

Men and Women in Eschatological Perspective: A look at Inaugurated Eschatology in the Understanding of Major NT Gender Passages

By

Glenn Giles, PhD

Disclaimer: The views in this paper are solely those of myself. They do not necessarily reflect the views of the Denver Church of Christ, its leadership, nor those of the Rocky Mountain School of Ministry and Theology.

May 2, 2021

TABLE OF CONTENTS

| | |
|-----------------------------------------------------------------------------------------|----|
| I. Introduction: Eschatology and the Gender Issue | 3 |
| II. Inaugurated Eschatology: The Now and the Not Yet | 5 |
| Over and Under-Realized Eschatology | 7 |
| Some Indicators of Inaugurated Eschatology in the Text | 8 |
| III. Outer Boundaries: Gender and the Not Yet | 10 |
| Marriage and Sexuality | 10 |
| Men and Women Taking on a Feminine Role | 12 |
| Eden and the Resurrection Life | 13 |
| IV. Gender in Eschatological Perspective: A Look at Eph 5, 1 Cor 11, 1 Tim 2, and Gal 3 | 14 |
| Eph. 5: 21-33 in Eschatological Perspective | 14 |
| 1 Cor. 11:2-16 in Eschatological Perspective | 19 |
| 1 Tim 2:11-15 in Eschatological Perspective | 27 |
| Gal. 3:26-29 in Eschatological Perspective | 38 |
| Conclusion | 44 |
| Potential ICOC Church Application | 49 |
| Appendix | 55 |
| Bibliography | 57 |

I. Introduction: Eschatology and the Gender Issue

There have been a multitude of articles and books written on gender issues and the Bible. These include numerous books and articles written on marriage as well those written on specific passages in the Bible.¹ **This paper does not intend to delve into all aspects of the gender issues depicted in the Bible but will attempt to focus on the issue of gender *through the eyeglass of biblical eschatology*, defined as the “study of ‘last things’”² or the “teaching about the last things.”³** The importance of looking at gender from this perspective would seem imperative since eschatology, in essence, gives an overarching perspective in the entire Bible with respect to its depiction of the working out of God’s ultimate goal and purpose. Concerning eschatology, G.K. Beale states,

Every aspect of salvation was to be conceived of as eschatological in nature. To put this in another way, the major doctrines of the Christian faith are charged with eschatological electricity. Just as when you put on green sunglasses, everything you see is green, so Christ through the spirit had placed eschatological sunglasses on his disciples so that everything they looked at in the Christian faith had an end-time tint. This means that the doctrine of eschatology in textbooks should not merely be one among many doctrines that are addressed but would be the lens through which all major doctrines are best understood.⁴

Anthony A. Hoekema agrees and states concerning eschatology, “. . . we must see it as an integral aspect of all of biblical revelation. Eschatology must not be thought of as something

¹ For instance, see the bibliographies in the ICOC Teachers new publication *The Bible and Gender: An Exposition of Selected Scriptures*, (Spring, TX: IPI Books, 2020).

² So G. K. Beale, “The End Starts at the Beginning” in *Making all Things New: Inaugurated Eschatology for the Life of the Church* by Benjamin L. Gladd and Matthew S. Harmon (Grand Rapids: Baker Academic, 2016), 3.

³ So D. C. Allison, Jr., in *Dictionary of Jesus and the Gospels* edited by Joel B. Green and Scot McKnight, (Downers Grove: IVP Press, 1992), 206.

⁴ Beale, “The End Starts at the Beginning,” 4.

which is found only in, say, such Bible books as Daniel and Revelation, but as dominating and permeating the entire message of the Bible.”⁵ Hoekema goes on to quote Jurgen Moltmann,

From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not one element of Christianity, but it is the medium of the Christian faith as such, the key in which everything in it is set . . . Hence eschatology cannot really be only a part of Christian doctrine. Rather, the eschatological outlook is characteristic of all Christian proclamation, and of every Christian existence and of the whole Church.⁶

I find it interesting that, so far in my research, that I have only found a couple of treatments of the issue of gender in the Bible dealing with this perspective. These include a chapter by Cynthia Westfall in her book *Paul and Gender* entitled “Eschatology”⁷ and a chapter by Gordon Fee entitled “Male and Female in the New Creation: Galatians 3:26-29” in *Discovering Biblical Equality: Complementarity without Hierarchy*.⁸ As such, I feel it might be profitable to visit this perspective further.

Therefore, noting the importance of eschatology and how it is intrinsically involved in the entirety of the Bible, in this paper I will attempt to investigate how using the lens of biblical eschatology may further the understanding of critical biblical passages that deal with gender. In particular, I will be focusing on what has been called “**Inaugurated Eschatology**”⁹ or “Salvation-History Eschatology”¹⁰ to see what it may reveal concerning these critical Scripture passages.

⁵ Anthony A. Hoekema, *The Bible and the Future*, (Grand Rapids: Eerdmans, 1979), 3.

⁶ Hoekema, 3.

⁷ Cynthia Long Westfall, *Paul and Gender: Reclaiming the Apostle’s Vision for Men and Women in Christ*, (Grand Rapids: Baker Academic, 2016), 143-176.

⁸ Ronald W. Pierce and Rebecca Merrill Groothuis, eds., *Discovering Biblical Equality: Complementarity without Hierarchy*, 2nd edition (Downers Grove: IVP Academic, 2005), 172-85.

⁹ Hoekema, 1. The term will be defined in the next chapter but has to do with how the prophesied things of the Old Testament and the fulfillment of the Kingdom of God **has already begun** with the coming of Jesus and the Church.

¹⁰ See Michael McGhee Canham, “‘Not Home Yet’: The Role of Over-Realized Eschatology in Pauline Church Discipline Cases,” Ph.D diss. *Theological Research Exchange Network*, 2005.

II. Inaugurated Eschatology: The Now and the Not Yet

There have been different approaches to the understanding of biblical eschatology in the past,¹¹ but the standard position with respect to what Christians experience today and what was experienced in the New Testament, is what can be called “**inaugurated eschatology**.”¹² Inaugurated eschatology embraces the idea that the future kingdom¹³ of God and his salvation was brought into the world with the first coming of Jesus Christ. While this part of redemptive history has been “realized” in Christ (i.e., the securing of salvation, Christ’s sacrifice for sins, etc.), there is still a “still-to-be-realized” aspect of Jesus’ “redemptive work”.¹⁴ There is what is understood as a “now” and “not yet” with respect to the fulfillment of the kingdom of God and the end of the age. We as Christians now live in a time in which there is what has been called “the overlapping of the ages” or “a mingling of the two ages,”¹⁵ that is, the future kingdom of God through Jesus has broken into the present age.¹⁶ There now exists a tension between the “**already and the not yet.**”¹⁷ There is an “already present” and a “yet to be” aspect of the kingdom of God and salvation.¹⁸ There is a **New Creation** that has begun but which is overlapping with the **Old Creation** in dynamic tension. This new age invaded the world in Jesus

¹¹See Canham, 28-34 for a short discussion of Schweitzer’s Consistent Eschatology, Dodd’s Realized Eschatology, Bultmann’s Demythologized Eschatology, and the now standard position which he calls “Salvation-History Eschatology” which I will call “Inaugurated Eschatology” in this paper.

¹² Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids: Eerdmans, 2000), 609, notes that this perspective is the “Consensus among New Testament scholars” today.

¹³ It is important to point out here that the idea of “kingdom” in the New Testament and in the Jewish backgrounds of Jesus’ and the Apostles’ day included a “present” aspect. That is, the term meant more the active “reign” of God than today’s English idea of “realm” (see George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism*, Grand Rapids: Eerdmans, 1981), 122-148, and my 1986 ThM Thesis “The Meaning of Matthew 21:43 and Its Role in the Development of the Rejection Theme of Matthew’s Gospel,” Trinity Evangelical Divinity School, 1986, Chapter 1).

¹⁴ Herman Ridderboss, *Paul: An Outline of His Theology*, (Grand Rapids: Eerdmans, 1979), 51.

¹⁵ *Ibid.*, 53.

¹⁶ *Ibid.*, 52-53.

¹⁷ Hoekema, 68ff.

¹⁸ Pierce and Groothuis, 185.

Christ and continues to do so through the Church. Westfall states, “. . . through Jesus Christ’s death and resurrection, God began to reverse the fall and work toward the restoration of creation, which will be completed at Christ’s second coming”.¹⁹ This overlapping of the ages began with Christ’s first coming and will end with Christ’s second coming. The first age (the age of the **Old Creation**) will end at the second coming and the new age (the age of the **New Creation**) will be consummated at the second coming.²⁰

To illustrate this “already but not yet” concept a bit let us consider the following:

- Rom. 8:15 states that sonship has already come (“the Spirit you received brought about your adoption to sonship”)²¹ yet in Rom. 8:23 it says that “we wait eagerly for our adoption to sonship”. In 2 Cor 1:21c-22 it states “He . . . set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.” Note how sonship is present but not complete (cf., Eph 1:14).
- Eph. 1:7 says redemption is already here (“In him we have redemption through his blood . . .”) but in Eph. 1:14 and Eph. 4:30 it talks about a coming day of redemption for us and is thus not yet here (cf., Col. 1:14 and Rom. 8:23). So, we are redeemed but not yet fully redeemed.
- In 1 Cor 1:2 Paul writes “to those sanctified in Christ Jesus” yet in 1 Thes. 5:23 talks about the process of being sanctified “through and through.” Sanctification seems to take place now and yet in the future through a process.

¹⁹ Westfall, 143. As will be noted later, it is my opinion that this restoration goes further than the restoration of the Old Creation as it was in Eden into, I think, and even greater New Heaven and New Earth. The goal of God in eschatology would therefore be not just to restore Eden but to go even further and create a more magnificent New Heaven and New Earth.

²⁰ For a more indepth understanding of this concept, see Canham, 38-52, where he explains its occurrence in Pauline eschatology.

²¹ Scripture quotations in this paper are from the 2011 NIV version unless otherwise noted.

- Eph. 2:6 says he has already “raised us up with Christ” yet talks about a future resurrection when He “will . . . raise us with Jesus and present us . . . to himself” in 2 Cor 4:14.
- This “now and not yet” idea is also found with the concept of salvation. 1 Cor. 1:18 says we are in the process of “being saved” yet Rom 10:8 says we “are saved,” and in Rom 10:9 it says that we “will be saved”. Hence salvation seems to have an initial point of beginning which then progresses until ultimate completion.

All these things are involved in the dynamicity of the kingdom of God which came with Jesus’ first coming and is consummated at his second coming. Canham succinctly states it this way: “The kingdom of God is both present (Rom 14:17; 1 Cor 4:20; 10:11; Col 1:13) and yet to be consummated (1 Cor 6:10-11; 15:50; Gal 5:21; Eph 1:21; 2:7).”²²

Over and Under-Realized Eschatology

While there does exist the already/not yet aspect of eschatology in the New Testament there also can be found what might be called instances of “**over-realized eschatology**” as well as “**under-realized eschatology**”. The former involves claiming that some aspect of eschatology has been “fully realized” when it has not. An example of this would be found in 2 Thes. 2:2 where false teachers were teaching that “the day of the Lord” had already come. Another example would be the incident in I Cor 4:5ff where some Corinthian Christians already felt they had begun to reign.²³

²² Canham, 47.

²³ On this, See Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), 172 and Anthony C. Thiselton, “Realized Eschatology at Corinth,” *New Testament Studies* 24(1976-77): 510-26.

An example of the “Under-Realized Eschatology” would be what Canham calls “Judaizing legalism”²⁴ where Jewish Christians were attempting to force Gentiles to become Jews through circumcision in order and to force them to observe the Mosaic Law to be saved and have full fellowship with Jews in the church (see Acts 15: 1-21). Since Christ fulfilled the Law in a totally realized manner, these things were no longer to be held at all. Not recognizing this resulted in the Judaizer issues in the New Testament. Because of the need to understand this “fully realized” aspect of eschatology, we see Paul strongly challenging this in Galatians 1.

Some Indicators of Inaugurated Eschatology in the Text

Within inaugurated eschatology there is a tension between what is “already” and what is “not yet.” The “**already**” in itself consists of some “**fully realized**” aspects (such as Christ’s first coming, his securing of the basis for salvation (i.e., his work on the cross), his resurrection and the fulfillment of the Law) and some “**in-process**” (**not fully yet**) aspects (such as the progressive experience of salvation, the maturation of the saints, etc.).²⁵ One of the key textual indicators of the Christian’s “new status” is indicated by the term “in Christ” (and related terms).²⁶ By being “in Christ” the Christian partakes of the “now and not yet” of inaugurated eschatology.²⁷ Deciphering what is “now” and what is “not yet,” I believe, is an important key

²⁴ Canham, 48.

²⁵ For an extensive list of these “already” aspects both those fully realized and those in process, see Canham, 39-43.

²⁶ In many respects, all of the New Testament epistles address the “now and not yet” of inaugurated eschatology. However, there are several places where the epistles seem to use markers to emphasize this eschatology. The Gospels also show, in the person of Jesus, the “now and not yet” aspect of this. It is found in the book of Acts as well. On the other hand, there are also sections in the New Testament that speak *exclusively* of the consummation and would not be part of inaugurated eschatology. These would include Rev. 21-22.

²⁷ Canham, 43, states it well, “the significance of $\epsilon\upsilon\ \chi\rho\iota\sigma\tau\omega$ (and related expressions) for understanding Pauline eschatology can scarcely be overstated. The believer’s union with Christ provides the basis for eschatological realities presently experienced as well as a guarantee of those yet to come.”

for helping to work toward resolving gender issues in the church with respect to some important New Testament texts. Among those important texts are, I believe, Ephesians 5: 21-33, 1 Corinthians 11:2-16, 1 Tim 2:11-15, and Galatians 3:26-29.

III. Outer Boundaries: Gender and the Not Yet

What are the boundaries, if any, given to men and women that Scripture outlines which might be understood as “outer boundaries” or things we know will or will not be the case with respect to gender at the consummation of the age, i.e., at the resurrection and in heaven? One of the things that we do know from Scripture is that both men and women who have remained in Christ until the resurrection will both *together* be the “bride of Christ” the “wife of the Lamb” (Rev. 21:9). They will *together* be inhabitants of the New Heaven and the New Earth (Rev. 22). They will also be “changed” and “raised imperishable” and be immortal (I Cor 15:50-55) and there will be no more death.

Marriage and Sexuality

But what about sexuality? There is not much in the Bible that speaks directly to things that involve sexuality in the afterlife. There is one passage, however, (Mat. 22:23-33 and parallels Mk 12:18-27 and Lk. 20:27-40) in which Jesus states clearly, “At the resurrection people will neither marry nor be given in marriage.” What can we glean from this short statement? For sure I believe we can conclude that marriage will not be a part of life after the resurrection. Stanley Grenz believes that

Sexuality -- our fundamental maleness and femaleness -- is an indispensable dimension of our existence as humans, as embodied creatures . . . Jesus’ declaration that participants in the kingdom will not marry temporalizes the marital bond. But his statement does not mean that life in the kingdom will be devoid of deeper dimensions of our sexuality which function apart from genital sexual activity and lie at the foundation of such activity.²⁸

John Mark Hicks’ reasoning on this is as follows:

²⁸ 289. Millard J. Erickson, *Introducing Christian Doctrine*, 3rd edition (Grand Rapids: Baker Academic, 2015), 473, agrees and believes that “we have here an argument that there will be no sex in heaven.”

Given our embodied existence in the resurrection, it seems *likely* that we will live as male and female in the new creation just as it is in the present good creation. However, the nature of our intimacy is deeper and more profound than what is experienced in sexual intimacy now. Presently, sexual intimacy is a window into our union with God and each other. In the new heaven and new earth, intimacy is a glorified union with God and each other. In this way, we will be like the angels (Matthew 22:30). Though male and female in body, we will not live as married persons for procreation and sexual intimacy. Rather, we will experience relational intimacy with the whole family of God analogous to what God experiences in God's own Triune life.²⁹

Thus, sexuality in the next age will not be as we know it today but will be transformed into something a bit different. Erickson³⁰ uses the word "suprasexual" to describe this existence. From this I believe we can say that *maleness and femaleness* as we know it in this age will not be the same if it exists at all anatomically. All those in Christ will become the wife of the Lamb and will be one together with Jesus forever with him as their husband (figuratively and perhaps even otherwise in some way). The Bible gives no evidence that marriage and sex will be part of the *next* age nor that it will cease in *this* age. Evidently sex and marriage, however, are indeed to continue to be part of *this* age and Christians continue to take part in it even though it is not part of the *next* age. Therefore, with respect to eschatology, sex and marriage would not be part of the "already" nor "the not yet" of the New Creation. Again, in some sense, there will here be no "male and female" as we know it today.

While sexuality and marriage are regulated in the New Testament, evidently it can only be seen as participating in inaugurated eschatology in this age in the sense that it illustrates, foreshadows, or perhaps proclaims the marriage feast of the Lamb and Christ's Bride, as well as being a place where principles of the new age are applied in this world, but not part of fully

²⁹ John Mark Hicks, *Women Serving God: My Journey in Understanding Their Story in the Bible*, (Published by John Mark Hicks, 2020), 159.

³⁰ 473.

realized eschatology. Marriage as well as sexuality as we know it, are only part of this age, this Old Creation.

Men and Women Taking on a Feminine Role

What more we can we find to establish “outer boundaries” for Men and Women in the fully realized age to come? We do find that the “saints” (which would include men and women) will exercise the authority of judging the world as well as judging angels (1 Cor 6: 2-3). There is no distinction in gender here and this thus seems to point to the wielding of authority not being tied to men or women.³¹ In the world of the New Testament times, women being judges of the world or even lawyers involved in the judicial process would seem to be something radical in that day.³² Hence there seems here a breaking down of gender barriers (if indeed gender is part of the next age) which exist in this world but will not exist in the next.

In addition, as noted above, in the next age, both men and women will be in the role of the “bride” or “wife” of the Lamb in Rev. 21:9 (τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου). Though necessarily understood symbolically in the apocalyptic genre of Revelation, this concept also occurs in Eph. 5:21-33 (epistle genre) when Paul speaks about Christ and the Church. There the church is considered Christ’s wife. Jesus is also the implied bridegroom in Mt. 9:15; perhaps in Mt. 25:1-13, and also in the parable of the Wedding Banquet in Mt 22:1-14. It would seem odd, I believe, in Jesus’ day for men to be classified as a “bride” or a “wife.” But it seems clearly indicated here, even if symbolically, that men are depicted as taking on a feminine role. What is

³¹ Here there is no mention of this being solely done by men (note the term ἅγιοι, i.e. “saints” which normally includes both men and women).

³² Note that even the first women lawyer in the world did not appear until about 1500AD: See the article entitled “The long history (made short) of women lawyers” at <https://www.lexology.com/library/detail.aspx?g=52411882-b040-4e7a-ae78-51122d0788b8>. This article goes on to say “in ancient Rome the fact that the profession of lawyer was exercisable only by men and not by women seemed to the Romans simply obvious. For this reason, there was no specific law prohibiting women from practicing the forensic profession.”

also equally incredible is that both men *and* women are considered *together* to be the “bride” or “wife”. Could this point to a new oneness of God’s people in the future fully realized eschatological reality of the New Heaven and New Earth where there is no marriage nor giving in marriage in a very modified experiential realm of gender? It would seem to me to point in that direction.

Eden and the Resurrection Life

From the above, then one might ask “Is the pre-Fall state an existence to be a template for the Resurrection state?” The answer would seem to most assuredly be “No!”, not exactly, since there is no marriage or giving in marriage in the Resurrection state as was the case in Genesis 1-2 with Adam and Eve. Hence it would seem that the concept of “*this age*” would include *both* Creation and the Fall.³³ Even though God pronounced the first creation “very good”, it seems that there is an even greater goodness that is experienced in the resurrection life. As such, it would not be correct to conclude that the goal of salvation would be simply to re-establish Eden as Eden would seem to be connected to the Old Order. Rather what is experienced is the New Jerusalem, the New Heaven and New Earth to which Eden pointed.

³³ There is a debate as to whether or not the New Creation will be a “renewal” of the Old Creation (argued from Mat. 19:28; Acts 3:21; Rom. 8:18-21) or if the Old Creation will be completely destroyed and then totally re-created (argued from 2 Pet. 3:7-13). F. Q. Gouvea (“New Heavens and New Earth” in Daniel J. Treier and Walter A. Elwell, *Evangelical Dictionary of Theology*, 3rd ed. (Grand Rapids: Baker Academic, 2017), 589), states that both views “seem to have adequate biblical support” but opts for what he feels is the “best” view: “that there is both continuity and discontinuity; the universe will be renewed, but this transformation will be so complete as to introduce a radically new order of existence.” Grenz (646) also sees a continuity and discontinuity with respect to the Old Creation being transformed. But he says that the present Old Cosmos “will undergo a transformation somewhat similar to our resurrection.” Thus, the new age would seem to be a new order radically different from that of the Pre-fall or that experienced after the Fall. Hence the Old Creation order would include the pre-Fall world in continuity with the post-Fall world especially with respect to human sexuality and marriage, an aspect of continuity which the New Creation would not share. This is an important distinction to note when considering what the New Testament calls the “New Creation” in biblical eschatology (as in 2 Cor. 5:17 and Gal. 6:15).

IV. Gender in Eschatological Perspective: A Look at Eph 5, 1 Cor 11, 1 Tim 2, and Gal 3

How might the study of eschatology help in the interpretation of some of the key Scripture passages in the gender debate today? In this chapter I will look at Eph. 5: 21-33; 1 Cor. 11:2-16; 1 Tim. 2:11-15; and Gal. 3:26-29, which, in my experience, seem to be the main New Testament passages in the discussion.³⁴ I will not go into all the details of all the verses in these passages but will attempt to investigate the meaning of these passages through an eschatological lens mainly from a bird's eye perspective. It is my hope that, in doing so, light will be shed on biblical teaching with respect to gender discussions in the church. I begin with the Ephesians passage which deals with marriage, a relationship that, as has been shown above, is probably the most definitive gender relationship to which Jesus spoke concerning the fully realized "not yet" of biblical eschatology.

Eph. 5: 21-33 in Eschatological Perspective

In this passage, Paul discusses two headships, one of the marriage relationship of man as head of his wife³⁵ and the other of the marriage relationship of the church with Christ as its head. From an eschatological perspective the headship of the husband in marriage is something that belongs exclusively to this present Old Creation since there is no "marriage" or "giving in marriage" at or after the Resurrection at the full realization of the New Creation. That does not mean however that the influx of the "now and not yet" of inaugurated eschatology does not

³⁴ For treatment of *other* passages in this discussion, including Gen. 1-3; 1 Cor 14:33-40; Col. 3:18-29; Titus 2:3-5; and 1 Pet. 3:1-7, see *The Bible and Gender*.

³⁵ That this passage speaks of the marriage relationship and not male/female relationships *in general* seems to be supported by the fact that this passage occurs in a context about "households" which includes children (6:1ff) and slaves (6:5ff). Westfall, 93, agrees and notes that this is a "passage on wives and husbands."

affect this institution in this Old Creation. On the contrary, the idea of the headship of the husband is turned upside down by the invasion of the “next age” into “this age” (i.e., this is an effect of inaugurated eschatology upon this present world). The headship in marriage in the now and not yet, which is consummated at the resurrection, is the headship of Christ with the church. This headship of Christ with the church “informs the husband’s function as head of the wife”³⁶ in *this* age. Note how the text says, “the husband is head of the wife **as** Christ is head of the church” (vs. 23, emphasis mine), that husbands are to “love your wives, **just as** Christ loved the church and gave himself up to her” (vs. 25, emphasis mine), and that husbands are to “feed and care for their body, **just as** Christ does the church” (vs. 29, emphasis mine). The husband is to be like Christ in “washing” his wife with “water through the word” and to present her “holy and blameless” (vs. 26f) **just as** Christ does the church. Westfall seems correct when she notes that these duties Christ performs with respect to the church in the Greco-Roman world would have been “domestic chores” “typical of women’s work.”³⁷ In addition the man is commanded to be “submissive” to his wife as indicated in verse 21: “Submit to **one another** out of reverence for Christ” (emphasis mine). Hence the radical nature of Paul’s commands here. The husband is to be a servant of his wife and be submissive to her.

On the other hand, there is also a tremendous emphasis as well concerning what might be called the “authority” aspect of this headship in marriage.³⁸ Note, how the text says that the

³⁶ Westfall, 93.

³⁷ Westfall, 94.

³⁸ That the idea of headship is devoid of the concept of “authority” has its difficulties. Even in other places in Ephesians the term “head” (κεφαλη) seems to include the idea of “authority”. Note especially, Eph 1:20-23 where Christ is head of the church and “all things are under his feet” and he is “far above all rule and authority, power, and dominion, and every name that is evoked.” That this term should be translated “source” also has difficulties linguistically (see the extensive discussion of this by Wayne Grudem in *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* edited by John Piper & Wayne Grudem (Wheaton: Crossway,

wives are to “submit” themselves to their husbands “*as* you do to the Lord” (vs. 22, emphasis mine), and that wives are to “submit to their husbands *in everything*” (vs. 24, emphasis mine).

So, while there is a mutual submission in marriage, there is also a type of submission of the wife

2006), 425-468; For a critique of Grudem’s stance, see Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987, 502-503, note 42)). Some of the linguistic difficulties of translating this term “source” come from the Greek lexicons themselves. The classical Greek Lexicon by Liddell and Scott (Henry Georg Liddell and Robert Scott *A Greek-English Lexicon* (Oxford: Clarendon, 1996), s.v. “κεφαλη”) does give a couple of references for the translation “source” but none are indicated in connection to biblical passages. However, this particular Greek lexicon is a Classical Greek lexicon and is not a specialized lexicon in koine Greek, the type of Greek language the Bible is written in. The specialized Greek lexicons (specializing in biblical/koine Greek) do not give the translation of “source” that I have found for any biblical passage where this term occurs. In fact they are unified in using the translation and concept of “head” with some type of “authority” enjoined in connection with Eph 5 and 1 Cor 11. In connection with its use in Eph 5 and 1 Cor 11, one finds the following unified voice from the specialized Greek lexicons: BDAG (Frederick William Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, Third Edition (BDAG) (Chicago: Univ of Chicago Press, 2000), s.v. “κεφαλη”) lists “head . . . in the case of living beings, to denote superior rank;” Thayer (J. H. Thayer, *The New Greek-English Lexicon of the New Testament*, (Peabody, MA: Hendrickson, 1981), s.v. “κεφαλη”) defines its use in 1 Cor 11 and Eph 5 as “Metaph.. anything *supreme, chief, prominent*; of persons, *master, lord*: τινος, of a husband in relation to his wife . . . of Christ, the lord of the husband . . . of the church;” Louw and Nida (Johannes P. Louw and Eugene Nida, eds. *Greek-English Lexicon of the New Testament Based on Semantic Domains*, Second edition, (New York, United Bible Societies, 1989), s.v. “κεφαλη”) state it means “one who is of supreme or pre-eminent status, in view of authority to order or command-‘one who is the head of, one who is superior to, one who is supreme over.” They then list Eph 4:15 here with respect to Christ being the head and then state “Christ is supreme over every man, the husband is supreme over his wife, and God is supreme over Christ” I Cor 11:3; and Robinson (Edward Robinson, *A Greek and English Lexicon of the New Testament*, (Boston and New York: Houghton, Mifflin and Company, 1887), s.v. “κεφαλη”) lists the use of the term in I Cor 11:3 and Eph. 5:23 under the idea of “*the head, the chief, one to whom others are subordinate*; e.g. a husband in relation to a wife . . . Of Christ in relation to his church, which is his body . . . and its members. . . Of God in relation to Christ, I Cor. 11:3.” Even Lampe with respect to the church fathers (G. W. H. Lampe, *A Patristic Greek Lexicon* (Oxford, Clarendon, 1968), s.v. “κεφαλη”), gives similar definitions: “of persons 1. ‘*head of the house*,’ 2. ‘*chief, head man*,’ 3. ‘*religious, superior*.’” Hence, all these specialty lexicons seem to indicate that “head” is a good translation and with it comes some type of “authority.” Although Anthony C. Thiselton (*The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 2000), 811-823) urges the acceptance of multiple meanings of “κεφαλη” as “preeminent, foremost, and synecdoche for a representative role.” He states “this definition has *the merit of most clearly drawing interactively on the metaphorical conjunction between physiological head* (which is the most frequent, ‘normal’ meaning) and the notion of *prominence*, i.e., the most conspicuous or topmost manifestation of that for which the term also functions as *synecdoche for the whole*;” for the translation “source” he states, “in spite of the claims to the contrary, the paucity of lexicographical evidence remains a major obstacle to this translation” (820). Even if the term could be translated “source,” it does not necessarily mean that it would be devoid of any and all “authority.” From my lexical study there is a strong sense of some type of “authority” that must be entertained, at least in its metaphorical use. It does not seem to me that there is lexical evidence to show that the word was emptied of this aspect of its meaning in Paul’s day.

to the husband that is indicated here in this passage for Christian marriages *in this age* while marriage persists in this Old Creation.³⁹

One might ask, “How can you have it both ways, i.e., being submissive and being submitted to”? I do think this is possible because of how Jesus defined “authority” to be embraced and practiced by his followers. In Mt. 20:25-27 Jesus states that the “authority” disciples are to exercise is not like the Gentiles (i.e., the “lording it over” type) but rather “whoever wants to be great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve and give his life as a ransom for many.” Hence, the type of authority Jesus institutes eschatologically with the coming of the kingdom of God in his person and in the church is what might be called “servant authority” or “benevolent authority.”⁴⁰ It is authority derived from having a servant heart. This turns upside down the common practice of patriarchal authority of the husband in the first century Greco-Roman culture. I Howard Marshall states it well, “The de facto patriarchal authority of the husband is so transformed by the command to love his wife that it ceases to be exercised in the old way.”⁴¹

Eschatologically, marriage will end at the termination of this Old Creation. During the overlapping of the ages before the New Creation is consummated, however, marriage in

³⁹ This type of submission, the submission of the wife, is also found in 1 Pet. 3:1 and notably in Col. 3:18-19 where it states that wives are to “submit yourselves to your husbands, as is fitting in the Lord” (note especially the term “in the Lord” indicating that this is to take place in this present now and not yet time). Note also that in both of these Scripture passages that husbands are (not unlike in Eph. 5) to live with their wives respectfully as a “fellow” heirs (1 Pet. 3:7, NASB) and to “love your wives and do not be harsh with them” (Col. 3:19).

⁴⁰ I am indebted to Brian Perkins and Steve Kinnard for the term “benevolent authority” (see Brian Perkins and Steve Kinnard in *The Bible and Gender*, 92). See also *The Bible and Gender*, 86-98, for an explanation of how both submitting to one another and the wife’s submission to the husband with respect and the husband’s loving his wife can all fit together under the same umbrella.

⁴¹ I. Howard Marshall, in *Discovering Biblical Equality*, 202.

Christian lives, as part of inaugurated eschatology in this present age, is to be transformed by imitating Christ in his husbandship with the Church. The figurative marriage relationship with Christ and the Church will be what continues into the fully realized New Creation while marriage as we know it today in this present Old Creation age will cease. It is interesting how the “now and the not yet” of the New Creation invades this age but is not complete during the Old Creation age. In this passage (Eph. 5:21-33), one sees Paul’s depiction of the tension between this age and the age to come as he oscillates back and forth in his writing with respect to the two ages. For instance, in vs. 31 he quotes a passage from Genesis before the fall (depicting this present old age) but states he is talking about Christ and the church (the “now and not yet” of the new age) in vs. 32. Then in vs. 33 he applies principles of the new age to the old age institution of marriage in the “now and not yet” saying, “However⁴² each one of you also must love his wife as he loves himself, and the wife must respect her husband.” So, while there is an invasion of the New Creation into the Old Creation, this does *not* dissolve relational order in marriage in the “now and the not yet” intersection with the Old Creation. Hence, while marriage is part of the Old Creation and will pass away, that does not happen until the consummation of the new age. In like manner, headship of man in marriage relationships is not dissolved until the consummation of the age because marriage continues until the end of the Old Creation. To dissolve it would seem to be taking part in what is called “over-realized eschatology.” To not embrace the commands in this passage in a Christian marriage with respect to those given to both husbands and wives as well as to not embrace the *modified*

⁴² It is noteworthy that the word “πλην” (translated “however” or “nevertheless” (BDAG)) is used in nearly half of its occurrences in eschatological contexts (see Mt 11:22, 24; 18:7; 26:64; Lk 6:24, 10:14, 20; 12:31; 17:1; 18:8; 19:27; 22:22; 23:28; 1 Cor 11:11) such that, I believe, when it appears in a text, it should be investigated to see if it is a type of eschatological marker in that text. Here in Ephesians, it seems to mark how husbands and wives are to allow the eschatological future to invade their lives in the present Old Creation institution of marriage.

understanding of headship authority during this present Old Creation age would be an act of “under-realized eschatology.”

In this “now and not yet” overlap of the ages, the concept of “headship” is totally modified reflecting Christ in his relationship with the church as one progresses toward the fully consummated New Creation where, it seems, that the only marriage then will be between Jesus and the Church, not marriage between men and women. At that future time, headship of each man and each woman would seem to morph into being that of Christ alone without any such headship between a man and a woman, since the institution of marriage will have ended.⁴³

1 Cor. 11:2-16 in Eschatological Perspective

1 Cor. 11:2-16 is “a major crux in the study of Paul’s letters.”⁴⁴ This is because there is so much uncertainty as to the exact socio-cultural milieu into which Paul addresses this passage, the exact meaning of some of the terms used, and what exactly the men and women were doing that elicited Paul’s direction in this passage. This passage seems to have the context of Christian worship as noted by the concepts of praying and prophesying (vss. 4-5).⁴⁵ In this portion of this paper, I will not attempt to address all of these issues but will try to highlight what I see as eschatological pointers which may shed light on the meaning of this passage with respect to the gender issue.⁴⁶

⁴³ I do not see any indication in this passage that headship in this present age is to be dissolved since marriage is also not dissolved until the Resurrection. Rather marriage is to be transformed by imitating Christ in this present overlapping of the ages. Hence the permanence of this headship (in the sense of loving, benevolent, servant headship) in this present overlapping of the ages. See on this also in the Appendix at the end of this article.

⁴⁴ Gordon D. Fee, in *Discovering Biblical Equality*, 142.

⁴⁵ Fee, in *Discovering Biblical Equality*, 144, says this passage to be included under the “overarching theme of ‘worship matters’ in 1 Corinthians 8-14.” With respect to the assembly, it should be noted here that both men and women prayed and prophesied in the assembly. This is assumed here by Paul and not here restricted to a certain gender in the assembly.

⁴⁶ For deeper treatments of many of these issues see Fee, in *Discovering Biblical Equality*, 142-160, Gordon D. Fee, *The First Epistle to the Corinthian*, 491-512, and Thiselton, *The First Epistle*, 799-848.

Contextually, in what precedes this passage, one finds several incidents of what might be called “over-realized eschatology” with its resulting concomitant sinful, unloving actions and pride. In chapter 4, Paul warns the Corinthians “not to go beyond what is written” (vs. 6) and then speaks to them about how they think they have “become rich” and have “begun to reign—and that without us” (vs. 8). This reflects “over-realized eschatology” which Paul is here trying to correct in Corinth.⁴⁷ As such, it would be good I believe to be watchful for “over-realized eschatology” in our present passage as well.

Inaugurated eschatology also plays a role in 1 Corinthians. Paul speaks of instances where the true inaugurated eschatology is seen. Note for instance where he says (1) “we have the mind of Christ” (2:16, to be sure that has begun but not yet complete as they are still worldly and “infants in Christ” (3:1)), (2) “all things are yours” he says but of course that is not yet complete (3:22), and (3) in the eating of meat there is freedom as God has made it permissible but in this world one can only exercise this freedom if it does not cause someone to stumble (10:23-33). Here (in 10:23-33) concern for the welfare and spiritual wellbeing of others “modifies ‘freedom’”⁴⁸ in the “now and not yet.” As such, one should not be surprised if one encounters inaugurated eschatology in 1 Cor 11:2-16 as well.

In our present passage, Paul introduces the concept of “headship” to the Corinthians in verses 3-7. He states that he wants the Corinthians “to realize (εἰδέναι, “to know”) that the head of every man is Christ and the head of the woman is man, and the head of Christ is God.” Evidently this is not something that they were very cognizant of and needed either to understand it initially or be reminded of it. Here in this passage, ***honoring (in contrast to***

⁴⁷Fee, *The First Epistle*, 171-174.

⁴⁸Thiselton, *The First Epistle*, 799.

dishonoring or shaming) one's head (metaphorically and physically) by both men and women in worship seems to be the main theme of this passage entire passage (vss. 2-16, see further support below). The Corinthians needed to embrace the truth that doing things in their culture in this present Old Creation with respect to their physiological (i.e., their actual anatomical) head which brings disgrace or shame upon them also brings disgrace and shame upon their figurative (or metaphorical) head to whom they are responsible. That is, when men or women bring shame upon themselves, it disgraces their metaphorical head (women disgrace their head which is men, and men disgrace their head which is Christ).⁴⁹

I have already considered the idea of “headship” in Eph. 5 and concluded that, in this present age, in practice, it is to be transformed and bear the idea of “benevolent authority” or “servant authority.” In this time of the overlapping of the ages, it takes on a meaning that has been completely revamped by Jesus for this new age when compared to the Greco-Roman world of his day. But here, in contrast to Ephesians 5, we have introduced the idea of the headship of God to Christ and Christ to man, *along with* man to woman. With respect to this, Hicks is surely correct when he notes, “Whatever the meaning of *kephale*, there is no implied ontological subordination between God and Christ. Both share the same divine nature. In the same way, there is no ontological subordination between men and women either as both are created in the image of God.”⁵⁰ Headship here in this passage is *not about ontology* (the nature of being) as can be seen when comparing the headship of God to Christ and men to women. It is *not* about one type of being, being better or higher than another. It seems rather to be about

⁴⁹ For support and further explanation on the this “double reference” used here of the term head (κεφαλή), see Thiselton, *The First Epistle*, 827. There Thiselton notes, “. . . self-respect and personal integrity reflect on other people and especially upon one to whom that person is responsible.” Hence bringing cultural shame upon oneself brings shame upon one’s metaphorical head and even on others.

⁵⁰ Hicks, 97.

servanthood-role-demeanor and honor. Thiselton, drawing from Phil. 2:6-11, notes that the subordination here is a “voluntary renunciation of ‘rights’” of “assuming distinctive roles for a common purpose.”⁵¹

1 Corinthians has many examples of this concept that might be called “cruciform living”⁵² for the purpose of being a blessing or serving or bringing glory to another. For instance, Paul asks the Corinthians who were suing one another “Why not rather be wronged?” (6:7). In 9:22 he becomes “all things to all people so that by all possible means” some might be saved. In 10:33 he states that he does not seek his “own good but the good of many, so that they may be saved” and then in 11:1 he commands the Corinthians to follow his example as he follows Christ’s example. Hence within this epistle we see Paul exhibiting a “sacrificial servant volunteerism” for the salvation of others and calls upon the Corinthians to exhibit the same. This seems to be the main concept to be embraced here in our present passage concerning headship, i.e., the need to don a “voluntary servant authority demeanor” which brings honor (not shame or dishonor) to one’s head (both to one’s physiological head and one’s metaphorical head).

Eschatologically, in our present passage, one encounters what seem to be things belonging to “*this world*” with respect to men and women relationships.⁵³ One encounters in this passage, for instance, the ideas of shame and honor (vss. 4-6), what is “proper” (vs. 13), the idea of “nature” (vs. 14), as well as the “practice” of the churches of God (vs. 16). All of these

⁵¹ *The First Epistle*, 804.

⁵² I am indebted for this term to Gregg Marutzky, *The Bible and Gender*, 28.

⁵³ The relationship depicted here in this passage is probably not limited to husband and wife but rather to Christian men and women in general. Thiselton, *The First Epistle*, 822, notes with respect to the term “man” here that “a few commentators defend *husband*, but the overwhelming majority of writers convincingly argue that the issue concerns gender relations as a whole, not simply those within the more restricted family circle.”

seem to point toward this-world “cultural” matters.⁵⁴ The concept of shame and honor with respect to head coverings or the lack thereof, shaving one’s head, as well as the *appeal* to creation concerning the image of God and the glory of man (vss. 7-10), as well as judging what is proper with respect to nature would *eschatologically* be part of this present age or the Old Creation.

Eschatology seems to come into play in verse 11 as well. The terms “nevertheless”⁵⁵ and “in the Lord”⁵⁶ can be seen as markers of Paul’s inaugurated eschatology. Here in vss. 11-12, Paul basically dismantles the argument he has just made in vss. 8-9 of woman coming from man and woman created for man by saying that “*in the Lord* woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But all things come from God” (emphasis mine). This verse, while participating in the “now and not yet,” seems to point to the fullness of the New Creation which is to be embraced *de jure* in the present time but is not yet *de facto* in this present age.⁵⁷ Verses 2-3 seem to speak of the relationship of men and women in this present “now and not yet” time in the Old Creation since it also interacts with various this-world cultural elements in vss. 4-10, and 13-16 (as noted above) while looking toward the ultimate inaugurated eschatological goal in verses 11-12. As such, the general metaphorical headship of men to women here would seem to be part of this Old Creation time period as it is in Eph 5.

What is going on and what is the result of all of this? I believe that Paul is describing the relationship that Christian men and women are to have in worship in the “now and not yet” of

⁵⁴ Fee, in *Discovering Biblical Equality*, 144.

⁵⁵ Note the use of “τιλην” here and my note in footnote 42 above.

⁵⁶ See the discussion of “in the Lord” and similar statements above on p. 8 and footnote 27.

⁵⁷ In this paper, I am using the term *de jure* as being that which God has already set up as the end goal of eschatology. I am using *de facto* to refer to what in fact is presently the case.

inaugurated eschatology in verses 2-10,13-16, but also invokes the *goal* of inaugurated eschatology of the “now and not yet” in verses 11-12. The general *headship* relationship of men to women in this age is culturally expressed,⁵⁸ but, like the husband/wife marriage relationship in Eph 5, that headship is permanent in this present age during this overlapping of the ages time. How all this-age permanent headship is respected and honored will be determined by cultural elements or the milieu of the day as seems to be indicated by the terms “nature” and “proper.” It is also determined by what is presently practiced among all the “churches of God.”⁵⁹

Several things I believe can be concluded along the lines of gender in this passage. First Paul affirms that there is a headship of men in the church in this present age with respect to women. Secondly, men’s headship in this age in the church is modified tremendously by Christ to be a cruciform relationship similar to that of Christ with God (compare the New Creation expectations in Eph 5 where the man was to imitate (in his relationship with his wife) the marriage relationship of Christ to the church). There is not a complete correlation of the headship of Christ to man, and man to woman, however, since Christ and man/woman are of different natures. Thus, headship here is not about ontology, but about “servant authority” as

⁵⁸ I am taking all the enigmatic and allusive details of the concept of heads being uncovered or covered with resulting shame or honor, whatever the meaning of those things may be, as cultural elements tied to this Old Creation yet important in the Corinthian’s day in the context of maintaining and bringing honor to the general headship of men, Christ, and even oneself in this present age in the “now and not yet” experience of inaugurated eschatology. That the issue here is “headship” seems to be the case indicated by Paul’s “θέλω δὲ ὑμᾶς εἰδέναι” (“But I want you to realize”) in verse 3, followed by his “headship” statements: “the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.” This verse seems to introduce all of what follows through verse 16 and makes “headship” the overarching theme.

⁵⁹ This would surely include churches not tied to the Greco-Roman culture such as the Judean churches and would seem to make this aspect of Paul’s direction universal. The universal principle with respect to the practice in worship of men and women determined in this paper, would be that nothing should be done that brings shame and disgrace upon one’s head as it is understood in practice in a church’s culture and in concert with the practice of all the churches of God. This might not dictate total uniformity of practice but a common agreement based on the culture in which each church finds itself.

Christ directed in Mt. 20:25-27. Here in our Corinthian passage, this “servant authority” and the honoring of and respect for that headship is applied by Paul to the cultural situation experienced in Corinth. Thirdly, this relationship is seen here to include all men and all women worshipping with each other, not something limited to marriage. Fourthly, it would seem that if the cultural aspects of situations change, that how “headship” is expressed in the assembly could also change. Here it would mean that if covering or uncovering one’s head no longer carries with it cultural shame then Paul’s direction about practices here in Corinth would become irrelevant and not necessary to be followed as long as it becomes a practice embraced by all the churches of God. The variable does not seem to be the fact of headship as this seems to be Paul’s starting premise in vs. 3, something he intensely wants the Corinthians to embrace. The variables, rather, come into play with the cultural ideas of what shame and honor are in the male/female as well as Christ/man relationship in that culture and what seems to be proper and consistent with “nature.” Proper practice in the assembly, thus, here seems to be determined in part by the concepts of what brings honor and shame. If a practice instills shame or dishonor in the culture with respect to headship, then it should not be practiced. Verses 11-12 seem to point toward the *ultimate goal* of eschatology with respect to how men and women relationships need to be viewed in the assembly in the “now and not yet” in its progress toward the “not yet.” As such, verses 11-12 seem to give allowance for cultural practices to change in the church as Christian men and women walk toward the consummation of this age in unison with all the churches of God. Perhaps behind it all is the idea of cruciform living necessary to bring about what is best for one another, something Paul exemplified to the Corinthians and

called them to imitate in verse 1 with the goal of becoming “all things to all people so that by all possible means” some might be saved (9:22).

Here in this passage, “under-realized eschatology” would include churches not allowing their worship practices to change when culture changes with respect to honor and shame of headship in worship, especially with respect to things that no longer are a cultural cause for shame. Not allowing change would be an act that hinders the onward walk toward the fullness of what is depicted in verses 11-12. In addition, “under-realized eschatology” would also involve the refusal to live a voluntary cruciform life by both men and women in submission to what Paul has written here in this passage in order to avoid shame and disgrace being reflected upon one’s or another’s personal or metaphorical head.

“Over-realized eschatology” would seem to include the dissolving of the “this age” benevolent/servant/loving headship of man with respect to woman in the church and pushing for the goal of inaugurated eschatology of verses 11-12 further than the culture warrants bringing cultural shame on God, Christ, the church, individual Christians, and/or oneself in the church.⁶⁰

⁶⁰ With respect to possible further eschatological elements in this passage, it should also be noted that Fee (in *Discovering Biblical Equality*, 155-160) suggests that the phrase “because of the angels” (vs. 10) depicts a “denial of the ‘not yet’ dimension of our present eschatological existence.” He states that what is behind the women’s behavior here in this passage is “not so much an act of insubordination as a deliberate casting aside of the external marker that distinguished women from men. That is, the issue in Corinth is very likely a subtle movement toward androgyny, where distinctions between men and women are of little value ‘because of the angels’; they have already experienced a form of angelic life where there is neither marrying nor giving in marriage (Lk 20:35-36)” (159).

1 Tim 2:11-15 in Eschatological Perspective

This passage can be called another major “crux” in the study of Pauline epistles. There is a voluminous amount of material that has been written on it.⁶¹ In this section I will again focus on where eschatology seems to play a role in the interpretation of this passage.

This passage seems to give instructions to men and women in general for practice as they worship⁶² and is not to be confined to the institution of husbands and wives in marriage.⁶³ From my personal study, the entire chapter 2 here is contextually about “salvation” and “being saved.”⁶⁴ Note how this idea of salvation forms an inclusio around the entire passage. Verses 1-7 speak about prayer for the purpose of fulfilling the desire of “God our Savior” to have “all people to be saved”. This is followed by a “therefore” (οὖν, vs. 8) which ties vss. 1-7 to vss. 8-15. The frame is completed with the term “will be saved” in verse 15.

The idea of salvation itself is an eschatological concept denoting the inbreaking of God’s kingdom into this present Old Creation with its fulfillment at the end of the eschaton at the Resurrection. As such, the entire passage can be seen as involving the “now and not yet” of inaugurated eschatology. More specifically, vs. 8 depicts what Paul wants men to do with respect to being true to salvation living in this world,⁶⁵ and vss. 9-15 have to do with what Paul

⁶¹ For further study, see Andreas J. Kostenberger and Thomas R. Schreiner, eds., *Women in the Church: An Interpretation & Application of 1 Timothy 2:9-15*, 3rd edition (Wheaton: Crossway, 2016), Douglas Moo, “Chapter 9: What Does it Mean Not to Teach or Have Authority Over Men? 1 Timothy 2:11-15” in Piper and Grudem, *Rediscovering Biblical Manhood & Womanhood*, 179-193, Linda L. Belleville, “Teaching and Usurping Authority: 1 Timothy 2:11-15” in *Discovering Biblical Equality*, 205-223, Westfall, 279-312, and Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids: Eerdmans, 2006), 190-239.

⁶² *The Bible and Gender*, 106. Hicks, 169, also concurs.

⁶³ On this, see Moo, in *Discovering Biblical Manhood & Womanhood*, 188.

⁶⁴ Towner also notes that for this whole section, “The concern is for salvation,” 165.

⁶⁵ Note the word “therefore” (οὖν) in vs. 8 which connects vss. 8-15 to vss. 1-7.

wants women to do with respect to remaining true to salvation living in this world.⁶⁶ Verses 13-14 (similarly to what happens in I Cor 11:7-9) appeals to the this-world Old Creation as a reason for Paul's directions to women here in Ephesus.⁶⁷ Since the concept of "salvation" is enjoined in this passage which would indicate an inaugurated eschatological understanding in this context, the appeal to the Old Creation in vss. 13-14 seems to signal that there is an expectation of continuance in Paul's directions to women in this "now and not yet" part of inaugurated eschatology during this age.⁶⁸ Unlike the 1 Corinthians passage there is no caveat (as was seen in 1 Cor. 11:11-12) here which would allow a possible modification in this direction.

Therefore, it would seem imperative for future Christian obedience to these commands to attempt to understand what the situation was here in Ephesus that may have prompted Paul to give these instructions. With respect to gender issues, the main question in scholarship concerns what vs. 12 means. While there is much debate, the issue seems, in my estimation, to revolve around what the possible milieu is in which this verse was written as well as the meaning of the concepts of "teach" (διδασκω) and "assume authority" (αυθεντεω).⁶⁹

⁶⁶ Note how verse 9, connecting with verse 8 through the word "likewise" (ὡσαύτως), continues the same "salvation" theme as the "therefore" in verse 8.

⁶⁷ Timothy was in Ephesus and the letter is thus directed to Timothy concerning the issues in the Ephesian church, 1 Tim. 1:3.

⁶⁸ This would be consistent with what we experienced in the Eph. 5 passage and the 1 Cor. 11 passage which also dealt with men and women relationships.

⁶⁹ The concept of women learning in quietness and full submission (vss. 11 and 12c) is important as well. However, this was not something limited to women as "this is the way men should learn as well" (*The Bible and Gender*, 111). This was the demeanor that anyone who would be teachable would take. Embracing this by all would allow the atmosphere in the Christian assembly to become a good learning environment to everyone. The reason why Paul notes this to women, in my opinion, is that there was a need to do so in that some women were evidently not abiding by this decorum.

There is good reason to believe that the cultural milieu here at this time involved what is called the “new Roman woman.”⁷⁰ Towner describes this “innovative paradigm” as expressing itself

. . . in an extremely negative stereotype constructed of various kinds of generally prohibited behavior. Some women of means and position (married and widowed), supported in some cases by free-thinking males, flouted traditional values governing adornment and dress and sexual propriety. The emergence of this movement was so disturbing to the status quo that Augustus issued legislation against it. Associated with the new paradigm was behavior that gave it the look of an ancient sexual revolution, with wealthy women displaying themselves in permissive clothing and hairstyles and seeking the sexual freedoms normally reserved for men. The Roman Imperial woman had greater access to the public sphere of life (in contrast to that of women under Greek conventions), increased presence in certain public speaking situations, and occasional roles in the legal setting and in commerce. And this mobility made the presence and impact of the “revolution” impossible to ignore. The practice of contraception and abortion by the new women, although condemned by numerous writers, and an offense against the traditional value placed on the household/family, became increasingly widespread because of this new women’s desire to pursue a free life unencumbered.⁷¹

Winter outlines how this new woman paradigm can be seen as the milieu for 1 Tim 2:9-15 with respect to its description of women’s apparel, modesty, adornment, hairstyle, jewelry, attitude toward childbearing, speaking, learning, teaching, and authority.⁷² Coupling this with the huge presence of heretical teaching in Ephesus (1 Tim 1:3),⁷³ and the embracing of exuberant over-realized eschatology (such as is found in 2 Tim 2:18),⁷⁴ made for a ripe environment for what may have been taking place in Ephesus which Paul was trying to correct. This would include the

⁷⁰ Bruce W. Winter describes this new type of woman in his *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities* (Grand Rapids: Eerdmans, 2003).

⁷¹ *The Letters to Timothy and Titus*, 196.

⁷² Winter, 97-122. For more on the plausibility of this being the milieu of 1 Timothy, see *The Bible and Gender*, 104-107, and Towner, 47-49, 190-239.

⁷³ Belleville, 206, believes that the correction of false teaching is Paul’s concern in “roughly 50 percent of the letter’s contents.”

⁷⁴ See Towner, 219. Towner believes that “Misunderstandings about eschatology (1 Corinthians; 1 Timothy) could lead men and women to attempt to implement promised freedoms in advance of the appropriate time, or without the appropriate balance” (219).

exhortation of Paul for women to (1) “dress modestly, with decency and propriety . . .not with elaborate hairstyles . . .” (vss. 9-10), the need to exhort women to learn in quietness and full submission” (vs. 11), the need to take a stand that women are not permitted to “teach or to assume authority over a man” (vs. 12), as well as the need to explain that women will be saved through childbearing” (vs. 15). All of these directions surely come from a milieu where women were living in ways which needed his exhortation and command to change. These would all seem to fit into the background noted above. As a result, if one accepts this background for the milieu of 1 Timothy, which I believe is plausible, then it helps in understanding possible meanings of pivotal elements in this passage.

The crucial phrase here is in verse 12: “I do not permit a woman to teach or to assume authority over a man” (διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ ἀύθεντεῖν ἄνδρος). Key to the meaning here are the ideas of “to teach” and “to assume authority” coordinated by the Greek particles “οὐκ . . . οὐδὲ” which can be translated “neither . . . nor.” This construction in the New Testament, according to my study, overwhelmingly connects words that are either similar or in some way parallel, or as hendiadys (the expression of a single idea by two words connected with these Greek particles), but not normally opposites. As a result, the two words “to teach” and “to assume authority” are most probably *both* positive or *both* negative in character. That is, one of the elements will not be used in a negative light and the other in a positive light.⁷⁵ Moo notes that this construction “usually joins ‘two closely related items’” but

⁷⁵ In my study of all the uses of this combination in the New Testament (these usages are noted in W. F. Moulton, A. S. Geden, and H. K. Moulton, *A Concordance to the Greek Testament*, 4th ed. (Edinburgh: T. & T. Clark, 1975), 721-723), I counted that the vast majority (61 out of 63 in the NT) usages of “δε . . . ουδε” seem to be parallel or hendiadys (I counted only 5 of the 63 occurrences of this structure as possible hendiadys, including Mt. 13:13; Mt 25:13; Acts 24:18; Gal. 1:12, 16-17), and not opposite (there are only two occurrences of true opposites and they

“does not usually join together words that restate the same thing or that are mutually interpreting.”⁷⁶ As such, the question before us here is whether these two words are to be understood in a negative manner or in a positive manner. Since Paul is commanding the action to stop, it would seem that both actions must be something done in some way negatively. With respect to the semantic meanings of the two words (“teach” and “assume authority”) here, the Greek word for teach is *didasko* (διδάσκω) which has the simple basic meaning of “to teach.”⁷⁷ The *meaning* of this word here is not what normally comes into major debate in this passage. Rather it is the meaning of the term “assume or have authority,” *authenteo* (αὐθεντέω) here that is in dispute. This word only appears here in the New Testament. For its use as noted in the Greek lexicons with respect to its meaning here in this passage, there is a split. There is no scholarly consensus. The word has a meaning range from the most striking negative connotation of “domineer”⁷⁸ to the more neutral connotation of simply “to have authority.”⁷⁹ The issue of deciding its connotation here must come back to context. If the context of Christian women in Ephesus being influenced by the new Roman woman style of living is embraced, the connotation that makes most sense would seem to be the idea of “to domineer” where the

are in the same verse (Gal. 3:28)). This concurs with Douglas Moo, in *Rediscovering Biblical Manhood & Womanhood*, 187.

⁷⁶ Moo, in *Discovering Biblical Manhood & Womanhood*, 187. I concur with this.

⁷⁷ The term *didasko* itself is more of a neutral term that can be used in a negative or positive light in the NT. Paul tends to use it much more in a positive context with respect to correct Christian teaching. However even Kostenberger, although he thinks it is used in a positive light here in 1 Tim 2:12, admits that it is used negatively in Titus 1:11 (in *Women in the Church*, 132). To be fair, his point is that he believes that when *didasko* occurs in the Pastorals “unaccompanied by qualifiers” that it always is understood in the positive sense. I would contend, however that **the term itself is a neutral term** and its positive or negative use is determined by context. One would expect in a Christian context that the positive sense would be normal when talking about Christian doctrine and that it would be qualified if not. However, again, ultimately, context must decide. I would argue that *didasko*, here in verse 12, can have *authentein* as its “qualifier” and, as such, does not have to be seen in a positive light here in this context if *authentein* is seen in its negative sense.

⁷⁸ Liddell and Scott, Louw and Nida, and DBAG. Liddell and Scott show this word can even mean to “commit murder.”

⁷⁹ Robertson, Thayer.

woman is seizing control and forcing her will and teaching upon men. This context and milieu, in my estimation, makes the most sense. If this construction is a hendiadys, then the meaning would be “domineering teaching.” If it is simply stating a parallel yet related concept, then it would be perhaps a “domineering type of teaching” over a man plus “exercising domineering authority” over a man in some other form than teaching but where the idea of “domineering” is common to both words. The most likely idea would seem to be the latter as the hendiadys construction occurs much less often in the NT.⁸⁰ Thus here, a woman who is being domineering over a man in teaching or otherwise is to be stopped or to cease in this activity (Paul says “I do not allow (ἐπιτρέπω) . . .”). She is not to be domineering over a man nor doing any domineering teaching of a man. This understanding would seem canonically to also allow for the embracing of practices in other places in the Bible such Priscilla teaching Apollos (Acts 18) without violating a supposed command for women not to be found teaching a man.⁸¹

What about the appeal to the Creation and the Fall in verses 13-14? How do these verses function in this passage? We have in verse 13 an appeal to the original creation of Adam and Eve and in verse 14 an appeal to the Fall. We have understood Paul’s appeal to the Old Creation in I Cor 11 in an eschatological context to be support for the continuation of something that is experienced in the Old Creation which continues in the “now and not yet” aspect of the New Creation. Since this passage is imbedded in a “salvation context” (which is by

⁸⁰ The vast majority of occurrences seem to be parallel not hendiadys, see footnote 75 above.

⁸¹ Supporting this persuasion of understanding this word meaning “domineer” is Towner, 223, Winter, 119, and Belleville, 216-217. Contra is Kostenberger and Schreiner, 238-239, and Moo, in *Rediscovering Biblical Manhood and Womanhood*, 186. It is important to note that the way I am understanding 1 Timothy 2:12 here would not restrict women teaching men but only their doing it in a domineering manner. Teaching of men by women does not have to be seen as inconsistent with the headship of men. This would have to be determined based on the cultural setting as to whether or not this practice would bring shame upon a man or God (in keeping with my understanding of headship practice as discussed above in the 1 Cor 11 passage).

its very nature an eschatological context) I believe there is good reason to see a continuation of something in this present age indicated here. But what is that which is to continue? We have found that in Eph 5 and 1 Cor 11 that there is a modified headship (a loving, benevolent, servant headship of men) that is to continue with respect to men and women in this present “now and not yet” overlapping of the ages. In addition, here there is an explicit priority emphasis in verse 13 given as the reason for the instruction in verse 12 (“for Adam was formed *first, then* Eve” (italics mine), Ἀδὰμ γὰρ πρῶτος ἐπλάσθη εἶτα Εὕα). This, in my mind, indicates some kind of priority or type of “headship” here.⁸² This would then seem to indicate that there would be a headship textual parallel here with Eph 5 and 1 Cor. 11. The result would then here be Paul arguing that being domineering over a man by a woman would be an action that would not respect the “this world” abiding benevolent/servant headship principle given to men. Paul makes this point here in this milieu by referring to the Old Creation order as something that is continuing in this present “now and not yet” age similarly to what we found in Eph 5 and 1 Cor.

11.⁸³

⁸² Moo, in *Rediscovering Biblical Manhood and Womanhood*, 190, notes here that, “Both the logic of this passage and the parallel in 1 Corinthians 11:3-10 makes this clear: for Paul, man’s priority in the order of creation is indicative of the headship that man is to have over woman.”

⁸³ Towner (in G. K. Beale and D. A Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 897, states, “There are strong indications that women were involved in heresy and so were teaching false doctrine; there are strong indications that certain elements of the traditional role of women (marriage and childbearing) were being set aside on the basis of the false teaching or secular cultural developments . . . If the overrealized views alluded to in 2 Tim. 2:18 were at all within the purview of 1 Timothy . . . then all the chemistry necessary to unloose traditional values would have been present. In such an atmosphere of enthusiasm, where the operative concept was ‘reversal of roles,’ if women were guilty of teaching in a way that abused authority and disrespected their male counterparts, 2:13 is a reminder that the creation order is still in effect and men are to be respected . . .” On the other hand, Hicks (196-198) sees verses 13 and 14 as “a telescoped or compressed retelling of Genesis 2-3 analogous to midrashic readings by Jewish interpreters.” However, it would seem to me that if this is the case, then vs. 13, with its appeal to Adam being formed first then Eve connected to verse 12 with the word “for,” which seems in my estimation to be “explanatory,” (Ἀδὰμ γὰρ πρῶτος ἐπλάσθη εἶτα Εὕα) would be superfluous in Paul’s argument here (cf., the seemingly similar concept of priority (in 1 Cor. 11: 8-9 connected to the concept of “headship” by “for” (γὰρ)).

As for verse 14, this verse brings in the idea of the Fall and the idea that one can be deceived (here specifically in this situation it is women who are addressed) and fall into sin when respect is not given to another. Domineering in any fashion is not acceptable and thus sinful. Joey Harris and Rolan Monje have helpfully noted that with respect to Gen. 3:16b (after the fall), it is the “now-common view” that the Hebrew term *tshuqah* (the woman’s “desire” for her husband) “was actually a desire to *dominate* the relationship” (italics mine). This desire to *dominate* the relationship “caused the man to ‘master’ or ‘rule over’” his wife “thus setting up a continual power struggle.”⁸⁴ Hence, it seems here that Paul may be invoking of the idea of the relational domineering between Eve and Adam as the example that should be avoided by women (and by extension men as well) in relationships in the Church. By being domineering over a man, a woman is “deceived” and falls into sin in this present overlapping of the ages just like Eve did with God in Genesis at the Fall.⁸⁵

Eschatologically then, in this salvation context, verses 13 and 14 would seem to me to support the appeal that (1) respect for men in their headship relationship should not be abrogated by domineering actions and (2) that Christians (here women) need to avoid

⁸⁴ *The Bible and Gender*, 22.

⁸⁵ The same could be said of a man who domineers over a woman. If men are domineering or exercise a desire to dominate, they too become deceived and fall into sin. Here the focus is on a specific issue in Ephesus that just happens to involve a woman domineering over a man. In reflection on the first sin in the Garden of Eden, could it be said that the woman’s being deceived and taking of the fruit of the tree of the knowledge of good and evil because she “saw that the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom” (Gen. 3:6) was also rooted in a desire (although a different word here in Hebrew (דָּמָה) than the word in Gen 3:16b (תְּשׁוּקָה)) to dominate, there to dominate the situation (even if she is not fully conscious of it) between her and God by being deceived and following the Serpent’s lie? If so, then Adam followed her lead and shared in this desire to dominate God by choosing to disobey him. The attempt at domination in Gen. 3:6-7 is not one between Adam and Eve, but between Adam and Eve both individually with God. Richard S. Hess notes, “The challenge of the snake is not directed against the man’s authority. It is against God’s authority” (in *Discovering Biblical Equality*, 89, contra Raymond C. Ortlund, Jr., in *Rediscovering Biblical Manhood and Womanhood*, 106-111) here in Gen. 3:6-7. Upon further reflection, is not any relational sin the result of a selfish desire of one person to “dominate” or control another? If so, then we have here Paul pointing at the root of relational sin (i.e., the desire to dominate) by using the word *authenteo* (αὐθεντέω) in vs. 12 in its negative connotation exemplified in Genesis and pointed to in vs. 14 here.

domineering actions in relationships as they lead to sin, deception, and strife just like it did with Adam and Eve.

All of the above (vs. 8-14) would seem to be direction from Paul as to what lifestyle would be needed to help fulfill God's desire that all be saved spiritually (vs. 4).⁸⁶ This direction would then ultimately be to encourage men and women to live out what God requires here in this age so his mission of salvation can be fulfilled in the Ephesian context.⁸⁷ The sin of domineering over another, does have an effect on one's own salvation, the salvation of others, and the mission of God.

Now we turn to verse 15. I have noted before that this entire passage (1 Tim 2: 1-15) is about salvation. Here in this verse, we encounter the issue that women "will be saved through childbearing" as the second or ending bracket of the salvation inclusio⁸⁸ that holds this passage together. This verse has been interpreted in many ways,⁸⁹ including seeing the term "be saved" as having the idea of women in childbirth being safe *physically*,⁹⁰ or that women will be saved *spiritually* either through the *birth of Jesus*,⁹¹ or by embracing her *role* exemplified by

⁸⁶ This fits well into the passage's overall salvation theme thrust in 1 Tim. 2:1-15 and what may be the entire purpose for which 1 Timothy was written, i.e., that the Christian would know how they should "conduct themselves in God's household" in 3:15. See also footnote 96 on this.

⁸⁷ Since the theological principle here is that of not being domineering, this passage would also seem to be normative universally in that way in any culture or context. Cf. 3:15 and footnote 96 below for the purpose of Paul's writing and the gospel mission.

⁸⁸ The first bracket appearing in 2:3-4.

⁸⁹ See *The Bible and Gender*, 115-116, for a short description of how this idea has been interpreted.

⁹⁰ Winter, 110, holds this view and translates this in the sense that women will be preserved or "escape" the danger involved in childbirth. Westfall, 311, holds a similar concept and translates this as "a wife will be brought safely through childbirth."

⁹¹ On this, see specifically Hicks, 196-199. Considering the overall purpose of 1 Timothy in 3:15 to instruct Timothy in how Christians should conduct themselves in the Church and in agreement with the general discussion of Towner (233-236) I have chosen *not* to embrace this idea "childbearing" here is referring to the coming and birth of Jesus. Rather I believe it refers to embracing the role of women typified by "childbearing." This would allow this verse to be a directive on how one should live which would be in concert with the overall purpose of the letter noted in 1 Tim. 3:15. Towner states (and I agree) with respect to this verse's allusion to Gen. 3:16,

childbearing. Because of the context (which seems to be about “spiritual” salvation, see 2:4), and because the term “save” “elsewhere always refers to salvation, in the theological sense, in Paul, and does not fit well with the qualifications that follow” (i.e., “faith, love, and holiness with propriety”),⁹² I believe it is talking about *spiritual* salvation here. With a contextual milieu of the new Roman woman in the background who had “an aversion to having children”⁹³ and “terminating” pregnancy through abortion or contraception,⁹⁴ one could indeed understand this verse as another appeal to the women to not follow the way of the new Roman woman but to eschatologically live out the “traditionally valued domestic role typified by childbearing.”⁹⁵ It is not an error in this “now and not yet” age to embrace the role “typified” by childbearing. In fact, from spiritual eschatological perspective, it would seem to be a salvation issue to repudiate that role here as would also be the case if women (or men) repudiated “faith, love, and holiness with propriety.”

Eschatologically then, in 1 Tim 2:8-15, one sees the passage as depicting how one should worship and live as a Christian in the “now and the not yet” time of salvation realizing that God

. . . as the instructions reach a conclusion, it is the puzzling addition of v. 15a-b that brings the discourse fully home to these women. Bearing in mind again the intertwining of elements in the background, v. 15a addresses both an element of the heresy and an element within the secular “new woman” paradigm. Its allusion to Gen 3:16 serves two related purposes. First, in response to confusion about the times and women’s roles, it prolongs the allusion to Genesis 3 in a way that establishes the eschatological “location” of the Ephesian Christian women—as still being in that paradoxical place of pain (struggle, tension, sin, etc.) and divine promise. Secondly, it reinforces the continuing relevance, importance, and value of the traditional role model being subverted both by the heresy (4:3) and by the values of the “new women.” The statement’s affirmation of pregnancy and childbearing may also specifically counter the deviant prohibition of marriage (4:3; cf. 5:14) and disclose one element of doctrine being taught by these wives.” (234)

⁹² Moo, in *Discovering Biblical Manhood & Womanhood*, 102.

⁹³ Winter, 109.

⁹⁴ *Ibid.*, 110-112. On this see also Towner, 233-236. See also Towner here for a good explanation for the shift in this passage from the singular (she/woman, in verses 11-12, 14) to the plural (they/women, in verse 15).

⁹⁵ Towner, 235.

wants everyone to be saved and come to the knowledge of the truth.⁹⁶ Men are to “pray, lifting up holy hands without anger.” Women (so also men) are to be in a quiet and submissive mode to be able *to learn*. Unlike the new Roman women, Christian women are not to practice domineering teaching over men nor exercise domineering authority over men. The appeal to the Old Creation would seem to include an embracing in the “now and not yet” the refusal of women to domineer over men as that would abrogate the man being able to practice his benevolent headship. In addition, women (and men) need to understand that the desire to dominate another is at the heart the consequences of the fall of Adam and Eve. It needs to be avoided. In contrast with the ideals of the new Roman woman to not embrace the role womanhood typified by childbearing, it is essential to the Christian woman to embrace this role-type⁹⁷ as it is stated here as a salvation issue in God’s salvation plan in his mission to save the world in this present age.

Eschatologically in this passage, “under-realized” eschatology would be to not embrace the benevolent/servant headship of men as well as to not repent of domineering actions over others during this age. “Over-realized” eschatology would be following false teaching such as teaching on repudiating marriage⁹⁸ and childbearing (and, thus *de facto*, embracing an

⁹⁶ This fits into the whole purpose of Paul’s writing this letter as stated in 3:15: “I am writing you these instructions so that . . . you may know how people ought to conduct themselves in God’s household. which is the church of the living God, the pillar and foundation of the truth.” Towner, 272, notes that this verse (3:15) “in effect categorizes all the instructions already given from 2:1 to 3:13 (and possibly those still to come) as representative of the ‘conduct’ appropriate to life in ‘God’s household.’” Towner further notes, 271, that Paul here “integrates missiology (the worldwide gospel) and Christian living (‘godliness’) into a dynamic vision of Christian existence . . .”

⁹⁷ This does not mean that Christian women must have children to be saved but only that they do not repudiate this role holding that it is something women should not embrace. The term “role-type” would seem to be contextually defined by the culture in which one lives and not to be seen as a stereotyping of women. This role may look different in different cultures. However, child-bearing is indeed something unique to women and should not be shunned. Embracing this role may have a positive effect on the salvation of others.

⁹⁸ Note how the false teachers in Ephesus were forbidding Christians “to marry” (1 Timothy 4:3).

eschatological false teaching) which Jesus seems to hold will not end before the Resurrection at the end of this “now and not yet” age (Mt. 22:30).

Gal. 3:26-29 in Eschatological Perspective

This is another passage that has been very much debated with respect to gender relations in the Bible. It has been used as a “manifesto for the equality of women” on one hand and on another hand a passage that is seen as limited to “salvation or the mystical covenantal union in Christ.”⁹⁹ As with previous passages, I will focus my comments on this passage on the role that eschatology may have in the understanding of this passage.

Galatians is an epistle where Paul defends the truth of the Gospel that Gentile Christians are children of Abraham and thus children of God and heirs of the promise of Abraham through faith in Jesus Christ and not by works of the Law. In the verses immediately before our present passage, this point is highlighted by Paul arguing that the Law was only in effect up to the point that Christ came (3:15-25). With Christ’s coming, no one is to be considered under the law with respect to being a child of God. They are considered heirs of the promises of Abraham without following the Law or being circumcised.

Paul’s argument from 3:6-4:30 is studded with the ideas of Abraham and his children (3:6, 7, 14,18,29; 4: 22, 28) and the idea of inheritance and being an heir (3:18, 29; 4:1, 7, 30). Here Paul argues that it is those who have faith (in Christ) who are Abraham’s children and thus, the true “children of promise” (4:28). Paul states that all of those who have been baptized into Christ are the true children of God through faith in Christ (3:26). This makes them the true

⁹⁹ Westfall, 167. On this see also S. Lewis Johnson, Jr. in *Rediscovering Biblical Manhood & Womanhood*, 154-155.

seed of Abraham, true heirs, an heirship that comes through the promise given to Abraham not through obedience to the Law (3:29).

The key point here seems, in my estimation, to revolve around the question “Who is a true heir of the promises of God?” Note how the concept of heirship (which would include the ideas of “sonship,” “children,” and “inheritance”), noted above, is mentioned throughout chapters 3 and 4. Here in our immediate passage (3:26-29) Paul teaches that everyone (all people) who have been baptized into Christ have clothed themselves with Christ and are “all one with Christ.” Being “in Christ” makes them Abraham’s seed and, as a result, “heirs” of the promise. Hence my assertion that the ultimate question in this passage seems to be about being true heirs of the promise of Abraham. Anyone who is in Christ, whether Jew or Gentile, slave or free, male and female, are true heirs of the promise of Abraham and thus true children of God.¹⁰⁰

Eschatologically the phrase “into Christ” indicates this as a passage about inaugurated eschatology where the heirs, the children of God, Abraham’s seed are in the “now and not yet” aspect of the overlapping of the ages. The concept of “heirship” and “inheritance” partakes of the “now and not yet” in several places in Paul’s teaching. For instance, in Eph. 1:14 Paul teaches that the giving of the Holy Spirit is a “deposit guaranteeing our inheritance”. In Eph 1:18 Paul prays that the Ephesians may “know the hope . . . of his glorious inheritance”. In Titus 3:7 Paul teaches that we were justified by his grace so “we might become heirs having the hope of eternal life.” Eph 3:7 states, “through the gospel the Gentiles are heirs together (co-heirs)

¹⁰⁰ Hicks, 113-117, agrees that the main topic here in this section of Galatians is “inheritance.” In connection with Gal. 3:28, Hicks states, “. . . it describes the *reality of the inheritance itself which is already present but not yet fully realized*” (116).

with Israel, members together of one body, and sharers together in the promise in Christ Jesus.” Here we see that heirship has begun but not yet completed.

So how does the idea that there is “no Jew nor Gentile, neither slave nor free, nor is there male and female” (3:28) fit into this picture? It seems to indicate that all here named are “one in Christ Jesus” and are “heirs of the promise” (vs28b-29). It is difficult to escape the concept that there is some kind of *equality* intended here. If “inheritance” is the main topic here, then it would seem that *the equality implied here is one of heirship*. With respect to gender in this passage, Johnson actually states this saying, “The equality of inheritance is Paul’s point.”¹⁰¹ The inheritance here would seem to transcend ethnic, social, and gender distinctions.¹⁰² In a context of the “now and not yet” it would seem plausible that this heirship, while having begun, is not yet totally completed for any of these pairings. Also, one would not necessarily expect that all three of the pairings would be in the same place in their *de facto* fulfillment in this “now and not yet” time.

The equality of inheritance with respect to Jews and Gentiles in the church is established *de jure* in God’s eschatological plan of salvation of all nations completed by Christ and his sacrifice, and is *about* to be established in the church *de facto* with the meeting of the Apostles and elders in Jerusalem in Acts 15.¹⁰³ However even after the decision in Acts 15, it still would take time for this inheritance acceptance to be embraced churchwide. It is in process.

The equality of inheritance with respect to “slave and free” also is established *de jure*. However, it takes time to establish it *de facto*. Paul himself knows this and works toward

¹⁰¹ See S. Lewis Johnson, Jr., in *Recovering Biblical Manhood and Womanhood*, 491, note 36.

¹⁰² As noted by Robert Mounce in the NIV Study Bible Notes for Gal. 3:28.

¹⁰³ This assumes that Galatians 2 corresponds with Acts 11 not Acts 15 in chronology.

establishing it *de facto* in his letter to Philemon, Onesimus' slave owner. He does this by encouraging Philemon to receive Onesimus back "no longer as a slave, but better than a slave, as a dear brother" (Phil 16). This act in essence sets the stage for Onesimus experiencing his equal inheritance in a *de facto* manner. While the abolition of slavery is not explicitly called for in this overlapping of the ages by Paul, he does call upon masters to treat their slaves well (see Eph 6:9 and Col. 4:1 where Paul calls on slave masters to treat their slaves well without "threatening them" and to "provide . . . what is right and fair"). Again, the goal is in process.

What about male and female?¹⁰⁴ For both male and female there is a present *de jure* equality in inheritance as noted here in vs. 28. The progress toward the *de facto* full experience of that equal inheritance seems to be intertwined with living in this age and the Old Creation. As was noted in a previous section of this paper, the headship of the husband and men in general, would seem to be tied to creation and this old creation world order. It would seem that headship only dissolves completely at the Resurrection (where there is no marriage or giving in marriage) when both male and female are given a new status as the "wife of the Lamb." However, like Paul did with masters and slaves in this world, so also he seems to have done with husbands and wives (and men and women relationships in general) as seen in Eph 5. Headship has been turned upside down from what it was in the Greco-Roman world into a headship which is benevolent, loving, and donning servanthood to women and wives. This,

¹⁰⁴ The Greek text shows an interesting difference in connectors here when connecting "male" and "female." Instead of the "οὐκ ἔνι . . . οὐδὲ . . ." ("neither . . . nor . . .") which occurs with connecting Jew and Gentile, and slave and free, one sees the construction "οὐκ ἔνι . . . καὶ . . ." ("neither . . . and . . ."). This may be because there may be an allusion here to Gen. 1:27 which uses the same phrase "ἄρσεν καὶ θῆλυ" "male and female." If so, J. B. Lightfoot (*The Epistle of St. Paul to the Galatians* (Grand Rapids: Zondervan, 1980), 150), states, "this clause will form a climax" and could be translated, "even the primeval distinction of sex has ceased." If that is the case then for sure this pair would seem to be speaking about what might be the *de jure fully realized* Resurrection state where there is no marriage nor given in marriage.

while not dissolving headship (nor mastership with respect to the slave/master relationship) in this age, certainly provides the milieu for a husband or man to be working toward mutuality, gentleness, humility, lovingkindness, and cruciform servanthood with respect to his wife and women in general.¹⁰⁵

Why the delay in the *de facto* experience of these pairs? Westfall gives three important points which may help in understanding this to which I will add a fourth. She states the following as reasons:

First, it was a primary goal for the church community to live at peace among the people and structures of the Roman Empire in order to thrive (1 Tim. 2:1-3). Second, survival was a goal, and it was important that the community did not flout the laws and core commitments of the Roman officials and local authorities in order to avoid being the victim of their sword (Rom. 13:1-7). Third, the expansion of the gentile mission was a primary goal, and there was no personal sacrifice that Paul was unwilling to make to win more people to Christ: "I have become all things to all people, that I might by all means save some" (1 Cor. 9:22 NRSV).¹⁰⁶

¹⁰⁵ Why headship is not dissolved completely during the overlapping of the ages, I am not sure. Possibly it may be tied to something to do with the order of creation or the respect involved in the concept of being first created in this Old Creation, perhaps something similar to the need to show respect to the elderly, Adam being the first human. In this connection, note how respect for elders is found in 1 Tim 5:1. However, since all of us are born of Christ, in the next age we will all be children of God's first-born, our present and future head, Jesus Christ. That does not mean that co-heirship should not be accepted *de jure* in this age. On the contrary, rather, it means that it needs to be worked toward being *de facto* in this age. Note how Peter (in 1 Pet 3:7) commands husbands to live with their wives treating "them with respect as the weaker partner and as heirs with you (συγκληρονόμοι, "fellow-heir" BDAG,) of the gracious gift of life, so that nothing will hinder your prayers." The expectation then is that men and women, husbands and wives treat each other as "fellow-heirs." It would seem that is what we are to work toward in this present "now and not yet" age. I believe that, as this is worked toward in this age, servant headship will merge into a true mutuality between men and women. Indeed, perhaps headship can be seen as an *instrument* of the Old Creation order which God has chosen to use to create true mutuality between men and women in Christ's body during this "now and not yet" age of inaugurated eschatology (see Appendix, p. 51). If headship is considered an "inequality" it must be noted that many argue that a difference in "role" is not to be considered "inequality." For instance, S. Lewis Johnson, in *Recovering Biblical Manhood & Womanhood*, 163-164, argues that "Galatians 2:28 affirms the full equality of males and females 'in Christ'" here. Yet he argues, as well, that that "equality coexists with divinely mandated leadership and submission, just as it does in the family (cf. Ephesians 5:2-6:9)." What ever is accepted, I believe the only headship at the Resurrection for men and women will be that of Christ.

¹⁰⁶ 161.

To this I would like to add a fourth point, the concept of “maturity.” This passage is about all becoming “one in Christ Jesus” (our verse here in Gal. 3:28). Growth to maturity takes time and this comes about through the equipping of God’s people “for works of service, so that the body of Christ may be built up until we all reach unity in the faith . . . and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:12-13). For *de jure* things to become *de facto* necessarily involves growth in Christ in the “now and not yet” of this age.

With respect to “under-realized eschatology” in this passage, this would seem to take place when Christians are holding and teaching that, for any one of these three pairs, there is no *de jure* truth to their equal inheritance. With respect to “over-realized eschatology,” this would be when one would hold that any one of these pairings (or all of them) should already be fully *de facto* experienced presently in the church, the 4 above stated reasons to the contrary notwithstanding.

In keeping with inaugurated eschatology, living “in the now and not yet” with respect to this passage, would seem to involve an embracing of one’s cruciform living in an effort to attempt to help one another live in one’s present culture and mature in such a way that unity or oneness in Christ is achieved. It would embrace the goal of moving the needle closer and closer to complete the *de facto* experience of inheritance equality where there is “neither Jew nor Gentile, neither slave nor free, nor is there male and female” (Gal 3:28).

Conclusion

This study began with the desire to investigate how biblical eschatology, particularly inaugurated eschatology, might help in the understanding of critical gender passages in the Scripture. I have found that inaugurated eschatology brings to the discussion a critical component of the “now and not yet” of God’s kingdom invasion of this Old Creation.

Using the lens of eschatology, one finds that, with respect to *fully realized* eschatology, (1) marriage and giving in marriage ceases at the Resurrection, (2) that at that time there will be a change in how gender is experienced, (3) both men and women will together be the “wife of the Lamb,” and (4) that Eden of the Old Creation is not God’s final goal depicted in the New Creation.

With respect to *inaugurated* eschatology, it was found that there is a “now and not yet” aspect to the life Christians live now in what is described as the “overlapping of the ages” of the Old Creation with the New Creation where we partake the *beginnings* of fully realized eschatology. Some of these life elements include “sonship,” “redemption,” “salvation,” “heirship,” and “the kingdom (rule) of God.” It was also determined that, in practice, one must be careful to find the balance as to where situations are with respect to gender, such that we do not practice “over-realized eschatology” nor “under-realized eschatology.”

With respect to the four specific passages reviewed in this paper the following was concluded using the lens of eschatology:

- For Eph. 5: 21-33: Headship of husbands with respect to their wives continues throughout this Old Creation until the Resurrection. It seems to end at the Resurrection at the end of this age. Headship is modeled on Christ’s headship

with the church. Headship authority of husbands however is greatly modified (with respect to how it was viewed in the Greco-Roman culture) by Jesus to be “servant” or “benevolent” authority. This came about with the invasion of the New Age into this Old Age. Both husbands and wives are to be submissive to one another. Husbands are to love their wives and wives respect their husbands. To dissolve the headship of the husband in marriage would seem to be taking part in what is called “over-realized eschatology” as this dissolution will not happen until at the Resurrection. To not embrace the commands in this passage given to Christian both husbands and wives as well as to not embrace the modified understanding of headship authority during this present Old Creation age would be an act of “under-realized eschatology.”

- For I Cor. 11:2-16: First Paul affirms that there is a headship of men in this present Old Creation world with respect to women. Secondly, the headship in this world is modified tremendously to be a *relationship* similar to that of God and Christ. Thirdly, the relationships depicted in this passage include all men and all women with each other, not something limited to marriage. Fourthly, it would seem that when cultural aspects of a situation change with respect to headship, that how “headship” is applied could also change as long as it becomes a practice embraced by all the churches of God. Verses 11-12 seem to allow this. “Under-realized eschatology” would include churches not allowing their practices to change with respect to “headship” when cultural expressions of that headship change, and those expressions and consequences are no longer

relevant with respect to honor and shame. “Under-realized eschatology” would also include the denial to live a voluntary cruciform life by both men and women in submission to what Paul has written here in this passage. “Over realized eschatology” would seem to include the dissolving of the “this age” benevolent/servant/loving headship of man with respect to woman and pushing the reality of inaugurated eschatology of verses 11-12 further than the culture warrants, thus bringing cultural shame on God, Christ, the church, individual Christians, and/or oneself.

- For 1 Tim 2:11-15: One is to see this passage as depicting how men and women should worship as Christians in the “now and the not yet” time of inaugurated salvation. With respect to Christian women, they are not to practice domineering teaching over men nor exercise of any type of domineering authority over men as this that would abrogate men being able to practice benevolent headship and also be practicing the sin of domination. Both women and men need to understand that the desire to dominate another is at the heart the consequences of the fall of Adam and Eve and would be prohibited here. In the spiritual salvation context here, vs. 15 (as well as the whole passage) needs to be understood in the milieu of the new Roman woman who resisted embracing the role womanhood typified by childbearing. The direction is that it is essential for the Christian woman to embrace this role-type, as it is a salvation issue in this present time of the “overlapping of the ages.” “Under-realized” eschatology would be to not embrace the benevolent/servant aspect of the headship of men

as well as to not repent of domineering actions over others during this age.

“Over-realized” eschatology would be following false teaching such as teaching on repudiating marriage and childbearing, as well as repudiating the benevolent headship of men in this age.

- For Gal. 3:26-29: This passage is all about eschatological inheritance. For both male and female there is a present *de jure* equality in inheritance. However, this does not negate that there is a progress toward the *de facto* full experience of that equal inheritance as it is intertwined with living in this age and the Old Creation. The three pairs of Jew/Gentile, slave/free, and male/female need to be seen as in-the-process of becoming *de facto* equal in inheritance in this present age. This process toward the *de facto* realization of inheritance equality needs to be understood and conditioned in light of the “this-world” context of (1) the need to live at peace in the Roman Empire so that the church may thrive, (2) the need for the church to survive in the Roman Empire, (3) cruciform living required to fulfill God’s mission, (4) and the need to allow for the process of growth toward maturity in Christ. “Under-realized eschatology” in this passage would seem to be Christians holding and teaching that, for any one of these three pairs, there is no *de jure* truth to their equal inheritance. “Over-realized eschatology” would be one holding that any one of these pairings (or all of them) should already be fully *de facto* experienced presently in the church without taking into consideration the four “conditions” mentioned above.

The study of these passages through the lens of eschatology seems to give direction with respect to gender issues which may be encountered in the church today. The keys of practice would seem to involve being able to embrace inaugurated eschatology while avoiding “over-realized eschatology” and “under-realized eschatology.”

Potential ICOC Church Application

Criteria for Implementation Today

Application of the Bible to church practice always includes isolating principles from the Bible and then seeking to apply them to each situation. In the above study some the main principles that were isolated using the lens of inaugurated eschatology were:

1. Biblical headship of men with respect to women is something to be practiced until the Resurrection. However, it is not an error to work in this “now and not yet” of inaugurated eschatology toward approaching the state of fully realized eschatology where Jesus is the sole head of both men and women. This will of necessity be modified with cruciform living by both men and women according to four needs of (a) living at peace in among the people and within the structures of the nation within which you reside, (b) survival in the state by not becoming a “victim of the sword,” (c) advancing the gospel (becoming all things to all people so that some might be won), and (d) having patience to allow for growth and maturity into Christ for each individual disciple.
2. Jesus radically transformed (in comparison to the manner it was observed in the Greco-Roman culture of Jesus’ day) *the practice* of headship of men to be a benevolent-servant, non-authoritarian, non-lording it over, practice of leadership with respect to women.
3. Paul directed that *the practice* of headship of men (with respect to Christ) and women (with respect to men) be determined with respect to the honor/shame criteria of the culture in which it is to be expressed. That is, one should not do anything in practice which culturally brings dishonor or shame upon one’s head.
4. Whatever practices that are adopted must be examined and adopted with a respect toward and in concert with the practice of all the other churches. This would not dictate total uniformity of practice but a common agreement with flexibility to allow for diversity based on the culture in which each church finds itself.

In what follows below, I have attempted to consistently apply these principles to our ICOC family of churches:

What Does It Mean for *Men* in the ICOC?

This study holds that headship of men with respect to women, in marriage and in the church in general, is to continue up to the point of the Resurrection at the end of this Old

Creation. This headship, however, is totally revamped in how it is to be expressed. Headship of men in this time of inaugurated eschatology is to be non-authoritarian and non-domineering. Rather it is to be expressed by men in a benevolent-servant-cruciform manner toward women. Men need to be taught how to lead in this manner and encouraged to indeed lead in this manner. Any domination or abuse of women is categorically prohibited. This is to mirror how Christ loves the church and gave himself up for the church. This headship of men would mean that women would be held in highest esteem. It would also mean that what is best for women would be the goal of men up to the point of men giving their lives for women. It would include creating or encouraging avenues for women to express their talents and gifts for the benefit of the body of Christ and for women's fullest possible fulfillment in Christ. Men should seek to glorify Christ in this surrendered submissive manner toward women. *Culturally* speaking, men are not to engage in any activity which will bring dishonor and shame to their head which is Christ nor to women. Ultimately, while still preserving headship, this would seem to mean that women could hold any position in the church except being an elder or leading a congregation. That would seem to be reserved for men as these positions constitute positions of ultimate headship of men in the church under Christ.

What Does It Mean for *Women* in the ICOC?

This study holds that women are equal-co-inheritors of the kingdom of Christ with men. It also holds that men are to be benevolent-cruciform-servant leaders of women both in the church in general and in marriage up to the point of the Resurrection. This, in turn, implies that women need to allow men to lead in this manner. Any domineering of women over men (as well as over other women) is prohibited. *Culturally* speaking, women are not to engage in any

activity which will bring dishonor and/or shame to men or Christ. Rather women are to show respect to their head which is men under Christ. Positively, as stated above, this study would hold that women could ultimately hold any position in the church except being an elder or leading a congregation. This would include, while authorized by and being under the servant authority of the elders or the congregational leader, being able to preach and teach others in mixed audiences, being able to serve as a deaconess, being able to lead a Bible Talk when men are present, serve to lead ushers, give a communion meditation, pass communion trays, baptize men and women, and many other roles. Women would not need a man to stand up with them on stage for them to give a homily, to give a communion meditation or a contribution talk. This, however, would be modified by the need for women to have a cruciform lifestyle if the honor/shame criteria in the church locale dictated that holding a certain position or expressing herself in a certain way would bring dishonor or shame upon a man or men or upon Christ in the cultural context of the local church.

How Might *ICOC Practices* Change by Embracing this Study?

The application of the above study to our ICOC churches would give allowance for much more participation and leadership of women both in the church assembly and in its various ministries. 1 Tim 2:12 would no longer be seen to bar women from teaching men nor from leading in many or perhaps most cases. In addition, the benevolent-servant-headship leadership of men would, by its very nature, seek input from others, including wise and gifted women. Ultimately, all benevolent-servant-leader men would seek input from women in a submissive manner no matter what they would consider doing. In the above understanding of men and women relationships in the church, women could do anything that the elders or the

congregational leader would encourage them to do. If they have talent to teach, they could teach even in mixed audiences, be appointed a congregational teacher, lead church ministries and use their gifts in the assembly in many ways, such as giving homilies, leading communion and contribution. They would not have to have a man introduce them nor stand up front with them as in the past since they have been authorized by the elders or congregational leader to use their gifts in these ways. In addition, it is important to note that in the assembly, women would not be expected to consider all men in the church as part of their headship. Headship would rather be role specific. In other words, in the assembly women would consider only the elders or church leader or the worship service leader as part of their headship. They themselves would be allowed to lead in various roles under these. It is also important for single women to understand that they are not expected to be under the headship of a man when on a date. Headship in a “couple” situation is reserved for marriage.

In the ICOC we already have an incredible set-up that fits well within the biblical headship principle and also which works very well for ministry. Women help lead the church, and church regions as Women’s Ministry Leaders. They also help lead Bible Talks. This does not need to change. Women are very much needed as co-leaders in the above areas as they can relate much better to women than men are able. In addition, men need to hear women’s perspectives from women leaders to become mature in their own faith. If this study and this application is embraced, it protects biblical headship and equally important, it can enhance the growth and maturity of all members, as well as outreach to the lost.

Ultimately, from an inaugurated eschatological perspective, we, as the people of God, are headed toward Christ as becoming the sole head of both men and women. It is not wrong,

in my estimation, for us to work toward maximizing women's use of their talents in the church, creating many new ways for them to use their gifts, all the while respecting the assigned headship role of men to be benevolent-servant-leaders. The speed and extent of the implementation of this will be determined by the need to live at peace with others in this world, the need to survive in the national climate one finds oneself, the need to become all things to all people so some might be won, and the need to allow adequate time for disciples to mature in their embracing and practicing these principles.

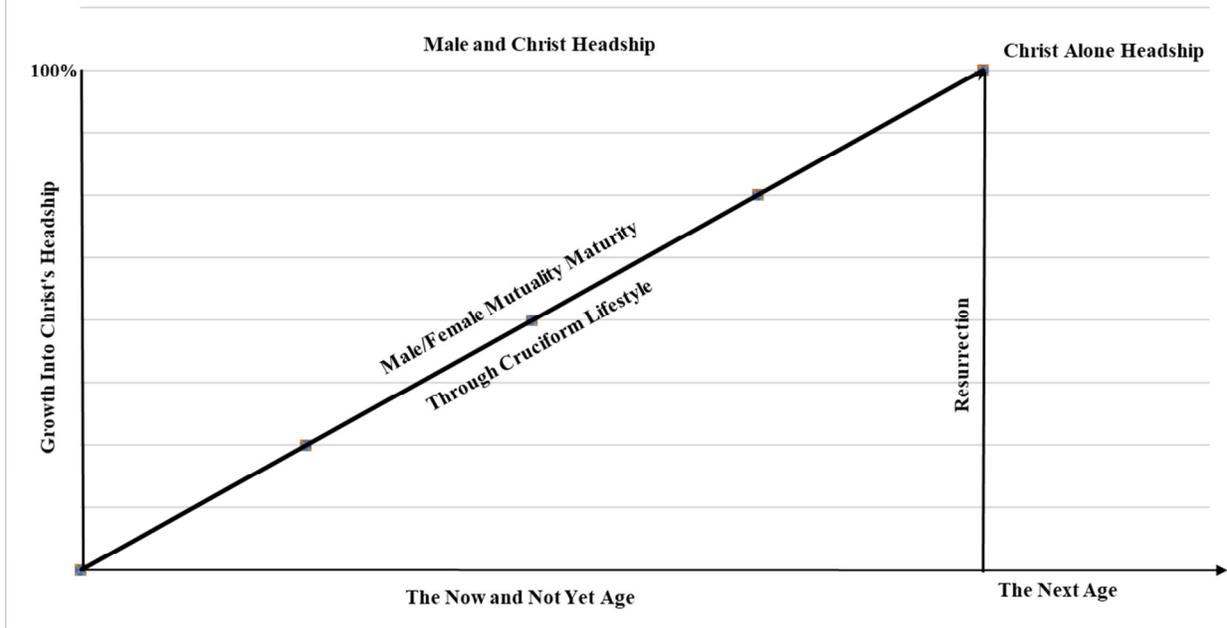
In addition, from this study, one can understand that headship in this time of inaugurated eschatology as being an *instrument* to bring about mutuality between men and women. As men embrace their benevolent-servant-headship role and both men and women grow and mature in Christ, male headship will in this present age be gradually replaced by Christ's sole headship. The total dissolution of male headship will only completely take place at the Resurrection when this first Old Creation ends and the New Heaven and New Earth (the completion of the New Creation) fully takes over. Up until that time, headship will remain as it is part of the Old Creation. For further illustration of this see the Appendix at the end of this paper.

ICOC Unity and Diversity Impact

Embracing the above suggestions with the biblical cultural caveats of the honor/shame boundaries in each church's particular cultural locale will, I believe, allow for the greatest expression of women's use of gifts in the church. This would also respect the biblical mandate in this present Old Creation age of the headship of men with respect to women while at the same time working toward the ultimate Resurrection goal of Christ being the only head of both

men and women together in the New Creation. It will allow for Christ to express himself through women in a most beneficial and benevolent manner for the maximum advancement of the gospel. Concerning diversity and unity in the ICOC, using the honor/shame criteria for the practice of headship for both men (with Christ as their head) and women (with men as their head), both will be protected. Diversity within the fellowship would be protected by allowing for practices which are determined within the culture of each church locality. Uniformity of practice would not be required. Unity would be preserved by every church in our world-wide fellowship respecting the biblical directed benevolent-servant-headship of men with respect to women while allowing its being practiced differently in different places around the world.

APPENDIX
The Eschatological Headship Dynamic



Notes:

1. The pace of the realization of male/female mutuality and the increasing realization of Christ's headship in this current "now and not yet" age depends on the following variables (as noted in the body of the paper above):
 - a. Circumstances needed for the church to survive in the world
 - b. Circumstances needed for disciple survival in the world
 - c. Circumstances needed to fulfill God's mission to make disciples of all nations
 - d. The extent and rapidity of the maturation into Christ of each individual disciple
 - e. The extent of the embracement of full cruciform living by both men and women disciples

2. I see headship in Ephesians 5 and 1 Corinthians 11 as parallel with one another. I believe the headship in the marriage relationship (Ephesians 5) is mirrored in headship with respect to congregation (1 Corinthians 11). As such, reflecting on what headship is to be like and do in Ephesians 5 in marriage (where there is much mutuality expressed), in the same manner, I am seeing benevolent-servant-headship in the congregation as an *instrument* of the Old Creation order that God is using to create true mutuality between men and women in Christ's body as well in this time of the overlapping of the ages.

3. The growth of this, being something the world does not have nor understand, creates a loving care for one another in this present age which will result in an incredible expression of Christ's love for the world through which He can draw all men to himself.
4. I also believe that as all of the above progresses that the headship of Christ gradually takes the place of the headship of men in the church until at the resurrection the headship of men is totally replaced with the sole headship of Christ.

Bibliography

- Beale, G. K. and D. A. Carson, eds. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids: Baker Academic, 2007.
- Canham, Michael McGhee, “‘Not Home Yet’: The Role of Over-Realized Eschatology in Pauline Church Discipline Cases,” Ph.D. diss. *Theological Research Exchange Network*, 2005.
- Danker, Frederick William and Walter Bauer. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, Third Edition. Chicago: Univ of Chicago Press, 2000.
- Erickson, Millard J. *Introducing Christian Doctrine*, 3rd edition. Grand Rapids: Baker Academic, 2015.
- Fee, Gordon D. *The First Epistle to the Corinthians*. Grand Rapids: Eerdmans, 1987.
- Giles, Glenn W. “The Meaning of Matthew 21:43 and Its Role in the Development of the Rejection Theme of Matthew’s Gospel.” Unpublished ThM Thesis, Trinity Evangelical Divinity School, 1986.
- Gladd, Benjamin L., and Matthew S. Harmon. *Making all Things New: Inaugurated Eschatology for the Life of the Church*. Grand Rapids: Baker Academic, 2016.
- Green, Joel B. and Scot McKnight, eds. *Dictionary of Jesus and the Gospels*. Downers Grove: IVP Press, 1992.
- Grenz, Stanley J. *Theology for the Community of God*. Grand Rapids: Eerdmans, 2000.
- Hicks, John Mark. *Women Serving God: My Journey in Understanding Their Story in the Bible*. Published by John Mark Hicks, 2020.
- Hoekema, Anthony A. *The Bible and the Future*. Grand Rapids: Eerdmans, 1979.
- ICOC Teachers Service Team, *The Bible and Gender: An Exposition of Selected Scriptures*. Spring, TX: IPI Books, 2020.
- Kostenberger, Andreas J. and Thomas R. Schreiner, eds., *Women in the Church: An Interpretation & Application of 1 Timothy 2:9-15*, 3rd edition. Wheaton: Crossway, 2016.
- Ladd, George Eldon. *The Presence of the Future: The Eschatology of Biblical Realism*. Grand Rapids: Eerdmans, 1981.
- Lampe, G. W. H. *A Patristic Greek Lexicon*. Oxford, Clarendon, 1968.

- Liddell, Henry Georg and Robert Scott *A Greek-English Lexicon*. Oxford: Clarendon, 1996.
- Lightfoot, J. B. *The Epistle of St. Paul to the Galatians*. Grand Rapids: Zondervan, 1980.
- Louw, Johannes P. and Eugene Nida, eds. *Greek-English Lexicon of the New Testament Based on Semantic Domains*, Second edition. New York, United Bible Societies, 1989.
- Moulton, W. F.; A. S. Geden; and H. K. Moulton, *A Concordance to the Greek Testament*, 4th ed. Edinburgh: T. & T. Clark, 1975.
- NIV Study Bible*. Grand Rapids, Zondervan, 2011.
- Pierce, Ronald W. Pierce and Rebecca Merrill Groothuis, eds. *Discovering Biblical Equality: Complementarity without Hierarchy*, 2nd edition. Downers Grove: IVP Academic, 2005.
- Piper, John and Wayne Grudem, eds. *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism*. Wheaton: Crossway, 2006.
- Ridderboss, Herman. *Paul: An Outline of His Theology*. Grand Rapids: Eerdmans, 1979.
- Robinson, Edward. *A Greek and English Lexicon of the New Testament*. Boston and New York: Houghton, Mifflin and Company, 1887.
- Thayer, J. H. *The New Greek-English Lexicon of the New Testament*. Peabody, MA: Hendrickson, 1981.
- Thiselton, Anthony C. "Realized Eschatology at Corinth," *New Testament Studies* 24(1976-77): 510-26.
- Thiselton, Anthony C. *The First Epistle to the Corinthians*. Grand Rapids: Eerdmans, 2000.
- Towner, Philip H. *The Letters to Timothy and Titus*. Grand Rapids: Eerdmans, 2006.
- Treier, Daniel J. and Walter A. Elwell, *Evangelical Dictionary of Theology*, 3rd ed. Grand Rapids: Baker Academic, 2017.
- Westfall, Cynthia Long. *Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ*. Grand Rapids: Baker Academic, 2016.
- Winter, Bruce W. *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities*. Grand Rapids: Eerdmans, 2003