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 THE 313  
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 Reading Completed: 100%

### Reading Summary 7

#### **Piper 9: What Does It Mean Not to Teach or Have Authority Over Men? (Douglas Moo)**

- Does the NT place restrictions on women in ministry? (1 Tim 2:8-15) Permanently restricted?
- Does passage hold authority in the church today? Non-evangelical NT scholars believe all three pastoral epistles were written by a “pseudo-Paul” since it contradicts “true-Paul’s” teachings...
- “They” believe 1 Tim 2:8-15 restricts women to teach Christian doctrine to men or hold authority (directly) over men within the church. Permanent over time and place.
- False doctrines were an issue in Ephesus which is why Paul addressed the issue, vaguely. Different interpretations of 1 Tim 2:11-15 were dependent on false doctrine as we should apply exegesis with caution. For Paul intently opposed false doctrine for a man and woman’s role.
- Exegetical emphasis on false teachings of women not dressing modestly to assert independence and power over men (*The Testaments of the Twelve Patriarchs, Reuben 5*).
- Paul encourages women to learn, but his concern is on how they do so, “quiet & submissive.”
- Possibility that false teaching on women is Paul’s motive for having women be submissive towards male leaders as women in the Ephesian church were speaking out against male leaders.
- Paul’s not prohibiting ALL women to teach... but only towards other women. Learning was encouraged but the spiritual gift of teaching is not for everyone.
- “Let the women learn... with full submission; *but* [de] ‘full submission’ means also that I do not permit a woman to teach or to exercise authority over a man.” (pg 184).
- “Permit” does not signify indefinite authority but only in the time and manner this was written.
- The activity of teaching comes from God and His Word, holding authority from prior apostles.
- Scripture interpretation suggests that women cannot become elders of the church.
- Not all exercising of authority within the church has to do with teaching. Paul prohibits women from performing both activities over men. Addressing all women towards all men.
- Unlikely for Paul’s purpose of writing, this due to how Eve was deceived, and “taught” Adam.
- Local/Cultural issues provide context for Paul’s advice, his reason due to the created order.
- Woman in any culture who engages in these activities in relation to men counts as a violation.
- V15 counters false teachings of women abandoning their homes to teach and lead in Church.
- Restrictions from 1 Tim 2:12 are valid for they are transcultural and consistent in theology.

#### **Pierce 11: Teaching And Usurping Authority (Linda L. Belleville)**

- Context summarizes general understanding of why Paul initially writes this letter to the Ephesians for they are being wounded by false doctrine and general concerns of women affected.
- Eve was used to be an example of being deceived, not representing all women.
- Lexical analysis on “in silence” to be not found in Paul’s Greek terms...but instead, peacefully.
- Idea of teacher-student relationship implies submission to women learning to give up rights for others. Implying all women due to text suggesting that women disrupted worship. Conflict of sex
- Very heavy analysis and historical records of authentēs, autohentas, and other words in use.
- Grammatical interpretation of 1 Tim 2:12 “to exercise authority over,” implies positive enforcements in Paul’s posture of writing.

- Probably that women were influenced by the cult of Artemis and accompanied by other gods.
- To place trust in Christ during childbirth and not Artemis for safety.

After reading through both arguments on why the Apostle Paul had written 1 Timothy 2:11-15, there are many points made through the use of exegetical analysis and interpretation based on Paul's context in writing about this to Timothy in Ephesus. And alongside the sentence structure in which he writes this in initially, Paul concludes that women are to not teach men or to have authority over them, but to be silent and submissive. With Douglass Moo's article being more persuasive with intentions of explaining why women are to be restricted on teaching within the church. This is important for the context in which Paul had written this had to do with false doctrine and with women being deceived in also teaching this false doctrine, mentioned earlier within the letter. Moo's argument questions the authority in which Paul's advice holds to this day and challenges the reader into taking into account the reasons for Paul's letter to Timothy in the first place. With acknowledgement that women were gifted by the Holy Spirit the gift of teaching, it is not that women are to not be given any authority to teach, but is instead only allowed to teach over other women and not men. Paul is also encouraging for women to learn, but is suggesting that not all are given the gift of teaching. What makes Douglass Moo's understanding and argument of 1 Timothy 2:11-15 sufficiently structured is due to what he suggests 1 Timothy 2:11-15 is not. With an interpretation of "permit" being only temporary, he implies that women are to not become elders which holds consistency in restricting as they are valid and are transcultural and consistent in theology. Although Linda L. Belleville's argument on the matter becomes very clear as to how Paul's advice applies within the church; her methods in interpreting his letter becomes overwhelming in the historical usage of "authority," taking away from what seems to be the original intent of writing the article.