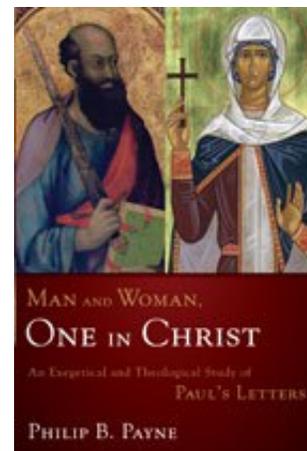


## Insights from Man and Woman, One in Christ: Part 1

I just received and have begun reading [Philip B. Payne's \*Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters\*](#). Scot McKnight gives it the [highest recommendation](#) saying "this is the most technically proficient study ever published on women in the Pauline texts."



The book is broken into multiple sections: chapters 1-3 are introductory, chapters 4-14 or Part 1 are grouped under "Exegesis of Paul's Statements about Woman: Earlier Letters," chapters 15-24 or Part 2 make up "Exegesis of Paul's Statements about Woman: Latter Letters," and a conclusion that asserts "Paul Consistently Champions the Equality of Man and Woman in Christ." Published by [Zondervan](#), the synopsis reads:

*Man and Woman, One in Christ* demonstrates that careful exegesis of Paul's letters affirms the full equality of men and women in the church and in the home. Exploring the entire Pauline corpus, Philip Barton Payne injects crucial insights and cultural backgrounds into the discussion of Paul's statements regarding women.

I would like to offer some important insights from chapters 1-3 that I found especially enlightening.

### **From Chapter 1 "Backgrounds to Paul's Teaching regarding Man and Woman"**

After dismantling eleven arguments traditionally put forth from Genesis 1-3 to suggest "God put man in a position of authority over woman," Payne offers twenty statements based on Gen 1-3 that show man and woman are equal:

1. God creates both male and female in God's image and likeness (1:16-27; cf. 5:1-2).
2. God gives both male and female rule over animals and all the earth (1:26b, 28).
3. God gives both male and female the same blessing and tells them together to be fruitful and increase in number, fill the earth, and subdue it (1:28-29; cf. 5:2).
4. God speaks directly to both man and woman (1:28-29 "to them," "to you" plural twice).
5. God gives male and female together all plants for food (1:29 "to you" plural).
6. Woman is a "help" to man, a noun the OT never elsewhere uses of a subordinate (2:18, 20).
7. Woman "corresponds to" man, literally "in front of" man, face-to-face, not below (2:18, 20).

8. God makes woman from the man's rib, so she is made of the same substance as he (2:21-23).
9. The man recognizes, "This is now bone of my bones and flesh of my flesh" (2:23).
10. "Father and mother" are identified without hierarchical distinction (2:24).
11. A man is "united" to his wife, implying oneness (2:24).
12. A man becomes "one flesh" with his wife, implying unity (2:24).
13. Both the man and woman are naked and feel no shame, sharing moral sensibility (2:25).
14. The woman and the man are together at the temptation and fall (3:6); both faced temptation.
15. Both the woman and the man eat the forbidden fruit (3:6), both exercising a (bad) moral choice.
16. The eyes of both are opened, they realize they are naked, and sew coverings (3:7).
17. Both hide from God (3:8), showing they both experience guilt.
18. God addresses both directly (3:9-13, 16-19), showing both have access to God.
19. Both pass the blame (3:12-13), showing both have this weakness.
20. God announces to both specific consequences of their sin (3:16-19); both are responsible.

### **From Chapter 2 "Women Paul Names as Ministry Leaders"**

Of the women mentioned, Phoebe especially caught my interests. Payne notes Phoebe's leadership role is evident from "Paul's request in [Rom 16:2](#), 'receive her in the Lord in a way worthy of the saints, and give her support in whatever matter she may have need from you, for she has been a leader [*προστάτις*, "leader, chief," *president or presiding officer*," "one who stands before," ...] of many and of myself as well." Two things stood out to me: 1) "Since Paul includes himself as having been under Phoebe's leadership, this was not simply a leadership role over other women." 2) "Every meaning of every word in the NT related to the word Paul has chosen to describe Phoebe as a "leader" (*προστάτις*) that could apply in [Rom 16:2](#) refers to leadership." Of course, that Phoebe was a "διάκονον = servant" ([Rom 16:1](#)) does not necessarily mean she held the office of deacon, since Paul regularly calls himself a "servant."

### **From Chapter 3 "Paul's Theological Axioms Imply the Equality of Man and Woman"**

1. Male and Female are Equally Created in God's Image
2. Male and Female Equally Received the Creation Mandate and Blessing
3. The Redeemed—Male and Female—are Equally "in Christ"
4. The Nature of Church Leadership as Service Applies Equally to Male and Female
5. Mutual Submission in the Church Presupposes the Equal Standing of Women and

## Men

6. Mutual Submission in Marriage Presupposes the Equality of Men and Women
7. The Oneness of the Body of Christ Presupposes the Equality of Men and Women
8. The Priesthood of All Believers Presupposes the Equality of Men and Women
9. The Gifts of the Spirit Manifest the Equality of Men and Women
10. Liberty in Christ Presupposes the Equality of Men and Women
11. Inaugurated Eschatology Requires the Equality of Men and Women While Affirming that the Sexes Complement Each Other
12. In Christ, Male and Female Are Equal

As I continue reading, more insights from this important work will be posted.

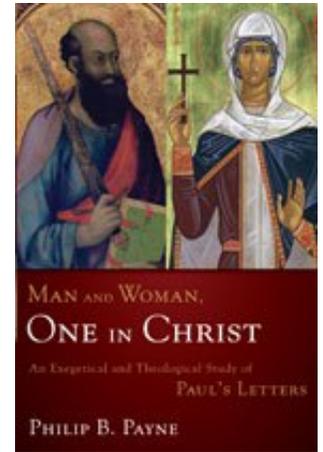
## Insights from Man and Woman, One in Christ: Part 2

As [mentioned](#), I am reading [Philip B. Payne's \*Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters\*](#).

Chapter 4 entitled "[Galatians 3:28](#): Man and Woman: One in Christ" is a solid defense of equality for men and women in the Church.

Payne begins:

The classic statement repudiating ethno-religious, socioeconomic, and gender discrimination in the church is [Gal 3:28](#): "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Ethno-religious background (Jew/Greek), socioeconomic status (slave/free), and gender (male/female) have no bearing on one's standing in Christ and in his body, the church.



Practically every complementarian would agree that these distinctions are removed entirely for "one's standing in Christ," but all complementarians would disagree that it has no bearing "in his body, the church." In other words, the spiritual status of male and female in Christ is the same, but the practical consequences in the church are quite different for male and female. The entire chapter takes on this challenge and shows "'You all' includes all members of the Galatian churches. 'Are one' implies a social unit and so should not be limited to the spiritual state of individuals before God."

Payne first shows the verbal and syntactical parallels between [Galatians 3:28](#), [Colossians 3:11](#), and [1 Corinthians 12:13](#) noting that the principal of equality over traditional barriers is removed and should be applied to all the churches. Later, Payne notes that in [1 Cor 7:17-27](#) Paul follows the same order of Jew/Gentile (=circumcised/uncircumcised), slave/free, and male/female (=married/unmarried) pairs admonishing all to be content with their status because *in Christ* these distinctions as barriers to relationships have no practical import.

Payne writes:

Each of these pairs identifies a social division. To say that they do not apply to the social realm is to miss their most apparent application. Consequently, Paul's denial of their existence in Christ must apply at least to social status. These three pairs were universally viewed as antagonistic; their very nature demands that [Gal 3:28](#) deny their relevance for social status in Christ. The negation of these distinctions implies that

discrimination based on these social distinctions is also rejected. Since the natural meaning of Paul's words carries its full weight for the first two contrasted pairs, the same must be true of the third pair, that there is "neither male nor female," especially since it is conjoined with the other two pairs by the affirmation, "for you are all one in Christ Jesus."

The next two sections of the chapter highlight the cultural and ethnic backgrounds Paul was contending and indicates [Gal 3:28](#) "almost certainly intended it to reject such stratification and to grant equal status and privilege to Gentiles, slaves, and women in the church."

What really piqued my interests here is Payne's insistence that "Paul acknowledges the biological reality of male and female and repeatedly stresses the mutual obligations of husbands and wives (e.g., 1 Cor 7). Clearly, then, he is not denying or ignoring the reality of these distinctions." This is a solid response to some who suggest biblical egalitarians seek to remove all distinctions of gender. Payne could not be clearer when he writes:

The irrelevance of the social distinctions listed in [Gal 3:28](#) for standing in Christ does not mean that the church should simply ignore these distinctions...In the world and in the church, biological, racial, social, economic, and ethnic differences have not ceased to exist, but form fundamental structures within which humans relate to each other. Standards of decency must be upheld and stumbling blocks avoided ([1 Cor 8:9-13](#); cf. [11:2-16](#)). Acknowledgment of these realities, however, must not become an excuse to deny any group privileges or status in the church or to exclude any group from church offices based on ethno-religious background (Jew/Greek), socioeconomic factors (slave/free), or gender (male/female).

After a thorough exegesis of every word in [Gal 3:28](#), as well as showing more parallels from [Gal 5:6](#) and [6:16](#), Payne essentially argues that **unless equality is realized in the practices of the church, there can be no unity. The latter presupposes the former.** *This is a powerful thought and has much to teach us in the body of Christ.*

Moreover, "in light of the theme of freedom in Galatians, any interpretation of [Gal 3:28](#) is dubious that explains it as though it were compatible with restrictions on the freedom of Gentiles, slaves, or women in the life and ministry of the church."

Finally, Payne beautifully captures the spirit of Paul to the Galatians when he says:

It is not the absence of diversity but the presence of harmony in the midst of diversity that distinguishes the body. Individuals do not lose their personalities or gifts. They

use their individual gifts for the good of the body. There is no “corporate personality” in the sense that all Christians look and act alike or that their individual personalities and gifts are suppressed. Here in [Gal 3:28](#), the focus on the absence of barriers in Christ implies an equality of opportunity to become part of the body and to participate in it unimpeded by ethnic, economic, or gender discrimination.”

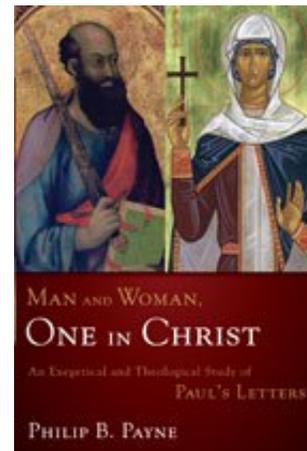
More blurbs from this excellent text will be added soon.

## Insights from Man and Woman, One in Christ: Part 3

The idiomatic expression “What’s good for the goose is good for the gander” takes on full force in chapter 5 titled “1 Corinthians 7—The Equal Rights of Man and Woman in Marriage.” Although brief, it’s pregnant with implications for traditional roles between husband and wife.

[Payne](#) begins:

In 1 Cor 7, Paul specifies exactly the same conditions, opportunities, rights, and obligations for the woman as for the man regarding twelve distinct issues about marriage (vv. 2, 3, 4, 5, 10-11, 12-13, 14, 15, 16, 28, 32, 34a, 33, and 34b). In each he addresses man and women as equals. His wording is symmetrically balanced to reinforce this equality. What he affirms for man, he affirms equally for woman, often with exactly parallel expressions...”



What struck me was that I’ve always understood Paul’s instructions to husbands and wives as mere repetition and have never seen it as “symmetrically balanced to reinforce... equality.” After listing the biblical texts noted above (which I highly encourage everyone to [read through](#) carefully) Payne asserts:

The strikingly egalitarian understanding of the dynamics of marital relations expressed in Paul’s symmetry throughout this passage is without parallel in the literature of the ancient world. It is all the more impressive because it is focused on the marriage relationship, a relationship that traditionalists regard as intrinsically hierarchical based on the “created order.” Against a cultural backdrop where men were viewed as possessing their wives, Paul states in 7:2, “let each woman have her own husband.” Against a cultural backdrop where women were viewed as owing sexual duty to their husbands, Paul states in 7:3, “Let the husband fulfill his marital duty to his wife.”

It is hard to imagine how revolutionary it was for Paul to write in 7:4, “the husband does not have authority over his own body, but his wife does.”

In addition, Payne intimates that in cases where the husband is an unbeliever, the wife assumes spiritual leadership in the home (7:14), since she serves as sanctifier for her husband and her children.

The “symmetry” from the corresponding statements in the biblical texts is undeniable. It

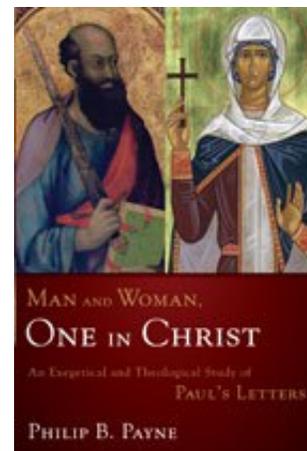
is not mere “repetition” as I once thought. Payne’s conclusion that “Paul’s vision of the equality of man and woman in marriage” is evident...at least to me.

I very much appreciate Payne’s commitment to the biblical texts. While he shows appreciation for the cultural and social backgrounds surrounding the relevant Pauline texts, he does not “foreground” them unnecessarily such that they eclipse God’s holy Word. His high regard for Scripture is obvious. And, in the introduction he fully adopts biblical inerrancy as stated in *The Chicago Statement on Biblical Inerrancy*.

The next post in this series will summarize chapters 6-13, which are a cultural, theological, and textual exposition of [1 Corinthians 11:2-16](#).

## Insights from Man and Woman, One in Christ: Part 4

This continues the series on [\*Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters\*](#). While I can only briefly highlight key points from chapters 6-13, readers are highly encouraged to spend time with this masterpiece. (Note: Those who choose to ignore the footnotes do so to their loss. [Payne](#) has painstakingly annotated all of his sources and provided considerable comments showing where some have either misrepresented or under-represented the data to support their alternative interpretations.)



**Chapter 6** "[1 Corinthians 11:2-16](#): Introduction" outlines the task of demonstrating "a coherent interpretation of this passage that presents Paul's argument as proceeding logically, that remains faithful to the vocabulary and structure of the passage and Paul's related teaching elsewhere, and that fits the cultural situation of Corinth in the first century." Payne shows in subsequent chapters that

"most interpretations have not taken into account two crucially relevant cultural conventions regarding head coverings. First, it was generally regarded as disgraceful for men to wear long effeminate hair...Second, in Hellenistic, Roman, and Jewish cultures for centuries preceding and following the time of Paul, virtually all of the portraiture, sculpture, and other graphic evidence depicts respectable women's hair done up, not let down loose. Most of the relatively few cases of hair let down loose depict disgraceful revelries."

**Chapter 7** "[1 Corinthians 11:2-3](#): Head/Source Relationships" is worth the price of the book many times over. Payne canvasses all the relevant historical and contemporary interpretations for the meaning of κεφαλη ("head") giving fifteen reasons to understand this term to mean "source" and not "authority." Payne charges that some have imposed an anachronistic reading of κεφαλη ("head") to argue that "the translation of 'head' in English implies a hierarchical structure of authority and corresponding obligation of the subordinate to submit to that authority." Even translators have committed this error. Payne writes: "The LXX translators [Greek translation of the Old Testament] overwhelmingly (in 226 of 239 instances) chose κεφαλη to translate literal instances of 'head.' Yet in only 6 of 171 instances where 'head' [in Hebrew] may convey 'leader' did they translate it with the metaphor κεφαλη in a way that clearly means leader. In contrast, the NASB, reflecting the natural metaphorical use of 'head' to convey 'leader' in English, translates 115 of these

171 instances 'head.'

Payne offers a viable alternative in translating κεφαλη in this passage (and one can only hope that the 2011 NIV/TNIV translation committee will take note). He opines that:

the contextual support for κεφαλη meaning "source" is clear, [and] any translation of [\[1 Corinthians 11:2-16\]](#) should convey this sense to the reader. In English, however "head" does not convey "source," but rather "authority over," so it is misleading merely to translate "head" here. The best solution is probably to translate κεφαλη as "source" and add a note, "literally, "head."

One of the fifteen reasons given to support reading κεφαλη as "source" rather than "authority" includes "the items listed in [1 Cor 11:3](#) are not listed in a descending or ascending order of authority, but they are listed chronologically: man came from Christ's creative work [cf., [John 1:3](#); [Colossians 1:15-17](#)], woman came from 'the man,' [he notes the articular expression is crucial] Christ came from God in the incarnation." Of course, this makes perfect sense of the passage if we strip away our assumption that Paul meant for κεφαλη to indicate "authority."

Before leaving Chapter 7, I want to mention that Payne's case against a subordinationist Christology is carefully argued and deserves a keen look (along with references to Kevin Giles's works; see footnote 85, pp. 133). The underlying theological assumptions supporting hierarchical arrangements between men and women must be carefully supported and defended. After all, if a theological foundation purported to support any practice is faulty, then the foundation requires a closer look. What is at stake, according to Kevin Giles (and others), are the core teachings of orthodoxy regarding the Trinity. Payne could not be clearer, to wit:

Subordinationism conflicts with Paul's affirmations of Christ being now "over every power and authority" (e.g., [Eph 1:20-22](#); [Phil 3:21](#); [Col 2:9-10](#)), that God "has put everything under his feet" ([1 Cor 15:27](#)), and that Christ will turn over all authority to God the Father only in the future consummation ([1 Cor 15:24-28](#)). [Revelation 7:17](#) even describes "the Lamb at the center of the throne." [Revelation 22:3](#) depicts "the throne of God and of the Lamb" in the New Jerusalem, and [Rev 3:21](#) and [12:5](#) depict Jesus Christ on the throne of God [contra Wayne Grudem, see note 86, p. 133.] ....Subordinationism also conflicts with Christ's ontological equality with God the Father (e.g., [Rom 9:5](#); [Phil 2:6-11](#); [Col 1:15-20](#); [2:9](#); [Titus 2:13](#)).

**Chapter 8** "[1 Corinthians 11:4](#): The Disgrace of a Man "Having Down from the Head" shows the importance of understanding the background of Corinth and the situation Paul

is addressing. Fourteen reasons are given to show the expression “hanging down from the head” is addressing “long, effeminate hair (or its homosexual symbolism)” on men as disgraceful. Since Christ is man’s source ([1 Cor 11:3](#)), then having hair like a woman undermines not only marriage, but blurs the lines of sexual distinction between men and women, thus bringing shame on the work of Christ in creation.

**Chapter 9** “[1 Corinthians 11:5-6](#): The Disgrace of a Woman’s Head ‘Uncovered’” answers the question “What ‘uncovering’ was disgraceful for every woman leading in worship?” (given Paul was providing regulations surrounding women praying and prophesying in public, the vertical and horizontal dimensions of worship; see [1 Cor 11:5](#)). Since it was customary in Dionysiac worship (Corinth was home to a temple dedicated to this cult) for women to let their hair down during “prophesy” and engage in sexual debauchery (see Payne, pp. 162ff), Corinthian women in the church were likely taking liberties with hairstyles that were generally unacceptable (Note: The Corinthian church was not short on taking liberties, which Paul regularly corrected; see 1 Cor 5-6). Furthermore, since Greek, Roman, and Jewish cultures portrayed respectable women wearing their hair done up in public, it maligned a woman’s dignity and honor to let down her hair. Payne offers fourteen reasons why the “uncovering” meant letting down a woman’s hair.

One of those reasons caught my attention because I’ve always been confused by what Paul meant in [1 Cor 11:5](#) “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.” Payne clarifies:

In Paul’s day, an accused adulteress had her hair let down, and shaving was the penalty of a convicted adulteress. This explains why an uncovered woman is the same as a woman with shorn hair (11:5). This explanation works only if “uncovered” refers to hair let down.

**Chapter 10** “[1 Corinthians 11:7-10](#): Theological Reasons for Head-Covering Rules” removes a great deal of mystery surrounding this passage and paints a coherent picture for the entire pericope. The underlying question of 11:7 is “What does it mean for man to be the ‘image and glory of God; but the woman is the glory of man?’” Payne explains, “Men wearing effeminate hair were deliberately making their hair look like a woman’s hair, thus making themselves into the ‘image’ or ‘likeness’ of a woman” rather than “accept themselves as the men that God made them.” The sexual differentiation between man and woman that collectively portray the image of God is undermined by effeminate hair. Similarly, woman is the glory of man, not because she is subject to him, but because she, not another man, is the sexual partner designed for him at creation. “Woman is depicted

as the crowning glory of creation made specifically to be man's partner" (see [Gen 2:23](#) for the exultation from man when first seeing his created partner).

Verse 10, NASB, "a symbol of" is inserted and not in the original. Clearly this is anachronistic, since the text reads "δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης" or "because of this the woman ought to have authority over her head") by wearing her hair up. Moreover, Payne suggests that the influence of literal head coverings as a sign of subjection to authority comes from the Arabian culture, which explains the insertion here. Finally, the text says it is the woman who possesses and retains authority over her own head; it is not imposed by a symbol or by a male. Put differently, a woman should crown her physical presence (specifically by wearing her hair up) in such a way as to highlight her female qualities as created by God so as to show she is the only adequate sexual partner for the man.

What about the "angels" Paul mentions in verse 10? Payne's explanation really piqued my interest. After noting how Paul highlights the roles of angels elsewhere with their implied presence in the world and in worship ([1 Cor 4:9](#); [13:1](#); [1 Tim 5:21](#); see also [Heb 1:14](#); [Rev 1:20](#); [2:1](#), [8](#), [12](#), [18](#); [3:1](#), [7](#), [14](#)), Payne states:

It ought to be embarrassing enough for a woman to be seen by others in the church with her hair let down, but knowing she is being observed by God's holy angels should be reason enough for even the most foolhardy woman to restrain her urge to let her hair down. Consequently, Paul writes that a woman ought to have control over her head on account of the angels' presence in worship.

**Chapter 11** "[1 Corinthians 11:11-12](#): The Equal Standing of Woman and Man in Christ" makes the case for full equality between man and woman in the church. The central concern of verse 11 is the meaning of χωρις ("set apart" but see NIV, ESV, NASB, NRSV, which translate χωρις as "independent of"). Upon showing Pauline usage of χωρις and noting all the lexical renderings, Payne concludes χωρις means "set apart" since "the normal meaning of χωρις virtually demands that this statement be understood as an affirmation that in Christ there is no separation between woman and man." Taken together with verse 12 this

"provides reasoning that supports Paul's affirmation of the equality of woman and man in the Lord. It does this by pointing out that every man's source in woman balances woman's source in Adam and by asserting that all this comes from God. Thus, the equal standing of woman and man in Christ is rooted in creation and biology and has its source in God."

Most importantly, Payne argues that [1 Cor 11:12](#) actually undermines hierarchical views of man and woman. Paul makes it clear

“not that man as the source of woman has priority over woman, [but he] highlights that in giving birth, woman is man’s source. Paul is intentionally counterbalancing his earlier statement that man is the source of woman [see [1 Cor 11:8](#)]. As Adam was the instrumental source of the first woman, so woman is the instrumental source in the order of nature of all subsequent men...Consequently, both men and women should show respect to the other as their source.”

To emphasize the priority of source relationships and to show complete equality (is there any other kind?) of male and female, Paul concludes that “all is from God.” This, says Payne, necessarily excludes any subordination of one sex over the other because the man and the woman are mere instrumental sources of each other, whereas God is the ultimate source of all. Man is in need of woman as a sexual partner for biological reasons and in need of a like partner for relational reasons, not in need of a mere mate to subdue in subordination.

**Chapter 12** “[1 Corinthians 11:13-16](#): Shameful Head Coverings Explained as Hair” gives the reason why hair, not literal head coverings, was Paul’s main focal point. Even the Stoics maintained culture must reflect what is natural or “the way things are.” Nature teaches that long hair is natural for women and short hair natural for men. [Incidentally, Payne mentions the Nazarite vow of Numbers 6 and notes that 1) it was an exception, showing that it was normal for men to have short hair and 2) Paul is not speaking in a purely biological sense; he surely knew that a man’s hair could grow long. Cultural perception of what constitutes the “natural order of things” and what also upholds the distinction between the sexes is likely what Paul had in mind.] The text unambiguously insists that men with long hair are a disgrace to themselves and their Creator, going against the natural order. On the other hand, women with long hair properly worn up as a covering portrays her glory and distinctive beauty as created by God. This is the custom of the churches Paul administered and this is what is intended in all God’s churches.

**Chapter 13** “[1 Corinthians 11:2-16](#): Conclusion and Application”. My own summary is brief. It runs something like this. Paul objects to:

1. Men in leadership with effeminate hairstyles because of the association with homosexuality and the repudiation of the distinction between the sexes.
2. Women in leadership with hair hanging loosely because of the association with the sexually promiscuous and because it repudiates the distinction between the sexes.

And, [1 Cor 11:11-12](#) clearly demonstrates that both male and female are equal in the Church yet retain their uniqueness as exclusive partners created for one another.

Of course, this is far too brief and, since I've already surpassed 2,000 words and taken most blog readers beyond their threshold, a few more words won't matter. Those who have traveled the distance of this post will benefit from this wise counsel because there is much here to reflect upon and many opportunities for application.

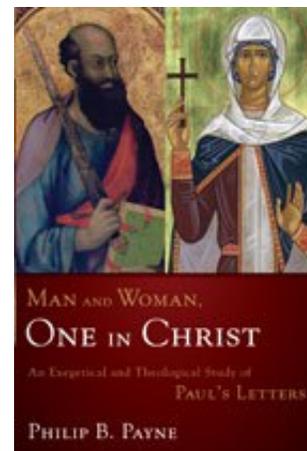
Payne shows a sensitive pastoral tone that is in touch not only with the church of the first century but that of the twenty-first century. He is well aware that long hair on men and women today does not convey the same messages and associations as it once did. Yet Payne warns "Don't use your freedom in Christ as an excuse to dress in a way that is sexually suggestive or subversive. Keep it clean!" And, above all else, men and women must show mutual respect to one another "honoring the opposite sex as their source [and all] believers must affirm the equal rights and privileges of women and men in the Lord." While the church's doors must remain open to sinners who need to hear the Gospel, in the vast cultural diversity today the church must also use its "collective judgment to exclude only what in its culture is disgraceful and symbolizes a repudiation of Christian sexual morality and marriage."

The significance is clear.

The next post in this series will discuss chapter 14, "[1 Corinthians 14:34-35](#): Did Paul Forbid Women to Speak in Church?"

## Insights from Man and Woman, One in Christ: Part 5

This post wraps up Part 1 of [\*Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters\*](#). Part 2 begins an exegesis of Paul's later writings in Ephesians, Colossians, and 1 Timothy. I'm anxious to get there and find out how, if at all, Paul's thoughts have developed from his counsel to the Galatians and Corinthians as covered in Part 1.



Without question, this chapter entitled "[1 Corinthians 14:34-35](#): Did Paul Forbid Women to Speak in Church?" was the most weighty in technical details surrounding the text (The weight was exponentially increased for those of us who read all the footnotes!). I've some exposure to textual criticism but have not been trained formerly in it. Nevertheless, though the pages turned much slower for me, it was worth the effort since I learned a great deal about this important question.

Payne begins by noting that the "widely varying interpretations face three key issues: textual, exegetical, and systematic." The central textual issue is "whether these verses are an interpolation not in the original text." The central exegetical question focuses upon "whether Paul's first-century Hellenistic audience would accept the obvious meaning of these words or would demand some qualification." Finally, the systematic concern must address

"how to reconcile this triple demand for women to be silent in church with: (1) Paul's approval of women praying and prophesying in church when their heads are "covered" ([1 Cor 11:4-13](#)); (2) "each has a hymn, a word of instruction, a revelation, a tongue or an interpretation" (14:26); (3) "you can all prophesy" (14:24, 31); (4) "all speak in tongues" (14:5, 18, 23, cf. 27); (5) the "Amen" custom (14:16); and (6) "be eager to prophesy and do not forbid speaking in tongues" (14:39).

After outlining four possibilities employed to confront this apparent contradiction (viz., that women are permitted to pray and prophesy in the church yet must remain silent), Payne concludes all are deficient. The best textual-critical data, according to Payne and "most scholars who have published their analyses of the text-critical aspects of this passage," show [1 Corinthians 14:34-35](#) is indeed a later addition to the original Pauline text. If true, this of course removes the charge of contradiction. The remainder of the chapter analyzes evidence for interpolation. [Incidentally, if readers wish to follow ongoing discussions for interpolation of vv. 34-35, see [Payne's entries](#) and the entries at

To pique readers' interests I will only highlight the major points put forth arguing for interpolation of [1 Corinthians 14:34-35](#). [Note: For other examples of likely interpolations, see [Mark 16:9-20](#) and [John 7:53-8:11](#).] Payne offers the following:

### **External Evidence for 1 Corinthians 14:34-35 as an Interpolation**

1. Transcriptional Probability Argues That 1 Corinthians 14:34-35 Is an Interpolation
2. Codex Vaticanus's Distigme at the End of 14:33 Points to Interpolation
3. Codex Fuldensis's Text Corrected by Bishop Victor Omits 1 Corinthians 14:34-35
4. The Most Reasonable Explanation of MS 88's Treatment of 14:34-35 Is That MS 88 Was Copied from a Manuscript That Omitted These Verses
5. Clement of Alexandria Reflects a Text of 1 Corinthians without 14:34-35
6. The Apostolic Fathers Give No Sign of Awareness of 1 Corinthians 14:34-35
7. There Is a High Incidence of Textual Variants in 1 Corinthians 14:34-35

### **Internal Evidence**

1. Verses 34-35 Contradict Paul's Encouraging Women to Speak in Church
2. Verses 34-35 Interrupt the Flow of Paul's Argument
3. Verses 34-35 Make Alien Use of Vocabulary from the Chapter
4. Verses 34-35 Conflict with the Goal of Instruction in Church
5. The Use of "just as the Law says" Does Not Fit Paul's Theology or His Style of Expression
6. Contrary to Paul Championing the Downtrodden, Verses 34-35 Subordinate a Weak Social Group
7. The Vocabulary of Verses 34-35 Appear to Mimic that of 1 Timothy 2:11-15
8. The Command in Verse 34 Addresses Women "in the churches"
9. The Content of Verses 34-35 Fits an Obvious Motive for Interpolation

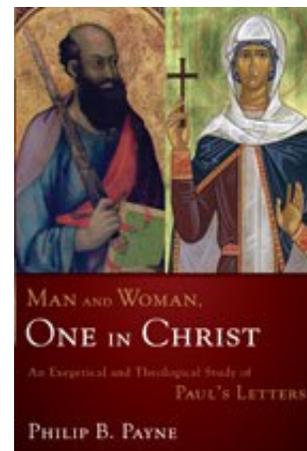
Payne finishes the chapter with this sober, and in my estimation sound, conclusion:

The thesis that [1 Cor 14:34-35](#) is an interpolation fits the external and internal evidence far better than any other thesis. If [1 Cor 14:34-35](#) is a non-Pauline interpolation, it does not carry apostolic authority and should not be used as such to restrict the speaking ministries of women, nor should it influence the exegesis of other NT passages.

This series will continue with the second half of the book and address the final ten chapters of Payne's magnum opus.

## Insights from Man and Woman, One in Christ: Part 6

The last half of Philip B. Payne's book [\*Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters\*](#) begins an exegesis of Paul's later writings in Ephesians, Colossians, and 1 Timothy and deals with some of the most contentious passages dividing the Church over the role of women.



Chapter 15 "[Ephesians 5:21-33](#) and [Colossians 3:18-19](#): Husband-Wife Relationships" focuses upon the text of Ephesians, though Payne shows that the parallel expressions in both of these passages indicate they are addressing the same issues. Thus, whatever bears upon the one passage must bear upon the other. Payne chooses to deal primarily with the longer passage of Ephesians.

After noting differences between family life in Paul's day with that of contemporary culture, Payne opines "While Paul's wording was framed in order to speak to people in his own social structure, one must not assume that he intended to make those social structures normative for all societies. If Paul were writing today, he would probably give different commands to uphold the same principles." As I understand and have experienced, what traditional Christianity has done is make normative what was not intended, thus missing the principles that Paul was actually getting at in the text. This is a very insightful hermeneutical principle: commands issued may be culturally relative, but the principles behind them could be timeless. Moreover, while complementarians (a term that, with some slight nuances, merely denotes a hierarchical structure of male authority over the female in the home and in the Church) charge that cultural background is overused by biblical egalitarians to support their case, Payne might suggest complementarians under use it and end up with an inconsistent hermeneutic. Of course, inconsistency begets inconsistency and the outworking of this in life becomes clear. Payne states:

Advocates of a hierarchical structure in marriage of wives to their husbands in effect endorse the patriarchal structure of marriage that was pervasive in Paul's day. If they were consistent, they probably would also advocate the corresponding dictates of the patriarchal structure (as many used to do) that children, even much older children, ought to be subordinate to their parents, and that slaves ought to be subordinate to their masters....The risk in interpreting "the husband is the head of the wife" as establishing an authority structure in the context of these "house codes" is that one

thereby embraces “a very odd understanding of what marriage is: a relationship in which a wife is basically a person controlled by her husband in every respect in the same way as children and slaves.” (quoting Howard Marshall, “Mutual Love and Submission in Marriage: [Colossians 3:18-19](#) and [Ephesians 5:21-33](#),” in *Discovering Biblical Equality*, all of which is an essential read for those wishing to engage the many issues surrounding biblical egalitarianism.)

Payne lays out Paul’s vision of marriage showing that it was in sharp contrast to the culture of the day and warns readers to “consider the evidence [laid down by Payne, pp. 113-139] for reading this passage without reading back into Paul’s words the association of ‘head’ as ‘leader’ that fits English, but is dubious for Greek.” Unless and until this can be done, then there is little hope that a different model can emerge other than the traditional hierarchical one so prevalent in today’s Christian churches and households.

Paul spends a great deal of effort emphasizing unity and love as major underlying themes for the ethical precepts he issues for house codes, principles that are in direct opposition to first-century practices. “True love for one’s wife,” says Payne, “is not compatible with a husband completely controlling her life, just as true love is not compatible with a master completely controlling his slave’s life or for a parent completely controlling his mature child’s life.”

In fact, if Paul were supporting hierarchical structures so prevalent in the first-century, then he likely would not have written [Eph 5:21](#) “submitting to one another” using the reciprocal pronoun. Even if it is conceptually incoherent for reciprocity in relationships to be aligned with hierarchal structures, it is practically inconceivable in the first-century. Payne goes to great lengths to show the “combination of ‘to place oneself under’ with the reciprocal pronoun defies social stratification, but [the reciprocal pronoun] fits perfectly with Paul’s view of mutuality in the body of Christ in Ephesians.” And, contra Wayne Grudem who argues for a one-directional model of submission, Payne insists that reciprocity applies equally to all parties involved, not merely to some while others are excluded. “If Paul had intended ‘bear one another’s burdens’ ([Gal 6:2](#)) to be always one way, the same people always bearing the burdens of others but their burdens never being borne by others, he would not have used the reciprocal pronoun.” Thus, mutuality inheres in Paul’s use of the reciprocal pronoun; to deny it violates the essence of reciprocity and defies Paul’s grammar.

When “submit” is taken to mean “under the authority of another” and “head” is understood as “leader” instead of “source,” it is easy to continue advocating hierarchy in relationships as the “natural reading” (*pace* Grudem) of Ephesians 5. What we must not

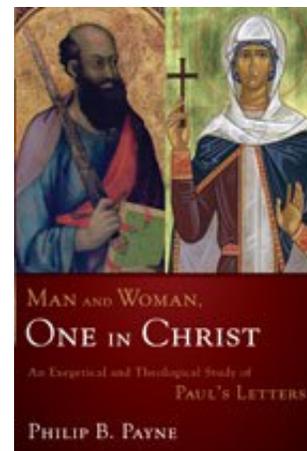
assume, Payne suggests, is that the notion of authority is what Paul intended when using ὑποτάσσω (hypotassō) in [Ephesians 5:21ff](#). Instead, what we should discern from the context is that submission means “voluntary yielding for the sake of love.” [It’s noteworthy that [1 Corinthians 16:15](#) shows τάσσω (tassō), the root of ὑποτάσσω (hypotassō) indicates “devotion,” not “under the authority of.”]

Payne’s proposal, that we take “submit” to mean “voluntary yielding for the sake of love,” fits all relationships addressed in [Ephesians 5:21-6:4](#): everyone to each other (5:21); wives to husbands (5:22), the Church to Christ (5:24), husbands to wives (5:25-33), children to parents (6:1-4), and slaves to masters (6:5-9). Incidentally, the logic of this suggests: 1) If Paul’s injunction for every believer to submit to one another involves husbands (and clearly it would), then husbands loving their wives is tantamount to submitting to them, given Payne’s definition of submission as “voluntarily yielding for the sake of love.” The basis for and grounding of Paul’s appeal beginning in 5:21 and extending through 6:9, therefore, is not authority but love. Thus, all acts of Christian love expressed toward Christians must be mutual with no hint of “under the authority of another.” Otherwise, Christian teaching hardly offers anything unique for house codes, since it does not extend past the cultural mores of the day.

There is far more in this chapter that I would like to address, but space and time do not allow. More to follow in the next post.

## Insights from Man and Woman, One in Christ: Part 7

[\*Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters\*](#), chapter 16 titled "[1 Timothy 2:8-15](#): Introduction: The Ephesian Church Situation Addressed in 1 Timothy" begins discussions over the most crucial passage on women leadership in the Church. Payne shines a spotlight on authorship, historical situation, and the cultural background of Ephesus where Timothy was a pastor.



An analysis of 1 Tim shows that "Paul's primary purpose in writing this first letter was to advise Timothy how to overcome false teaching." This false teaching, contends Payne, was such a concern to Paul "that nearly every verse in this letter relates to it." [1 Tim 1:3-11](#) "identifies five aspects of the false teaching: myths and endless genealogies, controversies, causing people to leave the faith, meaningless talk, and inappropriate application of the law." 1 Tim 2 expresses "Paul's desire for quietness and peace...in contrast to the contentiousness of the false teachers;" [1 Tim 3:15](#) "identifies the basis of Paul's concern as with 'the truth,' which in context is opposed to the false teaching;" [1 Tim 4:1-5](#) "describes the false teaching as 'doctrines of demons;'" 1 Tim 5 "deals with two key problem groups affected by the false teaching: some younger widows...and their 'captors,' the straying elders whom Timothy is to 'rebuke publicly;'" and [1 Tim 6:3-10](#) "further describes the false teachers and urges Timothy to guard against them."

Clearly false teaching is in the forefront of Paul's mind when writing to Timothy about the Ephesian church (see also [2 Tim 2:16-17](#)). Paul is not, says Payne, merely providing a manual for church order, but writing a specific charge to Timothy advising him to guard against false teaching.

How do women factor into this discussion about false teaching? Payne argues "Paul repeatedly describes women using identical or similar expressions he uses to describe the false teachers" and says "no other book of the Bible has a higher proportion of verses focused specifically on problems regarding women." The following table, taken from p. 300 and used with the author's permission, shows these parallels.

The false teacher's description	Similar statements concerning women
1:3: "certain persons (τις) teach false doctrines"	2:12: "I am not permitting a woman to teach" 5:14: giving the enemy opportunity for slander
1:4: "myths" (μύθος)	4:7: "myths" (μύθους) characteristic of old women
1:4: "promote controversies"	3:11: "women must ... not be malicious talkers"
1:7: "some persons [τινες] want to be teachers of the law but they do not know what they are talking about or what they so confidently affirm."	5:13: "talk nonsense, saying things they ought not"
	2:11: "let a woman quietly receive instruction with entire submissiveness ... in quietness."
	5:13: "going about from house to house ... talk nonsense, saying things they ought not ..."
	2:14: "the woman being thoroughly deceived"
4:1: "some persons [τινες] will follow deceiving spirits of things taught by demons"	5:15: "already some [younger widows] have turned away to follow Satan."
4:2: "hypocritical liars whose consciences have been seared as with a hot iron"	3:11: "women must ... not be malicious talkers [but be] ... trustworthy in everything."
6:20: "opposing arguments of what is falsely called knowledge"	5:13: "nonsense, saying things they ought not"
6:21: "which some have professed [ἐπαγγελλόμενοι] and in so doing have wandered from the faith."	2:10: "women who profess [ἐπαγγελλόμεναις] godliness" 5:11: "they have set aside their first faith."
	5:15: "already some [younger widows] have turned away to follow Satan."

Not only were women being subjected to false teachings, but these Pauline parallels between false teachers and women, combined with Paul's instructions to Timothy that women not teach, strongly suggests women were involved with spreading false teachings.

Supporting the notion that women in Ephesus were involved in advancing false teaching, Payne shows that being "gossips" ([1 Tim 5:13](#), φλυαροί) means "conveying rubbish philosophy, for nonsense is what the term normally describes." And, quoting Gordon Fee (see p. 301, note 22 for reference), "there is no known instance in Greek where the word *phlyaroi* means 'gossips.'" In fact, "it is difficult to imagine Paul saying that these women had 'already turned aside to follow Satan' ([1 Tim 5:15](#)) if φλυαροί meant merely gossips and had nothing to do with false teaching." After all,

the obvious reason why Paul bases his argument for limiting teaching by women on Eve's deception ([1 Tim 2:14](#)) is that false teaching had deceived women in Ephesus. Eve's deception epitomizes serious theological deception. Since Ephesian believers probably met in house churches, the reference to younger widows going "house to house...saying things they out not" in 5:13 may refer to house churches. This "rubbish" [gossip] propounded by women had a serious effect on the church...The descriptions of the false teaching as rubbish (1:4-7, "myths, meaningless talk"; 6:20, "falsely called knowledge" [2 Tim 2:23](#), "foolish and stupid arguments") supports understanding φλυαροί as referring to women conveying the false teachers' rubbish,

not merely gossiping.

Payne asks “What about the false teachers’ message had such an appeal to women, especially widows?” Interestingly, Payne shows the false teachings have three characteristics that might appeal to women rather than men. These characteristics show a striking similarity to the problems of the church at Corinth. They are:

1. 1 Tim 4:3: “They forbid people to marry” (cf. 1 Cor 7:1-5).
2. 1 Tim 4:3: “They order people to abstain from certain foods” (cf. 1 Cor 10:23-31).
3. 2 Tim 2:17-18: “They say that the resurrection has already taken place” (cf. the denial of the resurrection of the body in 1 Cor 4:8; 15:12, 22, 29, 35; 2 Thess 2:2).

The areas of “forbidding marriage, saying that the resurrection has taken place, and abstaining from certain foods express an overly realized eschatology.” Thus, “the false teachings would appeal particularly to women in Ephesus, especially widows, since having no husband, they were social outsiders relegated to the fringes of power in their society.” An overly realized eschatology could appeal to a single woman’s false sense of dignity, suggesting they were already in an ideal state and no self-improvement was necessary. Likewise, false teachers promoted a false dualism that showed no regard for the material body (pre-Gnostic fodder); only the spiritual/immaterial aspects of humanity had import. Consequently, the false teachers “worm their way into homes and gain control over weak-willed women...loaded down with...evil desires” (see [2 Tim 3:4-6](#)), providing single women and the false teachers justification for illicit sexual relations. If Payne is correct that some women in Ephesus were subject to these false teachings, and given the intent of this letter is to warn Timothy against false teachings, then it’s not hard to view Paul’s injunction for women not to teach as a “compromise” or “practical solution” (see [1 Tim 2:11-12](#)). These women should learn ([1 Tim 2:11](#)) and be grounded in “the faith,” but they must not teach ([1 Tim 2:12](#)).

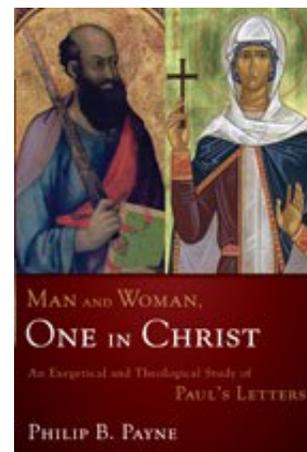
The next post will cover chapters 18-20 as they comprise a 3-part series on [1 Tim 2:12](#), the central teaching purported to prohibit women teaching men in the Church.

## Insights from Man and Woman, One in Christ: Part 8

This [series](#) continues Phil Payne's magisterial [Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters](#). Chapters 18-20 comprise a 3-part unit on [1 Timothy 2:12](#). To begin, I will offer the NIV text and the corresponding Greek:

"I do not permit a woman to teach or to have authority over a man; she must be silent."

"διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ."



Each chapter title contains Payne's subject: chapter 18 "[1 Timothy 2:12](#): Part I: 'I Am Not Permitting a Woman to Teach'"; chapter 19 "[1 Timothy 2:12](#): Part II: Does οὐδέ Separate Two Prohibitions or Conjoin Them?"; chapter 20 "[1 Timothy 2:12](#): Part III: Does αὐθεντέω Mean 'Assume Authority'?" respectively. The burden of chapter 18 is to show that the prohibition is not universally binding for all time, define the nature of teaching as Paul intended, and answer why women in Ephesus were specifically targeted. Chapter 19 offers alternative possibilities for understanding "to teach" and "to have authority over" (NIV) either as two separate ideas or as a single, more specific idea. Payne opts for the latter and offers solid evidence accordingly. The final chapter in this unit faces the rarity of αὐθεντέω (the verbal root form of the Greek infinitive αὐθεντεῖν; NIV's "to have authority over") and unpacks its etymology as an indicator of meaning, canvasses the likely meanings of this term, and opts for one that fits the context of the passage and the overall theme of Paul's letter to Timothy. As before, this post will highlight major points of Payne's arguments from each chapter.

### **1 Timothy 2:12: Part I: "I Am Not Permitting a Woman to Teach"**

Rather than a universal prohibition applied to all churches everywhere for all time, Payne argues the translation of ἐπιτρέπω in [1 Tim 2:12](#) as "I do not permit" conveying "an ongoing universal prohibition" is not correct. Instead he maintains "this Greek verb and its the [sic] grammatical form is better suited for a present prohibition." Reasons for this are many, but some that caught my attention are:

1. "Every occurrence of ἐπιτρέπω in the Greek OT refers to a specific situation, never to a universally applicable permission. Similarly, the vast majority of the NT occurrences of ἐπιτρέπω clearly refers to a specific time or for a short or limited time duration only. There are only two cases where ἐπιτρέπω seems to refer to a

permission with continuing effect.” Payne cites 1 Cor 14:34 and Mark 10:4 (= Matthew 19:8), but shows they are not exact parallel verbal forms to 1 Tim 2:12.

2. “The English translation ‘I do not permit,’...implies universality that runs counter to the normal connotations of this verb. An English translation more faithful to its usage in the Greek Bible is ‘I am not permitting,’ indicating a new, case-specific injunction in response to a problem in Ephesus that does not carry the weight of church tradition.”
3. “In most of the few cases where Paul did use the first person singular in the present tense with a continuing future sense, he included some sort of universalizing phrase, as in Rom 12:3 (‘to every one of you’), 1 Cor 4:16-17 (‘everywhere in every church’), Gal 5:3 (‘to every man’), 1 Tim 2:1 (‘for all men’), and 1 Tim 2:8 (‘in every place’). There is no such universalizing phrase in 1 Tim 2:12.”
4. “The overall purpose of 1 Timothy is to silence false teachers, and there is ample evidence...that Ephesian women at that time were especially influenced by and participated in the false teaching.”
5. “Paul’s only grammatical imperative in this section, ‘let women learn,’ implies that the prohibition of teaching is not universal based on the principle that learning ought to result in teaching.” (See especially Heb 5:12).
6. “Timothy himself was taught by his mother and grandmother (2 Tim 1:5; 3:14-16).” Payne later writes that “Paul’s praise for Timothy’s grandmother Lois and mother Eunice for teaching him the Holy Scriptures shows that younger women were not the only group older women should teach... [see Titus 2:1-5]. It also shows that the scope of their teaching includes Holy Scripture.”

Contrary to mainline thinking, the activity of teaching does not always entail “public authoritative discourse,” but “can occur in households as well as broader gatherings in the church” (see [Tit 1:11](#) for an instance of false teaching in households). Even a quick query of Paul’s use of “teach” or “teaching” shows that it is used “broadly of anyone teaching either good or bad content in public or private to groups or individuals.”

For example, Paul advises Timothy ([2 Tim 2:2](#)) to engage in personal discipleship and, though “many translations have ‘faithful men,’ Paul chose the generic term [ἄνθρωποις] that includes all human beings, women as well as men (cf. its use of women in [1 Pet 3:4](#) [see also ESV footnote to [2 Tim 4:21](#)]), as expressed in the JB, NRSV, and TNIV.” Moreover, we know from [Acts 18:18](#) that Priscilla and Aquila were with Paul in Ephesus where he left them to carry on the ministry ([Acts 18:19](#)) and they helped Apollos better understand “the way of God more accurately” ([Acts 18:26, NASB](#)). In [2 Tim 4:19](#) we find Prisca and Aquila again in Ephesus and so “it is surely mistaken to think that women are

excluded from the 'faithful persons who will be able to teach others also' in [2 Tim 2:2](#)."

Correspondingly, [Col 3:16](#) speaks to the inclusion of women in teaching activities. Payne insists "just as it would be wrong to exclude any particular group from those who may forgive one another or sing psalms, so it is wrong to exclude women as a group from those who may 'teach and counsel.'" The prohibition of women teaching men must be understood from a broader Pauline usage of διδάσκειν ("to teach") and its cognates.

Why did Paul restrict women teaching men in Ephesus? Because the Ephesian women were spreading false doctrine and had insufficient grounding in the Scriptures. This reason fits perfectly with what we know about Paul's letters to Timothy and the concerns he raised regarding some women. Thus, "until [the women who were deceived] are properly taught, they should not make blundering attempts at teaching, but rather learn, just as 2:11-12 requires."

### **1 Timothy 2:12: Part II: Does οὐδέ Separate Two Prohibitions or Conjoin Them?**

Paul's use of οὐδέ falls into four categories and Payne opts that "to teach" and "to have authority over" (NIV) "combine two elements to express a single idea" where the function of οὐδέ "is not to subordinate one expression to another, but to merge them together to convey a single more specific idea." The significance of this includes women teaching men and women having authority are not distinct activities for Paul and, correspondingly, it is the combination of teaching *and* assuming authority that Paul is prohibiting (see the final chapter review in this post for an explication of the latter).

The biblical data on the function of οὐδέ in the undisputed Pauline uses offer four possibilities, with Payne opting for option 3:

1. Οὐδέ joins equivalent expressions to convey a single idea.
2. Οὐδέ joins naturally paired expressions to convey a single idea.
3. Οὐδέ joins conceptually different expressions to convey a single idea.
4. Οὐδέ joins naturally paired ideas focusing on the same verb.

It was quite helpful for Payne to offer English examples of a conjunction joining conceptually different expressions to convey a single idea, such as "eat 'n run" where "'n" functions as οὐδέ. The parallel expression illustrates that "in both the οὐδέ construction in [1 Tim 2:12](#) and in 'eat 'n run,' one part of the expression viewed independently is positive (teach/eat) and the other negative (assume authority over a man/run [in the sense of breaking social convention by leaving prematurely])." Not only does this fit the text, but the context. Payne nicely summarizes:

This prohibition fits the central concern of 1 Timothy, namely, false teaching. Teaching combined with assuming authority is by definition not authorized. This is exactly what false teachers were doing in Ephesus. This single prohibition is particularly appropriate to the theme of this chapter, peace without self-assertiveness. Calls to quietness bracket this prohibition and counteract the aggressiveness inherent in unauthorized women (or men) assuming authority over men. The immediately following twofold explanation fits this interpretation well. "Adam was formed first, then Eve" (2:13) implies that woman should respect man as her source, just as the parallels in [1 Cor 11:8](#) and [12](#) do. For women to assume authority for themselves over men disrespects men. Furthermore, 2:14 specifically states that Eve was deceived. Eve's deception is relevant only if women's deception is a reason for verse 12's prohibition.

Furthermore, the contrasting "but to be in quietness" phrase "makes a better literary contrast with the single idea combining 'to teach and to assume authority over a man' than it does with 'to teach' and 'to exercise authority over a man' understood as two separate prohibitions."

If Paul were universally prohibiting women teaching men under every circumstance, then Priscilla's presence in Ephesus ([2 Tim 4:19](#)) and participation in teaching Apollos ([Acts 18:26](#)) was clearly in violation.

### **1 Timothy 2:12: Part III: Does ἀυθεντεύω Mean 'Assume Authority'?**

At the outset, Payne says "the most crucial question about [1 Tim 2:12](#) is the meaning of ἀυθεντεῖν" (NIV's "to exercise authority over"). Of the three major meanings for ἀυθεντεῖν, "exercise authority," "dominate," or "assume authority," Payne maintains the third choice has the best lexical support, best fits the context, and the theology of 1 Tim 2.

Since ἀυθεντεῖν is rare and [1 Tim 2:12](#) is one of the first occurrences in Greek, its etymology (origin) is of great import. Payne's findings show that ἀυθεντεῖν has its root in two words, αὐτὸς (self, himself, herself) and a second term meaning "achieve, realize." Thus, "self-initiated activity" is a likely meaning. A papyrus dated 27/26 BC sheds light on the use of ἀυθεντ- root. In it an apology is written to a slave owner for "self-assumed authority" by intervening for a debt owed. In addition, other fragments circa before/near Paul's date suggest ἀυθεντ- root has the sense of "taking authority unto oneself that had not been delegated." Payne shows that it was not until centuries after Paul (ca. AD 370) that ἀυθεντεῖν had the meaning "to have authority over" or "to exercise authority."

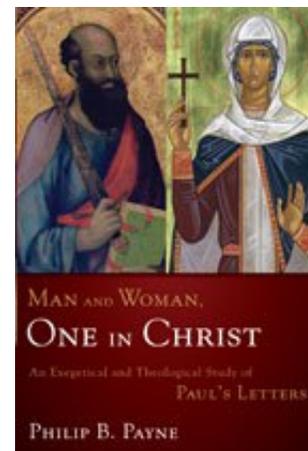
While giving credence to the likelihood of “dominate” being in the semantic domain of αὐθεντεῖν, Payne notes it does not fit the context. “The major weakness of the ‘teach and dominate a man’ interpretation is that the appeal to Eve’s deception does not directly support it...Paul’s stress on the deception of the woman that led to the fall seems designed instead to support a prohibition focused on stopping women in Ephesus who were deceived by the false teaching from assuming authority for themselves to teach men, which could lead to a corresponding fall of the church there.” Thus, “to assume authority” or “to assume a stance of independent authority” is best-supported.

Not only is this meaning supported by the term’s etymology, but it is also supported by the way in which it was used in other writings circa Paul’s day. I would argue that to “assume a stance of independent authority” is precisely what Eve did in the garden and it was the serpent’s strategy to tempt Eve into believing that she should take unto herself a stance independent of God’s authority. Humans have no authority to allow what God expressly forbids; to do so is to “assume a stance of independent authority.” No human has inherent authority over another, since all authority ultimately begins with God (cf., e.g., Jesus’s similar notion in response to Pilate, [Jn 19:11](#), Jesus giving authority to his disciples, [Mat 10:1](#), and the authority given him after his resurrection, [Mat 29:18](#)).

Despite its length, this post cannot begin to capture all of the findings that Payne has documented. Nevertheless, I trust sufficient interests have been piqued so readers will commit to reading this outstanding treatment of the relevant Pauline texts. At the end of the day, I am convinced Payne’s conclusion regarding [1 Tim 2:12](#) fits all the evidence, the text, the context, and the theology, namely, “Paul is not permitting a woman to teach [and in conjunction with this] to assume authority that had not been properly delegated.” That such a restriction could also apply to men is inferred from [1 Tim 1:3](#) and [19-20](#). When, therefore, “the threat of false teaching has waned, Paul’s preferred more open style of mutual instruction can again prevail” (see esp. [Rom 15:14](#); [Col 3:16](#)).

## Insights from Man and Woman, One in Christ: Part 9

Chapters 21-22 of [\*Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters\*](#) present Payne's careful exegesis of [1 Tim 2:13-15](#), where Paul offers explanations why women are prohibited from teaching. Chapter 23 briefly summarizes his findings from [1 Tim 2:8-15](#). Although this post is brief, readers should not conclude Payne's treatment succumbs to brevity, especially chapter 22, "[1 Timothy 2:15: Salvation Through 'the Childbirth'](#)", where he spills not a little ink explicating the meaning of "childbirth" and offering responses to alternative interpretations.



### Chapter 21 "1 Timothy 2:13-14: The Need for Respect, the Danger of Deception"

[1 Tim 2:13](#) is a call for women to respect men as their source in creation, not a mandate to submit to male leadership. Payne observes "all of the various things Paul has just commanded woman—to learn in quietness and full submission, do not teach and assume authority over a man, but be quiet—are predicated on respect for man. Woman should respect man since man was created before woman and since woman was formed out of man." To "assume a stance of independent authority" over man is tantamount to showing disrespect for man who was first in the creation order of humanity and is the source of woman (see [post 8](#) in [this series](#) for details. See especially Payne's helpful rejoinder to [Blomberg's analysis](#).). Equally, however, man must regard woman with respect, since "[1 Tim 2:15](#) points to a reason for man to respect woman: the Savior came through woman."

The reason for restricting women teaching men is extended to verse 14 "and Adam was not the one deceived; it was the woman who was deceived and became a sinner" (NIV). Of course Adam did eat the forbidden fruit and Paul indicts Adam as being responsible for the fall ([Rom 5:12-19](#); [1 Cor 15:21-22](#)), so Payne asks rhetorically, "If someone or something had not deceived him, why would he disobey God?" Thus, "'Adam was not deceived' is just another way of saying, 'the serpent did not deceive Adam.'" Just as Eve was Satan's direct target for deception in [Gen 3:1-6](#), so women were the target of the false teachers.

To the question "Does Eve's deception imply that women are more subject to deception than men?" Payne responds with a resounding NO. After all, "if Paul believed women were more vulnerable to deception by Satan than men, why would he affirm women prophesying in [1 Cor 11:2-16](#)?" In fact, "if Paul had argued that all women are by nature

easily deceived and therefore not reliable teachers and that men are not so deceived, it would be an argument for prohibiting women from teaching at all, whether that teaching be to men or women, with or without a position of authority in the home, church, or society." In addition, "Paul...explicitly permits women teaching women in [Titus 2:3](#)."

For those who assert [1 Tim 2:14](#) supports male headship in the home, "nothing in [1 Tim 2:14](#) implies divine assignment of headship in religious affairs to the husband. The context of [1 Tim 2:14](#) is about disruption of harmony in the gathering of believers, not husband-wife relations." This is a basic hermeneutical principle, namely, *context governs content*. Yet, it never ceases to amaze me that many who uphold a firm belief in the priority of Scripture are quick to misuse Scripture to support gender superiority.

Payne concludes of [1 Tim 2:14](#) that "the example of Eve provides is an excellent explanation and appropriate support for the command in verse 11 that women learn lest their deception lead to their fall from the faith. It directly supports the prohibition in verse 12, warning lest women teach their deception in the assembled church and threaten its fall."

## **Chapter 22, "1 Timothy 2:15: Salvation Through 'the Childbirth'"**

The logical connection of [1 Tim 2:15](#) to Paul's instructions in the previous verses is shown: "Verse 15 should be understood in its context as a direct contrast to the negative statements about woman's deception and transgression in verse 14." Of all the wild interpretations of this verse, Payne's explanation makes sense of the context and the biblical framework of Paul's understanding of [Gen 3:15](#). After providing eight reasons why σῶζω ("σωθήσεται" or NIV's "will be saved") means spiritual salvation, Payne summarizes:

As in Eden, so in Ephesus, the woman's deception...led her to turn away from God to follow Satan (cf. [1 Tim 5:15](#)). "She shall be saved through the childbirth" in [1 Tim 2:15](#) reflects the key idea of [Gen 3:15](#), that the seed of the woman will crush the serpent's head. Thus, both [Gen 3:15](#) and [1 Tim 2:15](#) specify the role of the woman in salvation, affirming her in a way that balances the criticism of her deception and fall.

The means by which spiritual salvation comes is "the" childbirth (the Greek is unambiguous: "διὰ τῆς τεκνογονίας"). By highlighting Christ's birth, Paul "elevates woman to a privileged position that is far higher than anything offered by the false teachers: the promised seed of the woman came through Mary in the childbirth of the Savior. As Paul so often does, he brings the focus back to salvation through Christ, and he does so in a distinctive way that gives dignity to women. The promised Seed, who came

through a woman, fulfills the deepest yearnings of women.”

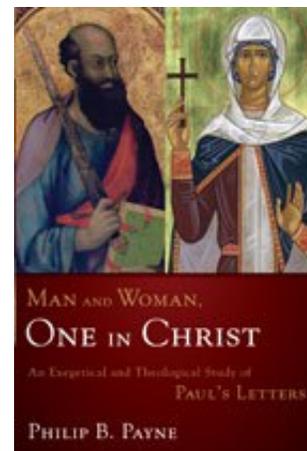
Chapter 23 is a brief conclusion drawing on chapters 18-21 of Payne’s book.

Two more chapters remain in Payne’s book, the last of which is a conclusion. The next post in this series will be the final one covering chapter 24, “[1 Timothy 3:1-13](#) and [Titus 1:5-9](#): May Women Be Overseers and Deacons?” I think by now you know the answer.

## Insights from Man and Woman, One in Christ: Part 10

This post concludes [the series](#) on Philip B. Payne's magisterial work *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters*.

In reading the last two chapters, I was reminded of my post "[Interpreting the Bible, Nursery Rhymes, or Just About Anything Else](#)" and the importance of not importing our traditions and biases into God's Word. What struck me right out of the gate was Payne's assertion that



"If it were Paul's intention that women should forever be excluded from teaching and from positions of authority in the church, there is no more natural place in all his letters for him to have said so than in the...passage listing requirements for overseers and deacons, [1 Tim 3:1-12](#). Unfortunately, practically all English versions of [1 Tim 3:1-13](#) and [Titus 1:5-9](#) give the false impression that Paul uses masculine pronouns, implying that these church leaders must be male. In Greek, however, there is not even one masculine pronoun or 'men only' requirement for the offices of overseer and deacon in [1 Tim 3:1-12](#) or elder in [Tit 1:5-9](#)."

This raises serious questions as to why translators of every popular English translation (e.g., NIV, ESV, NASB, RSV, NRSV, and even the TNIV) would translate these passages this way. While Payne does not demonstrate what was driving translators' mindset on why these passages are not more faithful to the original language, one has to wonder if gender bias was not a motivation. Even if [1 Tim 2:12](#) provides a "limitation into the requirements for overseer," it does not warrant the vast number of masculine pronouns introduced into the text, especially those "formally equivalent" translations such as the ESV, NASB, et al. (see Payne, p. 24, note 1 for the number of masculine pronouns inserted per English translation).

By providing a probability analysis of the words and expressions used of women in 1 Timothy vis-a-vis the descriptions of elder or deacon, Payne shows that "these qualifications not only can, but in fact do, apply to women." Special attention is given to "one woman man" and Payne opines this applies not to divorced men or women per se, but to those who may be in polygamous relationships or who are sexually unfaithful to their spouse. Although no evidence is offered that polygamy was a concern in Ephesus (data regarding polygamous practices in first century Ephesus is dubious), Paul clearly insists on the moral requirement of fidelity to the marriage covenant, which women no

less than men must demonstrate.

Whether Paul was addressing qualifications of deacons' wives or female deacons, Payne astutely observes "if the only women who can serve are deacons' wives, this requirement would disqualify all single women, all women whose husbands are not deacons, and all otherwise qualified men whose wives do not qualify." And, he asks why the wives of overseers are overlooked yet qualifications for deacons' wives are listed. Furthermore, no less than "sixty-one inscriptions and forty literary references to female deacons through the sixth century AD in the East, where the church in Ephesus was located" can be identified.

Thus, women can and should be eligible for the office of overseer and of deacon.

### **Conclusion with additional references**

If [1 Cor 14:34-35](#) is an interpolation, then only one passage in the New Testament ([1 Tim 2:12](#)) restricts what women may do in the church. This restriction, according to Payne's findings, favors a "present over a universal prohibition." As I understand, this specific application to Ephesus would apply only in churches today where women were "assuming for themselves authority over men that the church had not granted them." Paul neither prohibits women from teaching men nor from delegated authority, but does prevent women from doing what the false teachers had done, namely, assume a position of authority to teach others false doctrine.

I've chosen to make this series primarily a summary on each chapter since I do not believe I am qualified to offer a critical review. As I've said before, Payne's book is a must read for anyone who takes seriously God's Word and wrestles with the issues it raises. While years may pass before the scholastic landscape integrates and appropriates this magisterial book, I'm confident that this will become a standard reference. Equally important, every local church must take seriously Payne's findings and evaluate its position in light of this research. If, at the end, no changes are made to male-only leadership roles, the church will at least be better informed.

Additional references include:

- Craig Blomberg's [review in the Denver Journal](#). See also the extensive response by Payne at page bottom.
- [Dr. Alan Myatt's](#) paper read at the 2009 annual meeting of the [Evangelical Theological Society: On The Compatibility of Ontological Equality, Hierarchy and Functional Distinctions](#)
- Ben Witherington's ["Why Arguments against Women in Ministry Aren't Biblical"](#)

- [Additional Resources by Philip B. Payne](#)
- [Philip Payne's 254-page expanded bibliography](#)
- [Rebecca Merrill Groothuis](#)
- [James Choung: Can Women Teach? An exegesis of 1 Timothy 2:11-15 and 1 Corinthians 14:33-40](#)
- [Scot McKnight on Payne](#)
- [Priscilla Papers Journal](#)
- [Council on Biblical Manhood and Womanhood](#)
- N. T. Wright on women in ministry ([video](#) and [essay](#))