authority* also makes sense.

Here is an example from the New Testament in which *source* makes sense, but so does *authority*. Not only that, even if *source* does fit, the sense of *authority* cannot be removed from the passage.

...the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (Colossians 2:19 KJV)

Here, the source of nourishment of the body is the *kephale*, the Head, which is Christ. Yet, how could one remove the underlying sense of *authority* from this passage?

AUTHOR'S NOTE: When an honest man changes his mind on a matter, he must make a declaration to that effect, rather than trying to make it appear that he was just misunderstood before and that he believed all along what he now believes. My present understanding of the metaphorical use of *kephale* represents such a change of mind.

When I wrote the original version of this paper, as a study paper for a group of elders, I was convinced that the egalitarians had established *source* as the best metaphorical understanding of *kephale*. I so declared that decision in the paper and it was widely read by church leaders within the circle of my acquaintance. However, in the intervening years, I have had access to material that has caused me to reverse this decision. There are instances in which some sense of *source* does seem to be present in the metaphorical use of *kephale*, yet in each of those instances, there also is a sense of *authority*, or *preeminence* or *hierarchy*.

Pawson comes close (but not quite) to the conclusion that I have reached, after several years of study and reflection:

The word "head" may have been used in the sense of "source" in classical Greek, but its biblical use is invariably hierarchical and governmental. The Greek Septuagint version of the Old Testament clearly does so (Deuteronomy 28:13, Judges 11:11, Isaiah 7:8) and this definition makes most sense of the New Testament usage as well (Ephesians 1:10,22; Colossians 2:10)⁵⁴

Exegesis of I Corinthians 11:1-16

With this background, we now turn to the I Corinthian 11 passage. One of the complexities of this passage is determining when *kephale* is used for the literal head of a man or a woman and when it is being used figuratively. In a play on words, it is used both ways in this passage. Paul seems to be responding, as he does in much of this letter, to information and questions that were presented to him, either by letter or oral report. The problem presented, as Fee states,

...lay squarely on the women's heads, but it was affecting male/female relationships in the present age. By making their appearance such that it tended to eliminate distinctions between the sexes, they were bringing shame on that relationship, which had not yet been abrogated, even though the new age had been inaugurated. That is, they are not yet as the angels, without gender, and therefore neither marrying nor given in marriage.⁵⁵

The theological statement in verse 3 provides the background for what follows.

In this verse, **head** is metaphorical. Thus, he writes,

v3 *But I want you to understand that
Christ is the kephale of every man
The man is the kephale of woman
God is the kephale of Christ*

Even if *source* were the meaning of *kephale* here, there is an hierarchical flavor to the passage. The point being made in this section does not depend on whether one understands *kephale* as *source* or *authority*. In this theological statement, Paul is emphasizing relationships, one of the main themes of this epistle.

Paul begins by discussing the men.

V4 *Every man who has something on his head while praying or prophesying disgraces his head.*

Fee contends that the head dishonored is the figurative head of man, Christ. This is seen by

- the absence of a joining Greek particle or conjunction,
- the use of the personal pronoun, *his*, rather than the reflexive, *his own*,
- the uselessness of the preceding theological statement (verse 3) if it is not a part of the argument.

The third of these points is the most persuasive, because verse 4 must fit the context of verse 3.

The Greek literally says, *having down upon his head*. This is strange language, but it is an idiom for wearing a covering upon the head.⁵⁶ There is no example of using this idiom for long hair, as some would like to contend. This probably is an hypothetical statement, since there are few examples of men's (Jew, Roman, or Greek) covering their heads in the art of the period. Fee points out that the use of the prayer shawl by Jewish men seems to have arisen after New Testament times.⁵⁷

Since prayer and prophecy are mentioned together here, Paul clearly is referring to activity in the gathered church. Prophecy is for the gathered church. It is not something that one does in the closet.

The point here is that if a man wears a covering on his head while praying or prophesying, he dishonors Christ.

Next Paul turns to the women.

V 5 *But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.*

Since the head dishonored by man was his metaphorical head, Christ, so the head that woman dishonors is her metaphorical head, man. Some would argue that the *head* dishonored is the woman's husband. If this is so, then single women could do whatever they wanted, thus making little sense of what Paul presents in the ensuing argument. The most probable understanding is that women can bring shame on the man in reference to male/female relationships.

To repeat the quote from Fee, *By making their appearance such that it tended to eliminate distinctions between the sexes, they were bringing shame on that relationship, which had not yet*

*been abrogated even though the new age had been inaugurated...That is, they are not yet as angels, without gender, and therefore neither marrying nor given in marriage.*⁵⁸

What does it mean to have an *uncovered head*? The Greek does not have the word, *veil*, (v5) as is found in some versions. The Greek term, *akatakaluptos*, usually is taken to mean *uncovered*. Some contend that this means to have the hair loosed, free, flowing down without any restraint (The word that is the basis for the compound, *akatakaluptos*, [ἀκατακάλυπτος] is the term, *luo* [λύω], meaning, *to loose*). Indeed, there are a few examples of the use of the term in this manner. In the LXX, the term seems to have been used with both meanings, i.e., *uncovered head* (Lev. 13:45) and *loosed hair* (Num. 5:18).

However, *loosed hair* does not make much sense if the contrast is between the covering/uncovering of the head of a man versus the covering/uncovering of the head of a woman. If the covering for the woman is having her hair piled up in a coiffure, what is the potential covering for the head of a man - a coiffure? It doesn't make much sense when stated in this manner. Therefore, the probability is that the covering prescribed for women is some sort of a shawl or other garment.

Paul now uses a form of argument called, reductio ad absurdum.

This is when the debater takes the action or deduction to its logical extreme - a place that all would view as absurd.

V 6 *For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.*

If a woman wants to be like a man, let her go all the way and have her hair cut off or shaved, and look like a man. If this is a shame to her (as it apparently would be, or Paul would not have used the argument), then (here Paul shifts to the imperative) *let her be covered*. The last expression, *let her be covered*, is the terminology that normally would be used for an external covering.

So, Paul says that being uncovered is just like having mannish hair. Evidently, such blurring of sexual distinction was considered shameful by both Paul and the Corinthians.

Paul begins another paragraph (verses 7-12) in which he presents a supporting argument.

V 7 *For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.*

V 8 *For man does not originate from woman, but woman from man;*

V 9 *for indeed man was not created for the woman's sake, but woman for the man's sake.*

If we struggle too much with terms in these verses, we become bogged down and miss the overriding point that Paul is making. For example, in verse 7, we could struggle with the fact that male and female are created in the image of God, not just male (Genesis 1:27). Paul seems to blur Genesis 1 & 2 together in his argument. The focus is not on *image* but *glory*. God made man from the dust of the earth, this product of God (man), is a glory to God. God made woman from man; so, in a unique way, woman is man's glory.

Paul's point is that man did not come from woman and for her sake. She came from man and was created for him. She is bone of his bone, uniquely like him and his own *glory*. He is her head (this is one of those instances in which *source* could make sense) and she is his glory. If she prays or prophesies with her head uncovered, she is ignoring one of the visible expressions of that differentiation. This brings shame. In this present age, that differentiation still prevails.

Verse 10 defies any honest exegete's efforts to take a firm position concerning the meaning of *because of the angels*.

V 10 *Therefore the woman ought to have a symbol of authority on her head, because of the angels.*

The comment on angels has been interpreted in multitudes of ways - some very bizarre, such as uncovered women might cause angels to lust after them. Others postulate that the angels would be embarrassed to be in an assembly in which women tried to look like men. The truth is, no one knows exactly what Paul meant by this. He may have been referring to something that they said in their letter to him.

What did Paul mean by *for this reason*. This expression can point either to that which precedes (the argument just summarized in verses 7-9) or that which follows (because of the angels). It probably points in both directions. The NIV wisely gives it this sense, *for this reason, and because of the angels*.

Paul gives women freedom to choose, concerning head-covering

Almost every English translation adds to verse 10 words such as, *sign, symbol, token* (she should wear on her head some visible *sign* or *symbol* of authority), or *veil* (she should have a *veil* on her head). No such term exists in the text. Translators made the addition in order to clarify Paul's statement. The Greek text simply says, *ought to have authority on her head*.

What influenced the decision to make the addition is the fact that one would expect Paul to state something to the effect that a sign of authority should be upon a woman's head. Unfortunately, the translators have let their understandings and anticipations influence how they have rendered the text.

The fact is, the best rendering of the Greek seems to say the opposite. The Greek terms that must be studied are *exousia* (ἐξουσία - *authority*), and *epi* (ἐπί - *upon* or *over*). There are no known examples of *exousia*'s ever being used in a passive sense (in which the subject has someone in authority [*exousia*] over them). *Exousia* always is in the active sense; that is, the subject of the

sentence, *woman*, has the authority over her own head. What Paul seems to be saying is that women have the authority to do whatever they choose about this matter, but they should exercise that authority in the right way.⁵⁹

Important substantiation for this interpretation is the fact that Paul uses the same terminology earlier in the epistle (8:9), where he discusses the question of eating meat offered to idols. He states that each believer has the authority (*exousia*) to eat meat offered to idols or to not eat meat offered to idols. He then urges them to not use this authority in a way that poses a problem of conscience to those who do not understand this truth.

Thus, Paul says to the Corinthians, *Women have the authority to uncover their heads but they should not use that authority in a way that poses problems in the church.*

Realizing that some might draw a conclusion of male independence and exceeding worth, Paul throws in a statement that men and women are mutually dependent on one another. This is followed by reminding them that ultimately, all are dependent upon God.

- V 11 *However, in the Lord, neither is woman independent of man, nor is man independent of woman.* ⁶⁰
- V12 *For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.*

Paul's final argument is based on what is culturally proper.

- V13 *Judge for yourselves: is it proper for a woman to pray to God with her head uncovered?*
- V14 *Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,*
- V15 *but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.*

In verse 13 Paul appeals to propriety, *Is it proper* (*prepon* [πρέπον] - “fitting”) *for a woman to pray uncovered?* The anticipated response is, *No, it is an embarrassment.*

In verse 14 Paul appeals to *natural feeling*. He cannot mean that there is an inborn aversion to long hair on men. The American Indians would not have had an aversion to it, nor other cultures.

Culture determines one's *natural feelings* in such matters. A Scotsman, for instance, might consider it natural to wear a kilt - a skirt. Most men in the western world would consider that to be *unnatural*. So, Paul appeals to something that was the result of their upbringing - their aversion to long-haired men.

Gender distinctions should not be blurred

In verse 15 Paul emphasizes the difference between men and women by pointing out that long hair on a woman is something that is admired. Some would argue that the Greek term, *anti*, means *instead of* a covering (in the introduction we quoted Trombley, who renders verse 15 in

this manner). It could mean this. It also can mean *equivalent to*, for example, *He wore a blanket for a coat* (as a coat).⁶¹

If long hair is a glory of woman, in keeping with Paul's earlier argument (verse 7-9) this would be a reason for women to pray with covered head. Be that as it may, we must not miss the point that Paul seems to be making, i.e., the importance of recognizing the difference between men and women. Those distinctions must not be blurred.

Paul concludes by saying that the churches do not have any practice resembling what the contentious (evidently, women) are advocating.

V16 *But if one is inclined to be contentious, we have no other practice, nor have the churches of God.*

Conclusions drawn from this paragraph

The conclusion that we reach is that head-covering for women in worship was considered proper in that culture. Since it was only a cultural standard, Christian women were free to choose to cover their heads or to not cover their heads. Only the woman herself had the authority to make that decision. However, there were three strong reasons why Corinthian women should decide to cover their heads while praying:

1. It was a cultural custom that distinguished the sexes. A blurring of gender distinctions is not appropriate among the people of God;
2. Women who disregard these cultural gender distinctions bring shame and embarrassment upon the men of the church.
3. Even though the women had the freedom to discard the head-covering, they should not use this freedom in a manner that offended other people. Neither should they use this freedom in a manner that would cause the uninformed to misunderstand the appropriate male/female relationships in the church.

I CORINTHIANS 14:34-35

The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

There is one thing on which almost everyone, traditionalist and egalitarian, is agreed: these verses cannot be taken absolutely and at face value. The reason for this conclusion is two fold:

1. Paul's telling women, earlier in the epistle, how they might pray and prophecy, properly, in the church meeting (Chapter 11);
2. The comments in Chapter 14 (23-24,31, etc.) about the manifestation of Holy Spirit gifts through all believers, including women.

This being true, what did Paul mean by *the women are to keep silent in the churches*?

Both Trombley and Bilezikian argue that in these two verses Paul is quoting back to the Corinthians what they wrote to him, or what some believer told Paul that the Corinthian leaders were declaring.⁶²

Bilezikian then makes a huge assumption,

Apparently, Paul had received reports about the obstructionist activities of domineering leaders who monopolized for themselves the worship exercises of the Corinthian church. To break their control over corporate worship, Paul lays down a set of rules intended to provide widespread participation to all members of the congregation... As we shall discover in our study of the content of the prohibition statement, they had devised a scheme to shut off women from participation, thus reducing the competition in half. Since women were already at the bottom of the pecking order in ambient society, they became the easy victims of ecclesiastical intolerance.⁶³

Bilezikian considers Paul's reference to the assumed quotation to begin with the closing phrase of verse 33. Thus, the verses would be understood as if Paul were writing, *You say, "As in all of the churches of the saints, let women keep silent in the churches...etc.."*

He then presents seven reasons why, in his opinion, verses 34-35 could not be Paul's words. We will present Bilezikian's arguments, then evaluate them.

1. The expression, *All the churches of the saints*, suggests a particular group of churches whose practice is presented as normative for all churches. These churches are the Palestine-based Christian communities. The expression, *the saints*, is a term that early in the history of the church was used for the Jerusalem church. Even though the term came to be used for all churches, *It also remained a consecrated name for the Jerusalem Christians*. So, the authors of the words in vs. 34-35 were saying that the Jerusalem pattern was the pattern for all churches. Paul never would have cited the Jerusalem church as the pattern for Gentile churches. This smacks of the Judaizers whom Paul continually opposed. Thus, these can't be Paul's words.
2. Paul does not take responsibility for these words. When Paul gives instructions that are for all churches, he makes it clear that he is the author of the words (I Cor. 7:17; Gal. 11:16; I Cor. 16:1). In this passage, established practice is cited as authority, rather than apostolic pronouncement.
3. Paul would never refer to *the law*. To do so is to appeal to Judaizing legalism. Such things were opposed violently by Paul.
4. *If they wish to learn anything, let them ask their own husbands at home*, reflects Talmudic Judaism, in which women were not considered to be qualified to be learners. Paul never would have reinforced Judaism.
5. This expression assumes that all of the women in the assembly would be married. Paul hardly would have made this assumption since he lauded the advantage of remaining single (7:34).

6. The particle, ἤ, which introduces verse 36, has the impact of an emphatic repudiation of that which precedes it. A colloquial equivalent for this particle would be, *Bunk!*, demonstrating how violently Paul disagrees with the statements of verses 34-35.
7. The abrupt shift from the third-person pronoun (*they*) to an emphatic second-person masculine plural in verse 36 (plural *you*) indicates that Paul now is taking to task the males who sought to dominate women by imposing the dictum contained in the words of verses 34-35. Bilezikian contends that this change to a second-person masculine plural means that Paul is saying, *just you men*.

Trombley would agree with all of the above, except for the definition of *law* in verse 34. He contends that the law to which Paul refers is not the Old Testament, but the Talmud, which had its origin in Jewish oral law. He points out that the Old Testament contains none of the positions advocated in these two verses, but that the Talmud does.

EVALUATION OF THE SEVEN ARGUMENTS

1. Even though the expression, *the saints*, initially was used for the Jerusalem Christians, it came to be used for Christians everywhere. For example,
 - a. The Roman letter was addressed to "...all that be in Rome, beloved of God, called **saints**."
 - b. The First Corinthian Letter was addressed to "...the Church of God in Corinth...called **saints** with all who call on the name of the Lord."
 - c. The Second Letter to Corinth begins, "...unto the Church of God which is at Corinth, with all the **saints** which are in Achaia."
 - d. The Ephesian Letter begins, "...to the **saints** which are at Ephesus."
 - e. The Philippian letter was addressed to "...all the **saints** in Christ Jesus who are in Philippi."
 - f. The Colossian Letter begins, "...to the **saints** and faithful brethren in Christ which are at Colossae."

Thus, to conclude that the term, *the saints*, remained a consecrated name for Jerusalem Christians, just because I Corinthians 16:1 describes the Jerusalem believers as, *the saints*, is not a very weighty conclusion.

2. The contention that Paul is citing the established practice of the churches as the authority for what he says, rather than his own apostolic pronouncement, relies on one's deciding to make the question begin in the last half of verse 33. This is an arbitrary decision. Some scholars choose to make this alignment. However, this idea is a modern one, unknown in the early years of the church. All early homilies (Chrysostom, for example), contain verse 33 as we have it numbered in our Bibles.

Also, a very few Western texts have verses 34-35 at the end of the chapter. In these **relocated** texts, verses 34-35 are a unit; 33b is not attached to them, but remains intact as we have it in our Bibles. This, and other evidence, seems to demand the break remain

between verses 33 and 34, not between 33a and 33b.⁶⁴ This being true, established practice is not cited by Paul as the authority for keeping women silent in the churches.

- 3 & 4. The *law* which is appealed to in verse 34 could have been the Rabbinic law, as Trombley and Bilezikian contend. However, if these words are Paul's words, they could be referring to the general tenor of male female relationships as displayed in the Old Testament.
5. The exhortation to ask their husbands at home does exclude the single women. However, the Greek also could be translated, *ask the men at home*. Certainly, most of the women would be assumed to be married in this society.
6. An important element to the view held by Bilezikian and Trombley is the significance of the particle, ἤ. As noted above, Bilezikian contends that this means that Paul is violently rejecting the statements of verses 34-35. What Bilezikian fails to state is that ἤ can have a variety of meanings. The term actually can be used in seventeen different ways.⁶⁵ One way in which it is used is to denote mutually exclusive things. This is the sense in which Bilezikian would see the term. However, it also can be used to denote things that are compatible and can be exchanged for one another - the opposite of the understanding to which Bilezikian refers.

These two understandings are seen in the use of ἤ to ask rhetorical questions. If the view of Bilezikian prevails, then the rhetorical question is asked mockingly, rejecting something that someone has just asserted. In the other sense, the question would be to affirm what the questioner has just affirmed.

Since these options are available to us, we must ask, "How is Paul using ἤ in this passage?" To help in answering the question, we note that the construction here is **identical** to I Corinthians 6:18-19,

V18 *Flee fornication. Every sin that a man doeth is without the body; but he that commiteth fornication sinneth against his own body.*

V19 **What?** (ἤ) *know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (KJV)*

In this passage, verse 19 begins with the particle, ἤ (rendered as an exclamatory, *What?* in the KJV). Note that verse 19 is affirming, rather than refuting verse 18. If Paul used ἤ in the passage before us (I Corinthians 14:34-35) in the same manner in which he used it in 6:18-19, then verse 36 is not refuting, but affirming the statement of verses 34-35. This has been the general understanding of the sense of ἤ in this verse until most recent times. With this understanding, we must conclude that Paul was rebuking them for departing from the pattern described in verses 34-35.

7. The shift from the third-person pronoun (*they*) to an emphatic second-person masculine plural in verse 36, does not mean, *just you men*. The masculine plural is the form of the

term that would be used for any group, unless the group were composed solely of females. It does not carry the implication that Paul is speaking solely to males.

In the light of this analysis, Bilezikian's arguments come off as being quite weak.

Interestingly, both egalitarian Keener and complimentarian Pawson come to the same conclusion, concerning this passage, i.e., that Paul is barring women from asking questions of teachers in the public gathering. Egalitarian Keener makes a strong case for this position. He demonstrates that the women in both Greek and Jewish society were not well educated. Therefore, the questions that they would ask would tend to be irrelevant. Keener also quotes at length the proper decorum for a public meeting, in which only those trained in the discipline being discussed should ask questions of the speaker addressing that topic.⁶⁶

Note that the silence enjoined is not total silence. Women were to prophesy, etc. The ban is on asking questions, evidently during exposition of the Word. The problem probably was unique to Corinth, just as the other disorderly practices that Paul prohibits in these chapters. Evidently the women were nitpicking or asking questions that took the teacher off of the track that he was on.

Conclusions drawn from I Corinthians 14:34-35

Whatever the specifics of the situation at Corinth might have been, the restriction on women's speaking in church is not an absolute statement. All points of view acknowledge that Paul allowed women to prophesy, pray, and share.⁶⁷

I TIMOTHY 2:8-15

Egalitarians see several problems that make it difficult for them to accept at face value the *restraint on the didactic ministry of women in the church*.⁶⁸ They consider this text to be *the first infraction to the principle of mutuality in equality that characterizes the relationship of the sexes in the economy of redemption*.⁶⁹ Egalitarian's make this bold statement because they believe that they have made their case in all of the previous passages.

Most egalitarians also make the following contentions, concerning the appropriateness of women's serving as teachers:

1. The lists of the gifts of the Spirit (Romans 12, I Corinthians 12, and Ephesians 4) contain no restriction of women from the exercise of these gifts. Teaching is included in these lists.
2. Colossians 3:16 urges the Colossians to "teach and admonish one another with all wisdom," (echoing his description of his own ministry in 1:28) thus including women as teachers.
3. In each catalogue of ecclesiastical gifts (Romans 12, I Corinthians 12, Ephesians 4) the ministry of teaching is listed after prophets. Since women were allowed to prophecy (I Cor. 11:5; Acts 21:9), it is illogical to prohibit them from teaching.⁷⁰

Concerning these points:

1. To argue from silence is a very weak argument. The subject of the catalogues is not how, through whom, or under what circumstances these gifts function.
2. Colossians 3:16 is an exhortation to sing songs that have good content. The Christians are to teach and admonish one another by going about singing godly songs. This does not relate to the ministry of teaching.
3. Prophecy and teaching are two very different activities. When prophecy is correctly delivered, one speaks what God has given him without comment. A teacher, however, cannot avoid having his personality and understanding involved in his teaching. Also, as noted above, the distinction between *one who prophesies* and *a prophet* must be weighed.

Egalitarians consider the restriction on women as teachers to be temporary and situational. Bilezikian noting that Paul had left Timothy in Ephesus to put an end to the heretical teaching that was gaining ground in the church (I Timothy 1:3-4, 18-20), considers the topic of the epistle to be the elimination of the heresies. This focus provides the basis for his exegesis of I Timothy 2:8-15.⁷¹

Both Bilezikian and Keener conclude that the women were uninstructed and therefore could be easily deceived. Because Eve had not been instructed by God, but had only hearsay evidence of God's pronouncements, egalitarians consider her situation to be analogous to the situation of the women in Ephesus.

Thus, the Ephesian women were easy prey for the false teachers. If they became teachers, they might present the falsehoods that were gaining ground in their city. Paul was ordering the women to sit silently and learn true doctrine from authorized and qualified teachers. When they had been sufficiently taught, they would be as knowledgeable as men and thus also could become teachers.

One argument used to substantiate this position is Paul's use of the *present tense* in verse 12 *I do not permit...* Some egalitarians argue that since this is in the present tense, Paul is saying, *I do not, for the present, allow women to teach nor to exercise authority over a man.*

The problem with this argument is that the most notable feature of the *present tense* is that it means on-going activity, **continuous action**. In the Greek there is no hint of a temporary condition. Choosing to translate this passage as, *for the present*, can come only from the need to make it fit previously drawn conclusions. (Note: We discuss further implications of the tense of this verb in the APPENDIX).

There are several responses that can be made to the above view.

First, it ignores the reason that Paul himself gives (3:14-15) for writing the instructions to Timothy.

I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

The reason given in these verses is orthopraxy, not orthodoxy.

The epistle contains three elements:

1. An emphasis on orthodoxy (correct doctrine);
2. An emphasis on orthopraxy (correct conduct of the Church);
3. Personal words to Timothy.

The egalitarians build their case on (1). They see this passage as being linked to the emphasis on orthodoxy found in Chapter One. However, Chapter Two begins with, *therefore*, and launches into a section on orthopraxy that extends to the end of Chapter Three.

There is no hint of the prohibition's growing out of women's temporary condition of ignorance. Neither is there any hint of Eve's second-hand knowledge's being an analogy of the Ephesian women's vulnerability because of their incomplete knowledge.

Trombley agreeing with this view that this is a temporary prohibition, dealing with a special situation at Ephesus, contends that the problem at Ephesus was the prevalence of gnosticism, promoted by women teachers who mixed sexual activity into their teaching roles.

Indeed, gnosticism did have a strong presence in Ephesus, the city in which Timothy was ministering. The earliest Gnostic teacher known to us by name is Cerinthus, a teacher in Ephesus. According to accepted tradition, John the Apostle, spent his senior years at Ephesus. Two of the major writings attributed to the John (John's Gospel and I John), clearly address the dualism of gnosticism.⁷²

Gnosticism was in its embryonic stage, in New Testament times. It did not fully develop until the second and third century. Its primary elements are found in the *secret knowledge* that its teachers and adherents claimed to possess. Those primary elements are based on dualism, which considers spirit and flesh to be separate in origin and beyond homogenization.

To Gnostics, all spiritual things are the creation of the *Urge* and are inherently good; all material matter is the creation of the *Demiurge* and is inherently evil. Since Jesus was inherently good, then He could not have been incarnated, since all flesh is evil. Thus, He was an apparition and those who thought that they saw Him were only seeing an apparition. Both the Gospel of John and I John were written as direct attacks on this heresy. I John declares that Jesus was seen, heard, and handled (I John 1:1).

The Gnostics belief that the body is material, and thus evil, produced two interesting twists. One group taught that since the body cannot do good and the spirit cannot sin, then the body should not be hindered in its lustful indulgence; it was only the body sinning and the spirit was untouched by this sin. In time a whole hierarchy of worship of angels and spiritual entities developed.

An almost opposite teaching of one group of Gnostics was that the evil body should be allowed to die through asceticism. Those who followed these practices believed that a state of pure spirit could be achieved by inflicting pain and deprivation on the body. Paul's letter to the Colossians devotes much attention to this expression of gnosticism (for example, Colossians 2:20-23). Gnosticism probably is behind some of Paul's statements in I Corinthians (8:1; 13:2, etc.).

There are three passages in I Timothy which clearly refer to gnosticism:

- 1:4 *nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.*
- 4:1-3 *But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth.*
- 6:20-21 *O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"(gnosis) -- which some have professed and thus gone astray from the faith. Grace be with you.*

Trombley contends that the Gnostic teachers in the Ephesian Church were women. He basis this claim upon three things:

1. Extra-biblical information that some Gnostic teachers were women;
2. The use of the term, *epangelo* in 2:10
3. The use of the Greek term, *authenteo* in 2:12

The information that some Gnostic teachers were women comes from **post**-Biblical writers.⁷³ However, the Gnostic teachers of note were men. Why would Paul bar women from teaching, just because some Gnostic teachers were women, when the most prominent Gnostic teachers were male?

Contending that Paul is targeting women Gnostic teachers, Trombley then calls attention to the use of *epangelo* (ἐπαγγέλλω) in 2:10. His contention is that the word should be translated, ***promise*** i.e., *women who promise godliness...*

Here is how the word is translated in some of the more popular translations:

- *But (which becometh women **professing** godliness) with good works.* (KJV)
- *as befits women **making a claim** to godliness.* (NAS)
- *as befits women **who profess** religion.* (RSV)
- *as befits women who **claim to be** religious.* (NEB)
- *The adornment of a **Christian** woman* (PHILLIPS)
- *appropriate for women who **profess** to worship God.* (NIV)

In all of the above translations, the translators chose to render the word with the sense of describing a **quality** that Paul desired to see in women of the church.

Why, then would Trombley contend that the term, *epangello*, should be translated, *promise*, rather than *profess*. This is because at this point in its linguistic history, the word normally had the sense of **promise**. It was so used in secular Greek, the Septuagint, and the New Testament. In the New Testament, the term occurs fifteen times and is translated, *promise* in all but two instances in the KJV, both of these being in I Timothy (2:10; 6:21).

Why did the translators consider themselves at liberty to translate the term, *profess* (or some synonym) in I Timothy 2:10 and 6:21? This is because historically the word also was used with that meaning⁷⁴ and the translators considered this rendering to make the most sense of the passage.

The **point** that Trombley makes of this is that I Timothy 2:10 refers to female Gnostic teachers who are **promising** their followers godliness through good works. He considers verses 9-10 to be a part of the discussion of Gnostic teachers.

The **problem** with this is, even if *epangello* is translated *promise*, there just doesn't seem to be any way to translate the passage (v9-10) to make it say what Trombley wants it to say. The other words in the passage don't lend themselves to this concept (Gnostic teachers promising godliness through good works). It is interesting to note in his book that Trombley paraphrases verses 11-15,⁷⁵ but even he does not attempt to provide an alternative to the usual translation of verses 9-10. Thus, the traditional manner of understanding verse 10 must stand, rather than resorting to some gymnastic in the syntax to make it conform to another understanding.

The next point in Trombley's argument is the meaning of the word, *authenteo*.

This word does pose problems in translation. Although it is used in several different settings in secular Greek, this verse is the only place that it is found in Scripture. *Authenteo* evolved in meaning over the years. Even so, the thought behind every meaning given to it is one of an individual's doing something with his own hand. Usually, it has the sense of taking inappropriate authority. Thus, over the years the term was used for *murder*, *suicide*, *sexual control* (through seduction), and in post-New Testament centuries, *to domineer*.⁷⁶

Trombley cites Catherine Kroeger's study of this verb in literature of the New Testament era, demonstrating that during this period the term had very definite sexual overtones. Women teachers of philosophy among the Greeks were courtesans, who bestowed sexual favors upon

their students, after class. Thus, according to Kroeger and Trombley, what Paul was prohibiting was not *usurping authority*, but *sexual enticement* of male students, i.e., dominating male students through feminine wiles. Trombley paraphrases this verse, *Presently, I am not permitting a woman to teach anyone or exercise her sexual wiles to control a man.*

The obvious response to this paraphrase is to ask, *When will it be permitted for a woman to teach and exercise her sexual wiles to control a man?*

Interestingly, neither Bilezikian nor Keener come to the conclusion reached by Trombley. Keener, citing several sources⁷⁷ (including an article by Catherine Kroeger other than the one cited by Trombley), concludes that if I Timothy were written by Paul, that the term could well mean, *domineer*.

Whatever shade of meaning might be attached to this verb, the point is that Paul would not have a woman teach men or be in control of men.⁷⁸

The term, *esukia*, (ἡσυχία) in verses 11 & 12, translated *be in silence*, is the same term that is used in 2:2, *that we may lead a quiet and peaceable life...* and in 2 Thessalonians 3:12 *that with quietness they work* (note that the NIV translates this verse, *settle down*). It is obvious from this use that the term refers to being *non-disruptive*. It seems that the women are being exhorted to not be rebellious and disruptive in class, but to be orderly and respectful to the teacher.

Paul states that the reason behind this pronouncement is the activity that took place in creation and the fall:

- Adam was first formed - there is a divine order.
- Eve was *thoroughly deceived*; Adam was not deceived.

The **first formed** principle of leadership is mocked by some egalitarians. Trombley writes, *I'm sure Adam knew nothing of this principle or else he would have submitted to the animals who were created before him.* Tracey Barnes exhorts those who believe in this principle to go out into the garden and bow down before a cabbage.

There are two flaws in this argument.

- First, is the fact that God clearly put man in authority over the rest of creation (Genesis 1). Thus, if the principle of first formed/leadership is valid, then it is valid only within the species.
- Secondly, since Paul uses this as an argument in I Timothy 2, we would do well to accept the apostle's view of the principle, rather than 20th Century teachers who are trying to make Scripture fit their agenda.

Concerning Eve's deception, as noted above, egalitarians give the following explanation:

Adam was instructed by God. Eve was not. She had only secondary knowledge, and Adam had not done a good job of teaching her. He even exaggerated God's words (Egalitarians argue that Eve's exaggeration of 2:3, *or touch it*, is attributed

to Adam's exaggeration in what he taught her). So, because of this inadequate knowledge, she was easily deceived (the Greek says, *thoroughly deceived*). This becomes an analogy of the women in Ephesus. Traditionally, the women in Jewish society were not allowed to study. Therefore, they were easily drawn into heresy. So, a principle comes forth that unqualified individuals should not be teachers in the Church. For the present, in Ephesus, women were in that category and should not be allowed to teach until they were fully instructed and trained.

This explanation really strains the text. If Paul wanted the women to wait until they were fully taught and trained before they were allowed to teach, why didn't he say so? If he did not want untrained teachers to be teaching, why did he just mention women, as a class, if his real concern was prohibiting untrained teachers (men and women) from spreading heresy? One writer states that Paul didn't have enough space in two verses to give a full explanation. What limited him to just two verses? If he wanted to state the above position, wouldn't it have been important enough to jot off two more sentences? ⁷⁹

Conclusions drawn from I Timothy 2:8-15

We must conclude that Paul, in this passages, clearly restricts the didactic activity of women and the authority role of women in the Church (for further comment on this topic, see the APPENDIX).

CONCLUSIONS DRAWN FROM THE ANALYSIS OF THE ARGUMENTS FOR FEMALE LEADERSHIP IN THE NEW TESTAMENT CHURCH

No man or woman is completely objective, even when doing his best to be so. However, to the best of my ability I have tried to be fair in evaluating the arguments that the egalitarians have put forth, challenging the traditional view, that leadership in the Church should be male.

Having examined the arguments, I can only conclude that the egalitarians have not made their case. They have not proven that leadership in the Church should be composed of both men and women. The traditional/complimentarian position continues to prevail: Leadership in the Church is male.

APPENDIX

The foregoing study is an assessment of the varied arguments presented by the egalitarians. This has not been a presentation of my own views on the place of women in teaching or leadership roles. To present such a study would require another paper of similar length (For example, we would have to exegete I Timothy 3, Titus 1, and other passages related to qualifications for leadership). Even so, because of some things not addressed in the paper, I realize that my position on certain matters easily could be misunderstood. Thus, this appendix in which we elaborate upon a few topics that we touched upon or to which we alluded in the paper.

FIRST IS MY CONCERN OVER THE TENDENCY TO TREAT THE LITERATURE OF THE NEW TESTAMENT AS A LEGAL DOCUMENT.

When the New Testament is so viewed, we (I include myself) church leaders tend to behave like lawyers. Thus, when the realities of people's lives are encountered, we either insist on the observance of the *letter of the law*, or we tend to look for *clever ways to re-interpret* absolute statements that will accommodate the realities of what we face (These tendencies are present only among those of us who give appropriate authority to the Bible. Those who are liberal theologically would not bother with such concerns).

A case in point is one in which a husband and father had developed a pattern of affairs. His wife and children were deeply wounded. After he had been openly involved in an adulterous relationship for more than two years, his wife began to consider a divorce. During this time, the man frequently attended church services, and during one part of the affair, attended a house-church. He had a history of devotion to God. The house-church leaders and the elders of the church had confronted the man, challenging him to repent and to change his ways. He was not a member of the church, so the elders were somewhat limited in their authority to deal with him (during this time, his wife had become a member of the church and had submitted to the oversight of the elders).

The man's wife, wanting to behave in a godly manner, met with the elders of the church to give them an opportunity to question her about her plans to obtain a divorce.

Privately, the elders wrestled with the question of whether or not the woman, scripturally, could or should obtain a divorce. Clearly, the Matthew 5:32, *except for fornication*, condition existed, but totally apart from that consideration, at one point during the dialogue, I Corinthians Seven was discussed. Verse 15 states that if an *unbeliever* chooses to leave his or her spouse, then the abandoned believing spouse no longer is *under bondage*. The question was raised, *is this man a believer or an unbeliever?* One position considered was that his behaviour was that of an unbeliever, so he could not be a believer. Here is an example of treating a portion of a New Testament letter as a legal document. The effort was being made to find a loophole that would allow the woman to divorce the man. All Bible believing leaders unconsciously fall into this mentality from time to time.

Another example relates to baptism. There are many Scriptures that tie salvation to baptism. Acts 2:38 for example urges sinners to repent and to be baptized for the purpose of having sins

remitted. I Peter 3:21 tells us that baptism saves us. Galatians 3:27 tells us that we are baptized into Christ. The Biblical pattern of salvation is to hear the Gospel, believe it, repent, confess faith, and be immersed in water.

Thus, the legal document mentality says that no unimmersed believers are saved. This position is held rigidly by some groups today. The discussion gets complicated when discussing situations that were unknown in the New Testament.

For example, sprinkling and pouring became substitutes for immersion in many denominations. The contention of the legalists is that such people are not saved, even though they may have gone into difficult mission work, preached the Gospel, and been martyred for the faith. Legalists usually tend to refuse to fellowship with believers who have not been immersed.

Another situation not known in Biblical times is that of children born into a believing household. From birth, those children have been taught about Jesus. Often, in the tenderest years of life, such children surrender their hearts to Christ in a manner that lasts throughout their lifetime. Oftentimes, the parents of such children delay baptizing their children, because they want them to understand the implications of the act. Whether or not this is good judgment on the part of the parents is open to debate. However, what if one of these believing, unimmersed children were to die? Is the child saved? The legalists would say that the child is unsaved.

The Church is a living organism. The supreme mark of the New Testament Church is that it was led by the Holy Spirit. Certainly, the Holy Spirit would not lead in a direction that violates the underlying absolutes of Scripture (a very important point to keep in mind), but the living organism often has to respond to life circumstances that Scripture does not address, directly. In such situations, leaders need to exercise care that they do not become like the Pharisees, who sought to conform all of life to their legalistic attitude toward Scripture. Prayerfully seeking the leading of the Holy Spirit in ambiguous situations is as important as being good exegetes. Both the **spirit of the Word** as well as the **letter of the Word** must be honored.

ANOTHER CONCERN IS THE NEED TO RECOGNIZE THAT GOD HAS GIVEN PATTERNS IN SCRIPTURE WHICH WE ARE OBLIGATED TO FOLLOW, BUT WHICH HE IS FREE TO VIOLATE.

Deborah is a case in point. The pattern of leadership in the Old Testament is Patriarchal. Much ado is made of Deborah's leading Israel into battle, with Barak's help. The discussion usually centers around Deborah's acting because of Barak's failure - the point being made that God would rather have had a man lead, but when males fail, God may choose a female as a rebuke to males. This is the statement that Kathryn Kuhlman made about her own ministry, contending that God had called a man who had refused the call, and so He called her, a woman.

To me, this is not the issue. The real issue is, *Considering the pattern of male leadership in the Mosaic Covenant, how did Deborah, a woman, become a judge?* Scripture does not tell us. No one could become a judge without being chosen by God. So, in the case of Deborah, God violated His pattern.

Another case in point is the reception of the Holy Spirit by the Gentiles in Caesarea (Acts 10). Normally, the Holy Spirit is received after being immersed in water. In this case, God reversed the order. The obvious reason was so that the Jerusalem church leaders would not be able to argue against the baptism of Gentiles. Here is an example, however, of God's violating the pattern. During the Holy Spirit explosion of the 1960's - 70's, God seemed to violate every pattern in Scripture. One of my dearest friends was saved through the appearance of an angel, while he was occupying a room in the headquarters of the aberrant Unity religion. From that moment on, he has been a zealous servant of Jesus Christ. This, of course, violates the Romans 10 principle that people cannot hear without a preacher, and the fact that no one ever was saved in the New Testament without the preaching of a human messenger. Even Paul (Acts 9) had to receive instruction from Ananias.

One of the problems that those working in Third World countries face when they seek to conform to the Biblical statements circumscribing women's role in church leadership, is the powerful manner in which God is using women in those countries. For example, I know of a situation in which a young woman in China was saved on a visit to Hong Kong. She returned to China and began to invite people into her home in order to share the Gospel with them. So many accepted Christ that a second house-church was started, then another and then another. Today, this young woman shepherds and trains the leaders of a growing number of house-churches. In denominational (not Biblical) terminology, she is occupying the role of a bishop. Women evangelists and teachers in China are one of the chief instruments that the Holy Spirit is using in the explosive growth of the Church in that country.

Stories like this can be repeated over and over in Third World countries. God clearly is violating the strictures that Scripture places upon women. That doesn't mean that we are free to do so, however.

ANOTHER CONSIDERATION IS THE PRINCIPLE OF EXPEDIENCY.

The Greek term, *sumphero*, (συνφέρω), translated is used often in Scripture and in many settings.⁸⁰ In most of these settings, it refers to what is best for the common good and can, in such instances, be translated, *expediency*. There are times in which one does what normally would not be done, because what is best for the common good overrides the usual protocol. Some years ago a fellow preacher told me of a situation in rural Kentucky in which some women had met and prayed for the lost. As I recall the situation, there were no male believers in the area. Through the intercession and witness of these women, some men came to Christ. The women continued, for a season, to teach the men and lead the church. It was *expedient*. The early days of the Salvation Army's success among the miners in North America is a similar story.

The verbiage of I Timothy 2:12 allows for expediency. As noted in the discussion of this passage, the *present tense* of a Greek verb implies ongoing action. All three verbs in this verse are *present tense*. Thus, a literal translation of the verbs in I Timothy 2:12 would be rendered,

But I continually do not permit a woman to continually teach nor to continually exercise authority over a man.

The *present tense* of the first verb, indicates that Paul is giving an ongoing instruction, not a temporary one. The present tense of the next two verbs indicate that what Paul is prohibiting is a continual action (a woman's continual teaching men), not an isolated or temporary action.

If Paul had intended to say that he never allowed a woman to teach or to exercise authority over a man, even temporarily or in a case of expediency, he would have used the *orist tense* of the verbs for teaching and exercising authority. Had he done so, the rendering would be,

But I continually do not permit a woman to teach (even once) nor to exercise authority over a man (even once).

However, he used the *present tense* not the *orist*.

It seems, therefore, that a woman temporarily may be in such a role, but not continually. This would allow situations such as the instruction of Apollos by Priscilla and Aquila. This also would allow elders to ask a woman to teach a mixed group in a temporary or non-official role because it was best for the common good.

The terminology prohibits, however, the Church's credentialing of a woman as an established teacher of men.

The situation with Priscilla, Aquila, and Apollos also would fit this category. Careful readers of the Greek will note that the term used in describing the activity of Priscilla and Aquila in Acts 18:26 is *egzethento* (ἐξέθεστο). This is the 3rd person plural, 2nd aorist, indicative middle voice, form of the verb, *ektithemi* (ἐκτίθημι). In the active voice, this verb means *to thrust out* or *to expose*. This is the term that was used when describing the act of putting a baby outside of the door, exposing him to the elements to die overnight (a common custom in Rome). When used in the middle voice, however, the verb has a figurative meaning, *to set forth, to declare, or to explain*.⁸¹ Thus, in the sense of *setting forth* or *declaring*, the verb could describe the activity of an **evangelist** or **prophet**. In the sense of *explaining*, it would describe one of the activities of a **teacher**.

Teaching involves two things:⁸²

- (1) imparting information and
- (2) explaining the information.

Since Apollos was a man who was *mighty in the Scriptures* and *orally instructed in the way of the Lord* (Acts 18:24,25 - literal translation), impartation of Scriptural facts was not necessary. The oral instruction that he had received, however, had lacked something. It was this lack that Priscilla and Aquila addressed. So, they further explained to him the way of the Lord.

The assumption usually is made that the deficiency was in his understanding of the Holy Spirit. Such an assumption is made on the basis of the following episode recorded in Acts 19:1-7.

Paul arrived in Ephesus after Apollos had left the city. Upon his arrival, Paul met a group of twelve disciples. Evidently, he detected something lacking in their demeanor because he asked them if they had received the Holy Spirit when they believed. They replied that they did not know that there was a Holy Spirit. Paul asked them what baptism they had received, since the normal pattern was for the Holy Spirit to be received at the time of one's baptism into Christ (Acts 2:38 - note also our earlier discussion of Galatians 3). They replied that they had received John's baptism. Paul then explained to them the difference between John's baptism and Christian baptism. He immediately baptized them and then laid hands on them for the reception of the Holy Spirit. The Holy Spirit came upon them and they spoke in tongues and prophesied.

It seems reasonable that the deficient Gospel that these twelve disciples had received had come from someone who was not fully informed in these matters. Since Apollos had been teaching a deficient Gospel in Ephesus, before being enlightened by Priscilla and Aquila, the logical conclusion is that he was the source.⁸³ Apollos deficiency would have been the same as that experienced by the twelve.

Paul did the same thing with these twelve men that Priscilla and Aquila had done with Apollos. Even though the term, *ektithemi* is not used in the Acts 19 account, we see from the description of his action that Paul explained these matters to them.

Most modern teachers in the Church spend the bulk of their time explaining Scripture, either to classes or to individuals. Believers can read the Bible, but they need mature teachers to explain doctrinal matters and to open up the Scripture to them. In New Testament times, such was not the case. They had the Old Testament, but until Paul had begun writing his epistles, followed by the writings of Peter, John, and the Gospels, they did not have New Testament writings that imparted doctrine to them. They had to rely on oral impartation from apostles, prophets, and evangelists, and teachers. There were times in which teachers would have served the same role as the Bible serves today, imparting the words of revelation given by apostles and prophets. The teachers normal role would have been to explain truths imparted by those in a revelatory ministry.

So, even though the principle of male teachers is the norm, in the situation of Priscilla, Aquila, and Apollos, we find an expedient event. Clearly, here is the case of a husband and wife serving as team teachers. No one can say, with certainty, why Aquila chose to team with his wife in teaching Apollos. Evidently he needed the participation of his wife in some way. From all of the accounts of their activity in the New Testament, it is my opinion that Priscilla and Aquila functioned in mutually dependent ministry throughout their lives.

The principle of expediency comes into play only in unusual circumstances and **there always is a great risk when the principle is put into play**. One of the problems with expediency is the difficulty experienced when leaders want to return to normal standards. Those who have invested themselves in the things allowed under expediency do not want to surrender to the standards of normalcy.

THE SPIRITUAL AMBIANCE OF AN AREA AND AN ERA MUST BE CONSIDERED.

Because of the spiritual forces at work, some things that can be tolerated or loosely enforced at certain times, must be rigidly held to at other times. The current spiritual forces at work in the secular women's movement make this present age a risky time for the Church to be cavalier about the Scriptural mandates concerning male female relationships in the Church.

The same thing could be said about male leadership or authority. In some areas and in some periods, men have so dominated women that the emphasis of Scriptural truths in this area could play into the devil's hands.

CONCLUSION TO APPENDIX

- Church leaders should not lay hands on and install women in roles overseeing men, nor lay hands on and install women in the function of teacher, especially in situations where she would be teaching men.
- God, however, acting sovereignly, historically has placed women in ministry positions that His Word normally reserves for men. Such instances have been in unusual or abnormal situations.
- It is expected that leaders will install women in various servant's roles in the Church (*ala* Phoebe). This is not an hierarchical distinction, it is functional.
- In unusual situations, applying the principle of expediency, leaders may put a woman into a temporary role that normally is reserved for males.

NOTES

- ¹ Pawson J. David, MA, BSc. *Leadership is Male, A Challenge to Christian feminism* (East Sussex, England: Highland Books, 1988) p. 82-83
- ² Timothy C. Morgan, “The Stained Glass Ceiling,” *Christianity Today*, May 16, 1994, p. 52
- ³ Barnes, Tracey, a six tape series, approximately one hour on teach tape of teachings presented at Hosanna Christian Fellowship, Lititz, PA.
- ⁴ Keener, Craig, S. *Paul, Women, & Wives* (Peabody, Mass, Hendrickson Pub. 1992) p. 249
- ⁵ Susan Cyre, “Fallout Escalates Over Goddess Sophia Worship” *Christianity Today*, April 4, 1994, p. 74
- ⁶ Fee, Gordon, *The First Epistle to the Corinthians, in the New International Commentary on the New Testament* ed. F.F. Bruce (Grand Rapids: William B. Eerdmans Publishing Co., 1987) p. 492 and footnote 8, page 493
- ⁷ Garrett, James, *New Testament Church Leadership* (Tulsa, Oklahoma, Doulos Press 1996) pages 143-166
- ⁸ Bilezikian, Gilbert, *Beyond Sex Roles* (Grand Rapids, Baker Bookhouse, 1985) pages 204-206
- ⁹ My own view, I have summarized elsewhere, “Paul uses this term twenty-two times in his writings. In almost every instance, it clearly is used to denote one who occupies the position of *servant*, not one who just has a servant’s heart... Note that Paul does not say that Phoebe *served the church*, terminology which would be vague as to her place and activity. Nor does he say that she was a *servant of the saints*, which could imply no more than her ministry to individuals (which it is clear was her practice). Paul calls her, *a servant of the church*. This seems to be definitive terminology. Certainly, these reasonings are not conclusive, but the weight of evidence seems to fall on the side of her being in the office of servant of the church.” Garrett, p. 156
- ¹⁰ Bilezikian, p. 200
- ¹¹ Keener, p. 241
- ¹² The plural masculine does not require that those referenced be all men. The masculine always is used for a plural group, unless all of the members of the group are female.
- ¹³ Denney, James, *St. Paul’s Epistle to the Romans, in the Expositor’s Greek New Testament*, ed. W. Robertson Nicoll, Vol II (Grand Rapids, Eerdmans, reprinted 1976) p. 719
- ¹⁴ Garrett, p. 36-37

¹⁵. Keener, p. 242

¹⁶. Bilezikian, p. 198

¹⁷. The Greek terms in II Corinthians 8:23

¹⁸. The NAS has taken great liberty in its rendering of Acts 21:9, *Now this man had seven daughters who were prophetesses*. The Greek is the nominative, plural, present tense, feminine participle of the verb, *propheteuo* (προφητεύω), translated literally, *prophesying*. The NAS translators made the assumption that only a prophet(es) prophesied. Of the modern versions, only the NAS has taken such liberty in its rendering of this term.

¹⁹. Keener, pages 21, 157, 205

²⁰. Keener, p. 205

²¹. Bilezikian, p. 121

²². *ibid*

²³. *ibid*

²⁴. Bilezikian, p. 126

²⁵. Bilezikian, p. 127

²⁶. A flow from the Gospel according to Luke into Luke's second writing, Acts of the Apostles, illustrates this (the background is John 14:26; 15:26-27; 16:7)

- Luke 24:49 *And behold, I am sending forth the promise of my Father upon you; but you are to stay in the city until you are clothed with power from on high.*
- Acts 1:4 *And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised...*
- Acts 2:32-34 *This Jesus, God raised up again, to which we are all witnesses. Therefore, having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.*
- Paul further defines the promise in Ephesians 1:13-14, *Having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession.*

²⁷. Note the rhythmic flow of *in Him* that punctuates Ephesians Chapter One

1:4 *Chose us in Him*

1:6 *Grace bestowed upon us in The Beloved*

1:7 *In Him we received redemption through His blood*

1:9 *His will...purposed in Him*

1:10-11 *In Him we have obtained an inheritance*

1:13 *In Him we are sealed in Him with the Holy Spirit of Promise*

²⁸. Ephesians 1:13-14; 4:30

²⁹. Bilezikian, p. 155-156

³⁰. The Greek terms can be translated husband/wife or man/woman. In Greek, *my man*, means, *my husband*; *my woman* means *my wife*. Thus, verse 22 makes clear that Paul is writing about husbands and wives, not just men and women, i.e., *the women to their own men as to Lord, because a man is head of the woman as also Christ is head of the Church*. Note the discussion of the meaning of *kephale* (head) in the discussion of I Corinthians 11:1-16. If, one concludes, as egalitarians argue, that *kephale* can mean, in some sense, *origin* or *source*, then Christ is the originator of the Church as man is the source of woman, and that fact gives man authority over woman. However, if *kephale* is understood to mean *head*, as in the sense of being *the head of the line*, or *head* in the sense of *authority* then one arrives essentially at the same place. Regardless of what meaning one gives to *kephale*, verse 24 states that *wives are to be subject to their husbands as the Church is to the Lord*.

³¹. The teaching that a woman must submit to her husband's authority, even when he is demanding something ungodly, is erroneous teaching. Jesus is Lord and there are times when one must respectfully disobey delegated authority in order to be faithful to God and then, without rancor, accept the consequences of that action (Acts 4:18-20; 5:27-29, 40-42).

³². This assumes, of course, a degree of normalcy. For example, should a husband or wife be a drug addict, then the other party may be forced to exercise some sort of controlling authority in order to help the helpless.

³³. Trombley, Charles, *Who Said Women Can't Teach* (South Plainfield, NJ, Bridge Pub. 1985) p. 136

³⁴. Trombley, p. 138

³⁵. *ibid*

³⁶. Bilezikian, pages 134-135, 142

³⁷. Keener, p. 46

³⁸. This is one reason why some of the quotations in the Old Testament found in sermons recorded in Acts and in the epistles not word for word quotes from the Old Testament found in our English Bibles.

³⁹. Here are the terms used in the LXX when the Hebrew *ro'sh* meant *leader* or *chief*:

| | | |
|------------------------------|----------------|-----------|
| <i>archon</i> | ruler | 109 times |
| <i>archegos</i> ^s | prince, leader | 10 times |

| | | |
|---------------------------|------------------------|---------|
| <i>arche</i> ^e | authority, officer | 9 times |
| <i>hegeomai</i> | leader, have dominion | 9 times |
| <i>protos</i> | first, foremost | 6 times |
| <i>patriarches</i> | father, clan leader | 3 times |
| <i>chiliarches</i> | commander | 3 times |
| <i>archiphules</i> | leader of a tribe | 2 times |
| <i>archipatriotes</i> | head of a family | 1 time |
| <i>archo</i> | to rule | 1 time |
| <i>megs</i> | great, important | 1 time |
| <i>proegeomai</i> | go first, lead the way | 1 time |
| <i>portotokos</i> | first born, first rank | 1 time |
| <i>kephale</i> | top or crown | 7 times |
| <i>kephale</i> | head/tail metaphor | 4 times |
| <i>kephale</i> | variant readings | 6 times |

⁴⁰ For those who wish to research this subject on their own, it should be noted that the chapter and verse numbers of the LXX often are out of sync with the English text. For example, Psalm 18:43 in the English text is Psalm 17:44 in the LXX; Isaiah 9:14 in the English text is Isaiah 9:13 in the LXX.

⁴¹ Bilezikian, pages 239-240

⁴² Bilezikian, pages 240-241

⁴³ John Piper & Wayne Grudem, *Recovering Biblical Manhood and Womanhood* (Wheaton, IL, Crossway Books, 1991) p 451

⁴⁴ Piper & Grudem, p 451

⁴⁵ Piper & Grudem, page 451

⁴⁶ Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Peabody, Mass, Hendrickson Publishers [reprinted from the fourth edition originally published by T&T Clark 1896] fourth printing 2000 AD)

⁴⁷ Bauer, Walter, *A Greek-English Lexicon of the New Testament and Early Christian Literature*, Translated and augmented by William F. Arndt and F. Wilbur Gingrich (Chicago, University Press, 1958, 1979)

⁴⁸ Henry George Liddell & Robert Scott, *A Greek-English Lexicon*, revised by Henry Stuart Jones & Roderick McKenzie (New York, Oxford University Press, 1968)

⁴⁹ Liddell & Scott, p. 945

⁵⁰ *The CBMW News*, December 1997 (a quarterly publication of the Council on Biblical Manhood and Womanhood, Libertyville, Illinois), Wayne Grudem, “The Meaning, *source*, ‘does not exist’” - Liddell-Scott editor rejects egalitarian interpretation of head (kephale) page 7

⁵¹ For an egalitarian response to Grudem’s project, see Bilezikian, pages 215-252; Fee, pages 502-503; “The Head of the Epistles,” Berkley and Alvera Mickelsen, *Christianity Today*, February 20, 1981.

⁵² Piper & Grudem, pages 458-463

⁵³ Bilezikian, pages 221-222

⁵⁴ Pawson, p. 64-65

⁵⁵ Fee, p. 497 Fee sees this attitude as the basis of the problem discussed in I Corinthians 7:1. There were *eschatological women* in Corinth who felt that sex in marriage no longer was appropriate nor an obligation, and that celibacy with the appropriate state in the Church Age.

⁵⁶ For example, in the LXX, this terminology is used in Esther 6:12, for Haman’s covering of his head in mourning.

⁵⁷ Fee, p. 507

⁵⁸ Fee, p. 502 For one of the best discussions of the various cultural issues involved in this discussion, see Fee, pages 491-530.

⁵⁹ Some versions have sought to make Paul’s statement in I Corinthians 11:10 easier to understand by using the term, *liberty* instead of *authority*. This is not a translation but an interpretation. The term is *exousia*, which clearly means, *authority*.

⁶⁰ The NIV presents the thought of this verse with clarity, *In the Lord, however, a woman is not independent of the man, nor is the man independent of the woman.*

⁶¹ *Anti* (Greek ἀντί) is used 15 times in the New Testament, including I Corinthians 11:15, the verse under consideration.. In the other 14 instances, it is used with the following meanings:

- *In place of, or instead of:* Matt. 2:22; Luke 11:11; James 4:15
- *Something given in payment for a debt:* Matt. 5:38; 17:27; Rom.12:17; I Thessalonians 5:15; Hebrews 12:16; I Peter 3:9
- *A ransom for something:* Matt. 20:28; Mark 10:45
- *In addition to:* John 1:16
- *Because of, for this reason:* Eph. 5:31; Hebrews 12:2

⁶² Bilezikian, p. 150 Bilezikian contends that a prominent woman (I Corinthians 1:11) of the church had alerted Paul to the various aberrations that were developing on Corinth.

63. Bilezikian, pages 146-147
64. Fee, pages 697-698
65. Bauer, pages 342-343
66. Keener, pages 80-86
67. I Corinthians 11:5; 14:26
68. Bilezikian, p. 174
69. Bilezikian, p. 175
70. Bilezikian, pages 173-184; Keener, pages 101-120 (especially the conclusion on page 120)
71. Bilezikian explains his view in a talk that he presented on “Community.” The tape of this talk is in the author’s possession, but there is no indication on the tape of the time and place of delivery.
72. Irenaeus, on the authority of Polycarp, tells the story of John the Apostle’s encountering Cerinthus in a public bath in Ephesus. Upon discovering that Cerinthus was in the same building, John immediately fled, stating that he could not be in the same building with Cerinthus, “the enemy of God and of man.”
73. Clement of Alexandria – 2nd Century; Irenaeus – late 2nd Century; Hippolytus – 3rd Century.
74. “ἐπαγγέλλω and ἐπαγγελία, originally synonymous with other words constructed with ἄγγελ and therefore the first sense is *to indicate*” or *to declare* (Hom.Odl,4,755), or *declaration/report*. This must be the starting point for our discussion of the history of the term. Kittle, Gerhard, *Theological Dictionary of the New Testament* Translated by Geoffrey W. Bromiley, (Grand Rapids: Wm.B. Eerdmans Pub. Co., 1964) Vol II . 576
75. Trombley, p. 184
76. Liddell & Scott p. 830.
77. Keener, p. 108-109
78. Some traditionalists consider this to be one prohibition. These interpreters consider teaching and controlling men as one and the same. Others see this verse as a dual prohibition, not allowing women to do any teaching of anyone, nor to have control over men.
79. Since our topic is women in leadership, we will forego a discussion of v15, ...*she shall be saved in childbearing...*

80. Mat. 5:29,30; 18:6; 19:10; John 11:50; 16:7; 18:14; Acts 19:19; 20:20; I Cor. 6:12; 7:35; 10:23, 33; 12:7; II Cor. 8:10; 12:1; He. 12:10.

81. Bauer, p. 245; Liddell & Scott, p. 522

82. For an excellent study of the ministry of teaching, as well as an overview of Scripturally appropriate ministry for women, see Sterrett, Clay, *The Teacher and His Teaching*, (Available from CFC Literature, PO Box 245, Staunton, VA 24402-0245) 1993

83.

- The deficiency of the twelve disciples in Ephesus was an understanding of Christian baptism and the related reception of the Holy Spirit;
- since Apollos had been the proclaimer in Ephesus of a deficient Gospel (knowing only the baptism of John) he probably was the source of the twelve disciples' deficient Gospel.
- Thus, the area in which the twelve were deficient must have been the area in which Apollos was deficient – a proper understanding of Christian baptism and the Holy Spirit.