

ANDREAS J. KÖSTENBERGER
& THOMAS R. SCHREINER

Editors



W O M E N
in the
C H U R C H
3rd Edition

AN INTERPRETATION & APPLICATION OF 1 TIMOTHY 2:9-15

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“The third edition of this outstanding volume of integrated essays about the ministry of women in the Christian church (particularly in relation to 1 Timothy 2) is the most comprehensive treatment to date on the subject. At significant points this series of grammatical, linguistic, exegetical, hermeneutical, and theological essays takes us beyond earlier editions and makes a fresh contribution to our knowledge. The contributors have interacted extensively and courteously with contemporary scholarship as they have sought to grapple with the teaching of God’s Word on this vital issue of women’s ministry and to work through some of its implications. Highly recommended.”

Peter T. O’Brien, Former Vice-Principal and Senior Research Fellow and Emeritus Faculty Member, Moore Theological College, Australia

“In an age when assertions abound concerning the meaning of this text, the contributors have not only presented the most thoroughgoing and decisive case for the traditional view of 1 Timothy 2:9–15 now available but have also provided a handbook of solid interpretive methodology. Whether or not one agrees with their conclusions, the reader will find the issues clarified, the evidence evaluated, and the text carefully analyzed and applied. I heartily recommend this book to all who are willing to confront and be confronted by the biblical text once again.”

Scott J. Hafemann, Reader in New Testament, University of St. Andrews

Women in the Church

Women in the Church

*An Interpretation and Application
of 1 Timothy 2:9–15*

Third Edition

Edited by Andreas J. Köstenberger
and Thomas R. Schreiner

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To all honest seekers
for the truth
who delight in God's design
for man and woman.

Romans 1:18–32

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Contributors and Participants

Contributors

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Abbreviations

- AB Anchor Bible
- ACO *Acta Conciliorum Oecumenicorum*, ed. Eduard Schwartz (Berlin: de Gruyter, 1914–1984)
- ATJ *Ashland Theological Journal*
- BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the New Testament*, 2nd ed. (Chicago: University of Chicago Press, 1979)
- BBR *Bulletin for Biblical Research*
- BDAG *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. F. W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000)
- BDF F. Blass, A. Debrunner, and R. W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961)
- BK *Bibel und Kirche*
- BSac *Bibliotheca Sacra*
- BT *The Bible Translator*
- BTB *Biblical Theology Bulletin*
- CCSG Corpus Christianorum: Series Graeca
- CSEL Corpus Scriptorum Ecclesiasticorum Latinorum
- CSHB Corpus Scriptorum Historiae Byzantinae
- CTJ *Calvin Theological Journal*
- EBib *Etudes Bibliques*
- ECC Eerdmans Critical Commentary
- EDNT *Exegetical Dictionary of the New Testament*, ed. Horst Balz and Gerhard Schneider, ET, 3 vols. (Grand Rapids, MI: Eerdmans, 1990–1993)
- EKKNT Evangelisch-katholischer Kommentar zum Neuen Testament
- EQ *Evangelical Quarterly*
- EuroJTh *European Journal of Theology*
- ExAud *Ex Auditu*

- ExpTim* *Expository Times*
- FGS Functional Grammar Series
- GCS Die griechischen christlichen Schriftsteller der ersten Jahrhunderte
- HBT *Horizons in Biblical Theology*
- ICC International Critical Commentary
- Int* *Interpretation*
- IvE* *Die Inschriften von Ephesos*, ed. H. Wankel et al., 8 vols. in 11 (Bonn: Habelt, 1979–84)
- IvM* *Die Inschriften von Magnesia am Maeander*, ed. O. Kern (Berlin: Spemann, 1900)
- IVPNTC IVP New Testament Commentary
- IvPr* *Die Inschriften von Priene*, ed. C. J. Fredrich and F. Hiller von Gaertringen (Berlin: Reimer, 1906)
- IvPrusias* *Die Inschriften von Prusias ad Hypium*, ed. W. Ameling (Bonn: Habelt, 1985)
- JBL* *Journal of Biblical Literature*
- JBW* *Journal for Biblical Manhood and Womanhood*
- JETS* *Journal of the Evangelical Theological Society*
- JGRChJ* *Journal of Greco-Roman Christianity and Judaism*
- JHS* *Journal of Hellenic Studies*
- JRS* *Journal of Roman Studies*
- JSNT* *Journal for the Study of the New Testament*
- JSNTSup Journal for the Study of the New Testament: Supplement Series
- JTS* *Journal of Theological Studies*
- LCL Loeb Classical Library (Cambridge, MA: Harvard University Press)
- LNTS Library of New Testament Studies
- L&N J. P. Louw and E. A. Nida, eds., *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2nd ed., 2 vols. (New York: United Bible Societies, 1989)
- LSJ H. G. Liddell and R. Scott, *A Greek-English Lexicon*, rev. H. S. Jones (Oxford: Clarendon, 1996)
- LTQ* *Lexington Theological Quarterly*
- Moulton-Milligan J. H. Moulton and G. Milligan, *The Vocabulary of the Greek New Testament: Illustrated from the Papyri and Other Non-literary Sources* (repr., Grand Rapids, MI: Eerdmans, 1963)
- NA28 Novum Testamentum Graece, Nestle-Aland, 28th ed. (German Bible Society)

- NCBC New Century Bible Commentary
- Neot *Neotestamentica*
- Neue Inschriften VIII D. Knibbe and B. Iplikcioglu, "Neue Inschriften aus Ephesos VIII," *Jahreshefte des Österreichischen Archäologischen Instituts in Wien* 53 (1981–82): Hauptblatt, 87–150
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- Neue Inschriften XI D. Knibbe, H. Engelmann, and B. Iplikcioglu, "Neue Inschriften aus Ephesos XI," *Jahreshefte des Österreichischen Archäologischen Instituts in Wien* 59 (1989): Beiblatt, 163–237
- Neue Inschriften XII D. Knibbe, H. Engelmann, and B. Iplikcioglu, "Neue Inschriften aus Ephesos XII," *Jahreshefte des Österreichischen Archäologischen Instituts in Wien* 62 (1993): Hauptblatt, 113–50
- Neue Inschriften XIII H. Engelmann, "Neue Inschriften aus Ephesos XIII," *Jahreshefte des Österreichischen Archäologischen Instituts in Wien* 69 (2000)
- New Docs *New Documents Illustrating Early Christianity*, ed. G. H. R. Horsley and S. R. Llewelyn (North Ryde, NSW, Australia: Ancient History Documentary Research Centre, Macquarie University, 1981–)
- NIBCNT New International Bible Commentary on the New Testament
- NICNT New International Commentary on the New Testament
- NIGTC New International Greek Testament Commentary
- NIVAC NIV Application Commentary
- NovT *Novum Testamentum*
- NovTSup Supplements to Novum Testamentum
- NPNF1 *Nicene and Post-Nicene Fathers*, Series 1
- NTL New Testament Library
- NTOA *Novum Testamentum et Orbis Antiquus*
- NTS *New Testament Studies*
- OCD *The Oxford Classical Dictionary*, ed. N. Hammond and H. Scullard, 2nd ed. (Oxford: Clarendon, 1970)
- PG *Patrologia Graeca* [= *Patrologiae Cursus Completus*: Series Graeca], ed. Jacques-Paul Migne, 162 vols. (Paris, 1857–1886)
- PGL *Patristic Greek Lexicon*, ed. Geoffrey W. H. Lampe (Oxford: Clarendon, 1961)
- PL *Patrologia Latina* [= *Patrologiae Cursus Completus*: Series Latina], ed. Jacques-Paul Migne, 217 vols. (Paris, 1844–1864)
- Presb *Presbyterion*

- RAM T. R. S. Broughton, "Roman Asia Minor," in *An Economic Survey of Ancient Rome*, ed. T. Frank, vol. 4 (Baltimore: Johns Hopkins University Press, 1938), 499–950
- RBL *Review of Biblical Literature*
- REG *Revue des études grecques*
- ResQ *Restoration Quarterly*
- RNT Regensburger Neues Testament
- SBJT *Southern Baptist Journal of Theology*
- SEG Supplementum epigraphicum graecum (1923–)
- SNTSMS Society for New Testament Studies Monograph Series
- SP Sacra Pagina
- SR *Studies in Religion / Sciences Religieuses*
- ST *Studia Theologica*
- TDNT *Theological Dictionary of the New Testament*, ed. G. Kittel and G. Friedrich, trans. G. W. Bromiley, 10 vols. (Grand Rapids, MI: Eerdmans, 1964–76)
- THKNT Theologischer Handkommentar zum Neuen Testament
- TLG Thesaurus Linguae Graecae
- TNTC Tyndale New Testament Commentary
- TPINT Trinity Press International New Testament Commentaries
- TrinJ *Trinity Journal*
- TSF Bulletin *Theological Students Fellowship Bulletin*
- TUGAL Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
- TynBul *Tyndale Bulletin*
- TZ *Theologische Zeitschrift*
- VE *Vox Evangelica*
- WBC Word Biblical Commentary
- WTJ *Westminster Theological Journal*
- WUNT Wissenschaftliche Untersuchungen zum Neuen Testament
- ZECNT Zondervan Exegetical Commentary on the New Testament
- ZIBBC Zondervan Illustrated Bible Backgrounds Commentary
- ZKT *Zeitschrift für katholische Theologie*
- ZNW *Zeitschrift für die neutestamentliche Wissenschaft*
- ZPE *Zeitschrift für Papyrologie und Epigraphik*

Introduction

Two decades have passed since the publication of the first edition of *Women in the Church* in 1995, and ten years have flown by since the second edition appeared in 2005. Not only have the editors and contributors to this volume, shall we say, matured (or at least gotten older), but the culture has also undergone a tremendous amount of change (though not progress, from our perspective) in this same period. Both anecdotally and statistically, we've seen the culture's approach to gender take breathtaking twists and turns before our very eyes. Homosexual marriage is being legalized, and the transgender revolution is under way.

Yet, as the saying goes, the more things change, the more they stay the same. Sinfulness still infects and incapacitates all humanity (though Christians have been liberated from sin's powerful rule over them). God's design for man and woman has not changed radically—or even changed at all. Many believe, as we do, that Scripture is revelation from God and that human relationships ought to strive to conform to *his* pattern rather than substituting our own or renegotiating the terms, and these men and women continue to insist that Scripture ought to remain our final authority, not only in matters of faith, narrowly conceived, but also in human relationships.

For this reason, I was excited when Tom Schreiner broached the topic of updating *Women in the Church* in the form of a third edition. Our previous publisher, Baker Book House, graciously declined to publish a third edition, and Crossway has, even more graciously, agreed to serve as publisher for the present volume. Initially, we planned simply to update each of the chapters in the second edition and to replace the single-author chapter on application with a virtual roundtable in order

to express the diversity of ways Christians apply the teaching of 1 Timothy 2:9–15. Then, developments ensued in rapid fashion.

First off, Henry Scott Baldwin gently but firmly declined revising his chapter, suggesting that Al Wolters, who has engaged in cutting-edge research on the term *ἀνθευτεῖν* for the past decade, be pressed into service. After initial hesitation due to other commitments, Al kindly agreed to write for the current volume what we are convinced is now the definitive essay on *ἀνθευτεῖν*. While building on Baldwin's work, Al powerfully sharpens his argument and engages all the recent scholarship on the meaning of *ἀνθευτεῖν* judiciously and compellingly. The inclusion of Al's chapter alone warrants the production of this third edition.

Also, one by one, the other contributors decided against giving their chapters a mere "face lift" and opted instead to write a fresh piece that is congruent with their work in earlier editions but presents the material in light of developments in the past two decades and in keeping with current research and cultural dynamics. S. M. Baugh and Robert Yarbrough, in particular, spent a considerable amount of time, with much careful thought, presenting the background of 1 Timothy 2:9–15 to apply it to our cultural context in a fresh, new light that is sure to connect both with readers of previous editions and with those new to the debate.

I, too, decided not merely to touch up my chapter but to completely rerun all my searches of the Thesaurus Linguae Graecae (TLG) database in an effort to isolate the most pertinent syntactical parallels for the grammatical construction found in 1 Timothy 2:12. More detailed search parameters and a more robust database now available have allowed me to narrow my investigation from its previous four-century span to include only authors who wrote in the first century AD, while simultaneously adding thirty-one examples. I also decided to integrate my interaction with the scholarly literature on the subject throughout my essay rather than collecting responses at the end as in the second edition.

Finally, we asked Denny Burk to write a brand-new chapter on Bible translation. This addition seemed necessary since the NIV 2011 translation committee retranslated *ἀνθευτεῖν* in a rendering that went against the NIV 1984 and even the TNIV 2002.

In what follows, the content of each chapter is summarized in the words of the contributor. We will return to the contribution of each chapter in the conclusion. As the editors, who have actively participated in the discussion for the past twenty years (or more), we are grateful to be able to offer the public this substantially new third edition of *Women in the Church*. We believe that as those committed to historic Christianity, we cannot afford to take our cue from the rapidly changing culture. Increasingly, being a Bible-believing Christian in this world—or taking one’s cue from Scripture alone—means swimming upstream and being countercultural.

To that end of submitting to Scripture’s authority, the team of contributors, all leading experts in their respective fields, scrutinize in the following pages the various aspects of a responsible interpretation of 1 Timothy 2:9–15: the historical background of first-century Ephesus; the meaning of the word ἀϋθεντεῖν; the Greek syntax of v. 12, “I do not permit a woman to teach or to exercise authority over a man”; the exegesis of 1 Timothy 2:9–15; the cultural context for applying the passage; matters of Bible translation; and vigorous, spirited interaction on the implications of the reading offered here for women’s roles in the life of the church today.

In chapter 1, S. M. Baugh discusses the first-century background. For more than a century, excavators have been digging in the city of Ephesus, and in the course of that time, archaeologists and ancient historians have unearthed, examined, and evaluated a very large amount of original source material, which makes a fairly intimate knowledge of the city and its inhabitants possible. Unfortunately, this material is not always easily accessible, and misunderstandings sometimes continue for people who look for accurate explanations of the Ephesian background to interpret texts such as 1 Timothy. Hence, while the earlier forms of this essay provided much technical information, this version has been revised to make the subject matter clearer to the nonspecialist. The overall goal is to draw an accurate, brief portrait of the institutions of Ephesus as they relate specifically to the interpretation of 1 Timothy 2 and illumine its message.

In chapter 2, Al Wolters examines the meaning of the verb ἀϋθεντέω, which occurs in 1 Timothy 2:12 and is commonly translated “have

authority.” His main point is that the verb here does not have a pejorative meaning (as in “domineer”) or an ingressive meaning (as in “assume authority”), although in recent decades a number of scholars, versions, and lexica have ascribed these connotations to it. An exhaustive survey of all known occurrences of the verb in ancient and medieval Greek shows that actual usage does not support these lexicographical innovations. While the translation “assume authority” (or the like) is sometimes justified, this is the case only where an ingressive aorist is used, not in other tense forms of the verb, such as the present tense in this passage.

In chapter 3, I examine the essential syntax of what is probably the most contentious section of 1 Timothy 2:9–15: “I do not permit a woman to teach or to exercise authority over a man” (v. 12 ESV). In particular, based on syntactic parallels in both Scripture and ancient Greco-Roman literature, I argue that the two activities joined by the conjunction οὐδέ in 1 Timothy 2:12 (teaching and exercising authority over men) must be, in Paul’s consideration, either both positive or both negative. Paul’s positive view of διδάσκω (teaching) as an activity thus points to his positive view of αὐθεντέω ἄνδρός (exercising authority over a man) as an activity, over against interpreters who have assigned to αὐθεντέω ἄνδρός a negative meaning. In addition, I argue that the two activities of teaching and exercising authority, while related, ought not to be merged into a single idea that is more restrictive than either one is separately (e.g., “seizing authority to teach a man”), an interpretation that some scholars have strenuously advanced in recent years. I conclude with a new section on discourse analysis that contextually supports and reinforces the results of the preceding syntactic analysis.

In chapter 4, Thomas Schreiner sets forth an interpretation of 1 Timothy 2:9–15. While not every contributor would agree with everything argued for in this essay—especially the interpretations offered for 1 Timothy 2:14–15—the interpretation proposed draws upon the conclusions reached in other chapters of this book (especially Baugh, Wolters, and Köstenberger) and interacts extensively with existing scholarship.

In chapter 5, Robert Yarbrough deals with the hermeneutics of this passage and what the interpretation means for church practice. He de-

nies that this passage asserts the abolition, prevention, or curtailment of women's leadership in church or society, or women's exclusion from all teaching and ministry in any capacity whatsoever. Rather, this chapter explores the meaning of the biblical precedent and precept of men's primary leadership responsibility as pastoral teachers and overseers (cf. Paul's "teach" and "exercise authority" in 1 Tim. 2:12) in God's household, the church.

In chapter 6, Denny Burk investigates the claim, advanced by Linda Belleville, that a nonpejorative rendering of *αὐθεντεῖν* is an innovation of English Bibles produced in the twentieth century. He also examines the shift in translation of *αὐθεντεῖν* from "have authority" in the NIV 1984 and TNIV 2002 to the ingressive "assume authority" in the TNIV 2005 and NIV 2011. Is the NIV translators' explanation for the new rendering compelling? Or is it potentially misleading in light of Philip Payne's pejorative understanding of "assume authority," which the findings of Al Wolters and Andreas Köstenberger in the present volume contravene?

Chapter 7 is devoted to the application of the teaching of 1 Timothy 2:9–15 to women's and men's roles in the church today. To this end, we gathered a virtual roundtable of several women and men with a proven track record of speaking out intelligently and knowledgeably on this issue. While diverse in background, these women and men concur in their essential interpretation of the passage as laid out in the present volume. At the same time, while the original meaning of 1 Timothy 2:9–15 is firm, the significance of Paul's teaching in this passage is multifaceted. The various participants in the roundtable provide a series of perceptive observations on the text and its application as women and men strive to apply the teaching of 1 Timothy 2:9–15 to their lives today.

It is my conviction that the phalanx of highly credentialed scholars who contributed to this volume cannot easily be charged with merely spouting patriarchal propaganda. Readers of this work will find extensive engagement with primary sources; judicious, transparent interpretation; and responsible, charitable interaction with opposing views. We trust that the quality of our work speaks for itself and hope that any who might be disposed to dismiss our book as "the scholarship of patriarchy" or the like will instead give serious consideration to its ar-

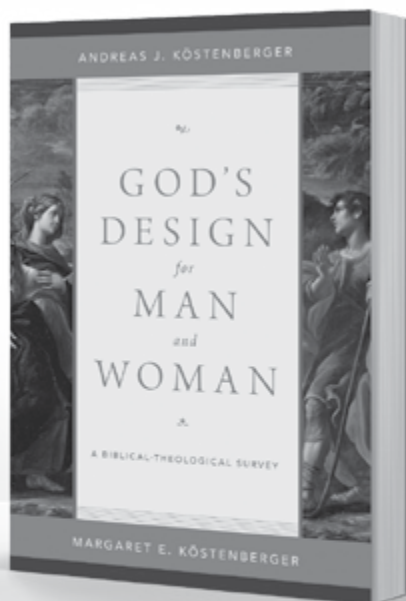
guments. The scholarly work presented in this third edition of *Women in the Church* is the result of a sustained quest for truth: readers will find ample evidence of adjustments, refinements, and wrestling with the evidence rather than mere dogmatic assertions. We believe anyone who is honestly searching for God's design for man and woman will find in this volume ample food for thought and much truth for life.

I am deeply grateful to Tom Schreiner for our twenty-year partnership in publishing on this vital issue. I am also grateful to the contributors to this volume for setting aside valuable time not only to update their essays but also to reconceive them in significant ways. Thanks are also due to my research assistant, Chuck Bumgardner, not only for his help with revising my essay but also for his behind-the-scenes work of updating and reshaping the bibliography, which has evolved from a simple collection of works cited to a more robust research bibliography. Justin Taylor and his staff at Crossway, as always, have wholeheartedly embraced the vision underlying this volume and have done an outstanding job producing it. Last but not least, I'm grateful to my wife, Margaret, with whom I share a deep passion for God's design for man and woman.

Soli Deo gloria.

Andreas J. Köstenberger

Equipping a New Generation to Live Out God's Design



Tracing Scripture's overarching pattern of male-female relationships in both the Old and New Testaments, *God's Design for Man and Woman* will encourage careful discussion rather than caustic debate—helping you discover that God's design is not confining or discriminatory but beautiful, wise, liberating, and good.

"A refreshingly clear, well-informed, balanced, thorough, biblically faithful overview of the teachings of the entire Bible about manhood and womanhood."

WAYNE GRUEDEM, Research Professor of Theology and Biblical Studies,
Phoenix Seminary

"Scriptural, thorough, scholarly, irenic, and practical, this vital resource will help any serious student of the Bible understand God's good, wise, and wonderful design."

MARY A. KASSIAN, Professor of Women's Studies, The Southern Baptist
Theological Seminary

The role of women in the church is highly debated, with Christians on all sides using Paul's teachings in 1 Timothy to justify their positions. Now in its third edition, this classic book edited by Andreas Köstenberger and Thomas Schreiner offers a robust exegesis of 1 Timothy 2:9–15, looking at the passage's background, syntax, grammar, and enduring significance. Featuring updated essays and fresh contributions based on the latest research—including an in-depth discussion of the meaning of the phrase “exercise authority”—this volume stands as the most comprehensive exploration of this contested passage to date.

“A pivotal text behind a major problem deserves a major book. The pivotal text is 1 Timothy 2:9–15. The major problem is how men and women relate to each other in teaching and leading the Christian church. And the major book is *Women in the Church*. There is none more thorough or careful or balanced or biblical. The appearance of a third edition is added confirmation of the book's abiding value.”

JOHN PIPER, *Founder, desiringGod.org; Chancellor, Bethlehem College & Seminary*

“In an age when ideological dogmatism and sheer speculative fancy often displace sober exegesis, it is refreshing to read a book that tries to wrestle with what the text is saying without cleverly domesticating it. This book needs to be read by all sides in the current controversy.”

D. A. CARSON, *Research Professor of New Testament, Trinity Evangelical Divinity School*

“Whether or not one agrees with their conclusions, the reader will find the issues clarified, the evidence evaluated, and the text carefully analyzed and applied.”

SCOTT J. HAFEMANN, *Reader in New Testament, University of St. Andrews*

“These chapters unfold the biblical text in depth, they connect us with a world of scholars on all sides, and they interact with a rapidly growing layer of women's voices writing and speaking on the subject.”

KATHLEEN B. NIELSON, *Director of Women's Initiatives, The Gospel Coalition*

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THEOLOGY

