

WOMEN'S STUDIES IN 1 TIMOTHY 2: FACTORS IN INTERPRETATION

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1. The nature of the New Testament: body of law or book of wisdom (See essays on “Imperative Intent” and “Law and Wisdom.”)?
2. The nature of the pastoral epistles: contain mandates on morality all the way through exhortations and cultural sensitivities down to bylaw material
3. The nature of 2 Timothy materials: directed to a local situation (Ephesus) or applicable to all the churches of the Gentile territories (note 2:7)?
4. The lack of homogeneity in lists: lifting up holy hands and dress code items need not be of the same sort as female subjection manifested in not teaching or exercising authority over men
5. “Quietness” (ἡσυχία, *hēsychia*, 2:11, 12) as a manifestation of the female deference principle (distinction between the principle itself and the cultural manner of manifesting it): note the cognate term ἡσύχάζω (*hēsychazō*), meaning “to rest”; in Luke 23:56b, where it is used of “resting” on the Sabbath day.
6. The meaning of “teach” (διδάσκω, *didaskō*): impart information or teach normatively?
7. “*I do not allow*” (2:12): descriptive or policy or timeless prescription (cp. 2:8; 5:14; also Philippians 1:12; Titus 3:8)?
8. “*I do not allow*” (οὐκ ἐπιτρέπω, *ouk epitrepō*): address standard situation, make a generality statement, or word a uniformity?
9. γυνή/άνήρ (*gynē/anēr*; 2:12): gender roles or spouse relationship (“*man/woman*” vs. “*husband/ wife*”)?
10. “Teach” and “exercise authority” (2:12) as two verbal ideas or one composite idea (teach authoritatively; hendiadys)?
11. The reason for not teaching: because women were not well educated in the ancient world, because it implied status over, because Paul means “teach authoritatively” (see above) similar to the meaning of “teach” in 2:7; cp. also 1:3; 3:2; 4:11, 13; 5:17; 6:2, 3; note 2 Timothy 2:2, 24; Titus 2:4?
12. The meaning of αὐθεντέω (*authenteō*; 2:12): exercise authority, domineer, usurp?

13. “*Ruling*” within an implied limitation (2:12): in any circumstance or within the eldership role, that is, within the ultimate responsibility position in the church (cp. 3:2+5; note also 5:17)?
14. The sense in which the historical reasons are, in fact, reasons (2:12-13): relative gifting rather than to historical occurrence *per se*, as reasons for wisdom rather than reasons for law (= as reasons for a personal policy), as reasons for a generality or uniformity?
15. The meaning of “*formed*” (ἐπλάσθη, *eplasthē*, 2:13): “formed” or “informed”
16. Basis for the idea that Adam was not deceived (2:14): inference from the Old Testament text or a notion from tradition?
17. “*Saved through childbearing*” (διὰ τῆς τεκνογονίας, *dia tēs teknogonias*, 2:15): “childrearing” rather than “*childbearing*”?