

PAUL'S USE OF GENESIS IN 1 CORINTHIANS 11:16,
EPHESIANS 5:21-33, AND 1 TIMOTHY 2:11-15.

by

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To Mary

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ABBREVIATIONS

The abbreviations in this thesis can be found in the *Journal of Biblical Literature*, under *Instructions for Contributors*, 1988.

CHAPTER 1
AN INTRODUCTION TO THE TOPIC

The Purpose

The question of how the New Testament relates to the Old Testament has been studied for a long time. It has been discussed on a very general level, such as discerning whether or not one should be a covenant or a dispensationalist theologian. At a more specific level, there have been investigations into how a particular New Testament writer used the Old Testament. The instigator of the current scholarly attention to how New Testament writers used the Old Testament was Rendel Harris, who suggested that there was a group of Old Testament prooftexts that had been gathered into testimonies as an anti-Jewish apologetic and reference, and that the earliest of the New Testament books must be interpreted in the light of such a document.¹ Appealing as that may be, there have been some who have disagreed with Harris. C. H. Dodd liked the work of Harris, but felt that his evidence pointed in a different direction. He believed that the majority of Old Testament materials that were used as 'prooftexts' were based on an oral tradition. When a New Testament writer used an Old Testament portion, the reader needed to understand the entire context of the passage that was being referred to.

¹Rendel Harris, *Testimonies*, Part I (Cambridge: Cambridge University Press, 1916), 25.

The original intention of the Old Testament writer was still intact, but the transposition of the passage into a fresh situation involved a certain shift of the original message, and was nearly always an expansion of the original scope of the message.²

Dodd's writings were not left uncriticized. A. C. Sundberg wrote an article against Dodd, and apparently illustrated various problems with Dodd's thesis, such as suggesting that if there was a traditional method of interpretation, then the Old Testament passage should have received the same interpretation in each of its New Testament occurrences.³ These criticisms, however, were not without their own difficulties, and ultimately, the theory of Dodd which suggested that the early church turned to specific fields within the Old Testament and used them can still be used a starting point for investigation. The main problem which needs to be solved is how the church used the material from the Old Testament once it had found it.⁴

Regardless of how the New Testament writers 'found' the Old Testament passages, the question pertinent to this study is how the writers used or interpreted the Old Testament passages. Within this broad question, however, lie various other queries. Did the New

²C. H. Dodd, *According to the Scriptures: The Sub-structure of New Testament Theology* (London: Lowe & Brydone, 1952), 126-130.

³A. C. Sundberg, Jr., "On Testimonies," *NovT* 3 (1959): 278.

⁴I. Howard Marshall, "An Assessment of Recent Developments," in *It is Written: Scripture Citing Scripture*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 7.

Testament writers have a specific method by which they interpreted the Old Testament? Was the method Jewish or Hellenistic? Did methods change when the purpose of the writer changed? Did the New Testament writers use the Hebrew or Greek version of the Old Testament? Much has been written with regard to questions such as these; one of the recent ways in which the Old Testament has been believed to have been used by the New Testament writers is in a mainly *peshar* fashion.

Krister Stendahl worked on the book of Matthew and the texts at Qumran, and suggested that the New Testament writers were using a method of interpretation known as *midrash peshar*, a method employed by the Qumran community which would cite a verse, and then give an interpretation of that verse. An Old Testament text chosen was "the prophecy which was shown to be fulfilled."⁵ The Qumran community studied the Scriptures, holding to the conviction of fulfillment of prophecy. These prerequisites impacted their interpretation of the Old Testament texts, especially when using Habbakuk.⁶ Stendahl thought that this method of interpretation had definite parallels in Jewish writings, but that the Qumran and subsequently the New Testament authors displayed greater audacity in the using of the texts.

Following Stendahl was Earle Ellis, who relied on some of Stendahl's work, but shifted the discussion somewhat. He understood the

⁵Krister Stendahl, *The School of St. Matthew and Its Use of the Old Testament*, 2d ed. (Copenhagen: Villadsen & Christensen, 1968), 35.

⁶Stendahl, *The School of St. Matthew*, 193.

method of interpretation as used by Paul to be *midrash pesher*, but he understood this method to be unrabbinic in essential character. He considered it to be a unique contribution of the early Church.⁷ Ellis also used typology as a method of interpretation, a method which saw a certain Old Testament text as being historical, in accordance with the divine plan, and having a dispensational or economic relationship to the corresponding New Testament fact.⁸

Barnabas Lindars concedes along with Ellis that the methods of interpretation may have varied, but that normally the purpose of the interpretation was an apologetic versus the unbelief of the contemporaries of the first Christians.⁹ Lindars sees Stephen as an example of how the Old Testament was used apologetically against the Jews. Much of the specific teaching of Paul, Lindars argues, was known in Stephen's time, and so the way Paul uses Scripture is to bring together pieces of Scripture to "buttress his position in the Judaistic controversy."¹⁰

Richard Longenecker believes that the Jewish exegetes used one of

⁷E. Earle Ellis, *Paul's Use of the Old Testament* (Edinburgh: Oliver and Boyd, 1957), 148.

⁸Ellis, *Paul's Use of the Old Testament*, 127-128.

⁹Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (London: SCM, 1961), 285-286.

¹⁰Lindars, *New Testament Apologetic*, 235.

four interpretive techniques: literalism, midrash, pesher, or allegory. Paul, more specifically, understood the Old Testament christologically, and this obviously had great influence on his interpretation. Paul used midrash to demonstrate the christological significance of an Old Testament text, and his method is most closely associated with Pharisaism.¹¹

More recently, Walter Kaiser has discussed the issue at hand and concludes that there can not be a plurality of meanings from a certain text. The meaning of a text always remains the same, but the method of interpretation may vary. He suggests that the Old Testament was used in apologetic, prophetic, typological, theological and practical ways.¹²

Richard Hays has continued the discussion, and believes that Paul's theological concern was more of an ecclesiological one as compared to a christological one. He does not believe that Paul had a specific interpretive method, but there is some value in studying the various methods available to Paul. Neither does he believe that the original meaning of the text dictated Paul's interpretation.¹³ In writing, Paul used intertextuality, which was the imbedding of fragments of earlier

¹¹Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975), 104-105.

¹²Walter C. Kaiser, Jr., *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985), 235.

¹³Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (London: Yale University Press, 1989), 178.

texts within a later one. Paul saw himself as the prophets and sages of Israel viewed themselves, as a proclaimer of God's word reactivating past revelation under new conditions.¹⁴

Most recently, James Aageson has put forth his theory of a 'conversation model' of hermeneutics. He is very concerned with the contexts of interpretation, meaning the original historical context of the Old Testament passage, and the context of the interpreter. Aageson suggests that Paul approached the Old Testament from his own perspective and communicated his view of the text to an audience of his choosing.¹⁵ His Jewish skills of interpretation were used in service of a christological and ecclesiological message, and this put him into new religious and theological territory.¹⁶ His technique remained Jewish, and at times he used certain Jewish techniques to argue from Scripture that it was necessary for the Messiah to suffer and die (Acts 17:2-3). In the epistles, however, he was addressing Christians, and so his method was different in that he no longer had to explain that Jesus was the Messiah, but he had to discuss the implications of salvation for both Jew and Gentile alike. Aageson states that Paul used a method of interpretation which led away from privatistic religion toward faith

¹⁴Hays, *Echoes of Scripture*, 14.

¹⁵James W. Aageson, *Written Also for Our Sake: Paul and the Art of Biblical Interpretation* (Louisville: Westminster/John Knox Press, 1993), 6-7.

¹⁶Aageson, *Written Also for Our Sake*, 16.

centered, community-based Christianity, especially when using Abrahamic texts.¹⁷ A second way in which Paul used Scripture was in facing theological problems, such as Israel's unbelief in Romans. Paul then turned to the Scriptures and combined them with his apostolic context and theological concern.¹⁸ Thirdly, Paul used typology, such as the case with Adam and Christ in Romans 5.¹⁹ Fourth, Paul uses Scripture in a symbolic sense, such as in 1 Cor 1:18-3:23.²⁰ All of these techniques have a christological purpose.

We have seen the main theories of Paul's use of Scripture. The purpose of this thesis is to become more specialized in analyzing Paul's use of the Old Testament. Paul uses the Old Testament in several instances where he speaks of women. This thesis is interested in finding Paul's methods of interpretation, and seeing if the methods are consistent when referring to a specific subject matter. The test case for our purposes will be Paul's use of Gen 2:18-25 when referring to women in 1 Cor 11:2-16, Eph 5:21-33, and 1 Tim 2:11-15.

There has been some writing done on this more specific topic, but only in relation to each of the above mentioned New Testament passages. Ann Jervis suggests that in 1 Cor 11:2-16, Paul is using a midrashic

¹⁷ Aageson, *Written Also for Our Sake*, 87.

¹⁸ Aageson, *Written Also for Our Sake*, 102.

¹⁹ Aageson, *Written Also for Our Sake*, 114.

²⁰ Aageson, *Written Also for Our Sake*, 126-127.

intertextual method while considering the original meaning of the text to speak to the problem at hand.²¹ Alan Padgett believes that Paul's use of the Genesis passage in 1 Timothy is clearly typological.²² Francis Watson examines the use of Genesis 1-3 in 1 Corinthians 11 and 1 Timothy 2, and he suggests that Paul has various intentions when using Genesis. In 1 Corinthians 11 he wants to curb an "incipiently egalitarian liturgical practise".²³ His intention in 1 Timothy is to say that woman was made from man and is therefore subordinate to him.²⁴ In any case, there does not seem to be any evidence of Paul's method being considered concurrently in the three New Testament passages mentioned above. The goal of this thesis is to discern the method or methods that Paul used in interpreting Gen 2:18-25 when relating to women in the New Testament.

The Scope

In order to accomplish this study in the given time frame and within the given page limit, some delimitations need to be made. First, there has been much debate over which books the apostle Paul actually

²¹L. Ann Jervis, "'But I Want You to Know...': Paul's Midrashic Intertextual Response to the Corinthian Worshipers (1 Cor 11:2-16)," *JBL* 112 (1993): 234.

²²Alan Padgett, "Wealthy Women at Ephesus: 1 Timothy 2:8-15 in Social Context," *Int* 41 (1987): 26.

²³Francis Watson, "Strategies of Recovery and Resistance: Hermeneutical Reflections on Genesis 1-3 and its Pauline Reception," *JSNT* 45 (1992): 93.

²⁴Watson, "Recovery and Resistance," 96.

wrote. This thesis will not deal extensively with that debate, but will attribute the contested authorship of Ephesians and 1 Timothy to Paul.²⁵ Second, this thesis will only be concerned with the quotes and allusions to Gen 2:18-25 as found in the already given New Testament passages. There are more of such quotes and allusions in the Pauline literature, such as in 1 Cor 6:16, but these references do not pertain to Paul's discussion of women. Third, when examining the Genesis passage, primarily the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* and the Greek text as found in Alfred Rahlf's *Septuaginta* will be examined as Paul's sources of the Old Testament scriptures.

The Method

Inherent to all of the quotations of Gen 2:18-25 in the New Testament is a basic understanding of the Genesis text. A pattern that will be obvious in all three chapters dealing with a New Testament passage will be an examination of the Old Testament text type that Paul was using when quoting. Was he using a Hebrew or a Greek text, was he interpreting one of them, or was he quoting from memory? Next, an examination will be made in each instance as to Paul's interpretive method. Was he using a Jewish method, such as *peshet*, or was he using his very own method? Finally, an examination will be made of the purpose of Paul's interpretive method. Was he using his interpretation

²⁵The arguments cumulatively against Paul's authorship of Ephesians are impressive, but options such as Paul using a different amanuensis, or the letter being of a different genre are not given enough weight. This is also true of the authorship of 1 Timothy.

as apologetic, or toward some sort of theological end?

There will be 3 main chapters to this thesis, each dealing with a separate New Testament passage in order as they appear in the New Testament canon. A comparison will be made to see if Paul's method was always the same, and to see if his purpose was always the same. Also, a comparison will be made to see if Paul actually changed the meaning of the original text in any of the three instances. Chapter two will deal with 1 Cor 11:2-16; chapter three will deal with Eph 5:21-33, and chapter four will deal with 1 Tim 2:11-15. The final chapter will deal with the common characteristics among the three passages, as well as the uniqueness of each chapter.

CHAPTER 2

PAUL'S USE OF GENESIS IN 1 CORINTHIANS 11:2-16

Introduction

The question of how Paul is interpreting Gen 2:18-25 becomes apparent when we attempt to discover the meaning of 1 Cor 11:2-16. Paul uses the Old Testament in this passage to give a basis for his argument, and later to support his argument. The only part of the Old Testament that Paul uses to support his argument in the Corinthian passage is Genesis. He uses various Genesis passages, but alludes to Gen 2:18-25 in 1 Cor 11:3, 8, and 9. In order to understand Paul's interpretation of the Genesis passage in each case, we must deal with at least three issues; the text that Paul was alluding to, the method of interpretation he was employing, and his purpose in using the Old Testament.

Tracing the Argument

In order to get a picture of what Paul is doing in 1 Cor 11:2-16, we must get a grasp of the various contexts of the passage. At the most general level, the genre of 1 Corinthians is that of an epistle. It is a letter written in response to information Paul had received from Chloe (1:11), and to a letter received by Paul (7:1). Paul deals quite systematically with the problems of the Corinthian church. In 11:2 he begins to address the problems that the Corinthians have with regard

to public meetings and continues to address these problems until 14:40. The first problem that he deals with is that of gender distinctions in worship (11:2-16), the second is that of abuses of the Lord's Supper (11:17-34), and the third is that of the distributing and exercising of spiritual gifts (12:1-14:40).¹

The first passage, consisting of 11:2-16, can be broken down further. Verses 2-6 introduce the audience to the problem Paul is addressing, namely distinctions in worship. The first distinction with which Paul is concerned is that of headship in relationships.² His second is that of women covering their heads while they pray, and men uncovering their heads while they pray (vv. 4-5).³ In verses 7-12 Paul attempts to show that the distinctions have a precedent in creation.⁴ In verses 13-16 Paul illustrates that the distinctions are also found in nature.⁵

¹D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids: Zondervan 1992), 261.

²Joseph A. Fitzmyer, "Another Look at KEΦΑΛΗ in 1 Corinthians 11:3," *NTS* 35 (1989): 503; Jerome Murphy-O'Connor, "Sex and Logic in 1 Corinthians 11:2-16," *CBQ* 50 (1988): 492-494.

³Richard Oster, "When Men Wore Veils to Worship: The Historical Context of 1 Corinthians 11:4," *NTS* 34 (1988).

⁴M. D. Hooker, "Authority on Her Head: An Examination of 1 Cor XI. 10," *NTS* 10 (1963-64): 410-416; Gregory E. Sterling, "'Wisdom Among the Perfect:' Creation Traditions in Alexandrian Judaism and Corinthians Christianity," *NovT* 37 (1995): 355-384.

⁵David W. J. Gill, "The Importance of Roman Portraiture For Head-Coverings in 1 Corinthians 11:2-16," *TynBul* 41.2 (1990): 245-260.

1 Corinthians 11:2-16 and the Question of Text

Paul is very cordial to the people in verse 2, and demonstrates this by offering them praise for holding to the traditions. With the use of the adversative conjunction δὲ at the beginning of verse 3, he gets down to the point.⁶ He begins to tell the Corinthians that there are some things that need attention. He does this by describing the κεφαλή (head) of three pairs of relationships. The phrase that alludes to Genesis is κεφαλή δὲ γυναικὸς ὁ ἀνὴρ (a man is head of a woman). Scholars suggest that the allusion here is to a portion of Gen 2:18-25,⁷ but UBSGNT⁴ suggests that in this verse there is only an allusion to Gen 3:16. There is, however, no reason to believe that Paul must be alluding to Gen 3:16 at this point. The reason that the allusion to the third chapter of Genesis is unnecessary is because Paul's concept of κεφαλή can be understood without referring to the Fall narrative. Genesis 2:21-22 certainly depicts creation order, and that may be the main feature with which the passage is concerned.⁸ Those who hold to this position suggest that verse 23, where the man names the woman, is

⁶F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. Robert W. Funk (Chicago: The University of Chicago Press, 1961), § 447.

⁷C. K. Barrett, *A Commentary on the First Epistle to the Corinthians*, Black's New Testament Commentaries (London: Adam & Charles Black, 1968), 248; Leon Morris, *1 Corinthians*, rev ed. Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1987), 149.

⁸Victor P. Hamilton, *The Book of Genesis Chapters 1-17*, NICOT (Grand Rapids: Eerdmans, 1990), 178-179.

nothing more than a cry of delight and welcome,⁹ or suggest that the act of naming does nothing more than exhibit the man's discerning abilities.¹⁰

The act of naming in verse 23, within the context of Adam naming the animals in verses 19-20, must imply some sort of authority.¹¹ Wenham believes that the idea of the woman being subordinate to the man is an important presupposition of the ensuing narrative in Genesis 3, and that is one of the reasons that subordination can be seen in the act of naming. The allusion to the Genesis 2 passage is the only one accepted here, because the points that the Genesis author is attempting to make are that the woman was formed from the man's side, and that the man held a form of authority. Although there is no verbal parallel, the ideas behind 1 Cor 11:3 are clearly seen in Gen 2:18-25.

The Hebrew of Gen 2:21 differs from the Greek, but only slightly. In describing the one who caused a deep sleep to overcome the man, the Hebrew uses **יְהוָה אֱלֹהִים** (Lord God) versus the Greek's θεός (God). The Hebrew also has **עַל-אָדָם** (upon the man) as compared to the Greek's ἐπὶ τὸν Ἀδὰμ (upon Adam). It is difficult to decipher in the Hebrew if 'man' or 'Adam' is intended, due to some common nouns sometimes assuming

⁹David Atkinson, *The Message of Genesis 1-11: The Dawn of Creation*, The Bible Speaks Today (Downers Grove: InterVarsity, 1990), 71.

¹⁰Hamilton, *Genesis 1-17*, 177.

¹¹Gordon J. Wenham, *Genesis 1-15*, WBC 1 (Waco: Word, 1987), 70.

proper noun characteristics.¹² This is especially difficult in defining אָדָם, for without the article, as in Gen 2:20, the context must decide the translation. In verse 21, the article is again added to אָדָם, and so an interpreter must decide if the Hebrew means 'Adam' or 'man'. In any case, the Greek has used 'the Adam' at Gen 2:21. The reason for the article in the Greek with the proper name is probably due to the Greek being either a word for word translation of the Hebrew, or the article is being used colloquially.¹³

The wording of the Hebrew and the Greek is very similar in verse 22, except that the Hebrew again uses the generic 'man' as compared to the proper name as found in the Greek. In verse 23, however, there are at least four notable differences. The first difference is that the Greek uses the proper name 'Ἀδὰμ, while the Hebrew still has the difficult אָדָם. The next difference has to do with the word עַתָּה (at last). The Greek has the word νῦν (now). The third difference is that the Hebrew switches to אָדָם (man) instead of the previous אָדָם (man) in describing the origins of the man. This could have been done in order to prepare for verse 23, where assonance was used between the names אָדָם (man) and חַוָּה (woman).¹⁴ The fourth difference is that the Hebrew has the demonstrative article הַזֶּה (this) at the very end of the verse, and

¹²E. Kautzsch, *Gesenius' Hebrew Grammar*, trans. A. E. Cowley (Oxford: Clarendon Press, 1990), § 125f.

¹³BDF, § 260.

¹⁴Hamilton, *Genesis*, 180.

this article is usually left untranslated by modern versions. This verse is poetic, with **אָדָם** occurring at the beginning, middle and end of the verse. The reason for the Hebrew to have the demonstrative article at the end is to form an inclusio, for the same demonstrative article begins the verse. The repetition of **אָדָם** also emphasizes that the man is speaking specifically and enthusiastically about the woman.¹⁵ The Samaritan Pentateuch, the Targum, and the Greek translate the final demonstrative article of the verse as 'her man', suggesting that either the writers of these sources did not know exactly what to do with the Hebrew version, or they simply interpreted the context of the passage to be marriage.

Upon examining the differences in these versions, it appears that the Greek is interpreting a text that is either the Hebrew or similar to the Hebrew text as found in the Masoretic Text. The Greek writers have used the proper name for the man either because they have the story of Genesis 3 in mind and used that name here, or because they are translating a different text than the Hebrew. Perhaps they were aware of some Jewish interpretations which believed the first human was androgynous,¹⁶ and they were combating that belief by giving a name to the male, to distinguish him from both femaleness and androgyny. The Greek is also inconsistent with the Hebrew when it comes to translating **יְהוָה אֱלֹהִים** (Lord God), beginning at Gen 2:4. This could again mean that

¹⁵Wenham, *Genesis* 1-15, 70.

¹⁶Hamilton, *Genesis*, 178.

the Greek has a different underlying text, or that the Greek writers are translating that way on purpose. The textual difference with regard to the demonstrative pronoun ~~ἐν~~ and subsequent interpretation in the Greek again suggest that the writers of the Greek did not know how to translate the Hebrew very accurately, or they had a different underlying text. It also appears that the Greek was unable to reduplicate the poetic elements of the Hebrew. The Hebrew reading at this point is more difficult, and this is probably a clue as to the more original text.

When Paul alludes to the Genesis text, he does not do so formally, here understood as quoting precisely or using an introductory formula. If he had done so, it would make our choice about which text Paul was using a little more evident. But there is one factor that seems to determine which text Paul was using, and that is his use of the generic *ἀνδρὸς* (man, male, husband) in 1 Cor 11:3, as compared to the Greek's specific *Ἀδὰμ*. At the same time, he uses *ἀνδρὸς* instead of *ἄνθρωπος* (man, human being) in order to form a contrast with *γυνή* (woman, female, wife).¹⁷ Since he is attempting to be more generic than the Greek here, it may mean that he was referring to the Hebrew, which is more generic in referring to the first created human.

Paul again alludes to Gen 2:21-23 in 1 Cor 11:8. His allusion is not a verbatim allusion, but rather the Genesis idea is implicit in his statement. He states that man is not out of the woman, but woman is out

¹⁷Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, ICC (Edinburgh: Clark, 1914), 229.

of the man. The last part of verse 23 seems to be the specific part of the allusion, as seen by the similarity of the New Testament (ἐξ ἀνδρός) with the Greek (ἐκ τοῦ ἀνδρὸς αὐτῆς). This allusion may also give us a hint as to which text Paul is using at this point. His allusion is very generic, and it is difficult to discern whether he means males or husbands in this passage. Paul seems to oscillate between his meanings for ἀνδρὸς, first referring to Christian men in the context of worship in verses 3-7, and then in verse 8 he refers to males universal. The Greek of Gen 2:23 makes it very clear that the writers understand 'husband', by adding the personal pronoun αὐτῆς (her) after ἀνδρὸς (man/husband). This inclines us to think that Paul is doing one of two things: either he is re-interpreting the Greek in such a way as to understand only "males" in the Genesis context, or he is using the Hebrew, and making a quite literal translation of ~~אָדָם~~ (from man). The most probable explanation is that Paul is making use of the Hebrew at this point.

In verse 9, Paul is probably alluding to a different context of the Genesis passage than he has in the past. He may be alluding again to Gen 2:21-23, but more specifically it appears that he has Gen 2:18 in mind. That Gen 2:18 is what Paul is alluding to becomes clear when we consider the main content of 1 Cor 11:9. Genesis 2:18 indicates the woman was made as a helper, and this is probably what he is trying to communicate by using διὰ τὸν ἄνδρα (for the sake of the man).

The Greek differs with the Hebrew at verse 18. It uses the verb ποιέω (to make) in the first person plural form. The Hebrew only has a

first person singular verb at this point. In Gen 1:26, when God decides to make a man, the verb occurs in the first person plural form, both in the Hebrew and the Greek. The Greek uses the same verb in Gen 2:18, but the Hebrew has changed to the first person singular verb. The Greek writers undoubtedly saw the inconsistency on behalf of the Hebrew, and used this plural form of the verb simply as a reduplication of the verb which they had seen in Gen 1:26. Or the Greek writers may have thought that the plural form of the verb was correct, and could not understand the need for a plural verb at this point. Nevertheless, there is no real clue here as to which text Paul is using.

In attempting to isolate which text Paul is using, we have examined the various verses to which he alludes. In verses 3 and 8, it appears that Paul is using the Hebrew. In verse 9, it is unclear as to which text Paul is using. Since that is the case, it is here understood that Paul, when citing Scripture in 1 Cor 11:2-16, is using the Hebrew Old Testament, or something quite close to it.

Paul's Method of Interpretation

Having established the text that Paul was probably using, we turn now to his method. Again, since this is an allusion and not a formal citation, it makes our work a little more difficult. Nevertheless, we must begin with the basics. We know that he was probably only using the Hebrew of Gen 2:18-25 as a point of reference. We also know that in the Corinthians passage, Paul was attempting to reply to a Corinthian problem. So how did he refer to the Old Testament?

One of the first things to decide is whether Paul was concerned with the original context of the Old Testament passage. In 1 Cor 11:3 he is making a statement about how various entities are the 'head' of other entities, and he uses this as a basis for the rest of his argument. Since Paul is here giving the theological basis for his argument by alluding to the Old Testament, we must understand that he is at the very least concerned with a certain meaning of the Old Testament passage. Richard Hays states that the 'original' meaning of a text does not dictate Paul's interpretation.¹⁸ But if Paul is indeed using rabbinic methods, then he probably held their 'explicit doctrine' of Scripture,¹⁹ meaning they believed in the authority of Scripture and applied it to everyday life. The Torah, for example, was given to Israel by God, and because of this the Jews have done much haggadic work to show how the Torah relates to God. They understood that in the Torah, God gave Himself to Israel. This indicates that God inspired the Torah, and that the Torah was central in the life of the Jews.²⁰ They were indeed interested in the original meaning, understood here as what God was saying to them universally, and for them the Scripture meant authority.

The important question to ask at this point is what the point of the Gen 2:18-25 was for its original audience. Did they understand

¹⁸Hays, *Echoes of Scripture*, 178.

¹⁹Daniel Patte, *Early Jewish Hermeneutic in Palestine*, SBLDS 22 (Missoula: The Society of Biblical Literature, 1975), 27.

²⁰Patte, *Early Jewish Hermeneutic*, 24-25.

Genesis to have an implicit metaphorical meaning, such as the man being the 'source' or 'having authority'? Wenham believes that the original audience knew that the idea of subordination was bound to the passage.²¹ Hamilton suggests that the only lesson verse 22 teaches is that the woman was taken from the side of the man.²² Paul, however, used what he believed was the universal understanding as the underpinning to the entire argument in 1 Cor 11:2-16. This can even be noted from modern interpretations of the passage; whatever decision an interpreter reaches about Paul's understanding of κεφαλή weighs heavily on that interpreter's understanding of Gen 2:18-25, and vice versa.²³ It is important to note that Paul is using a method of interpretation that allows his allusion to and understanding of the Old Testament passage to guide his thinking with regard to gender distinctions in worship. This is different from prooftexting, in that Paul begins with the theological statement and then builds his argument from there. This method of interpretation is known as a form of midrash.

Midrash can be understood in one of three ways; it can be a method of exegesis, compilations of exegeses of Scripture, or a specific

²¹Wenham, *Genesis*, 70.

²²Hamilton, *The Book of Genesis*, 178.

²³Since 1 Cor 11:3 alludes to Gen 2:18-25, an interpreter who understands κεφαλή as 'source' must see the Genesis narrative as implying source; cf. Margaret Howe, *Women and Church Leadership* (Grand Rapids: Zondervan, 1982), 60. If an interpreter understands κεφαλή as 'authority' in 1 Cor 11:3, then the Genesis narrative also denotes male authority; cf. James Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981), 166-7.

exegeses of a given verse.²⁴ It is here understood as a broad form of Jewish exegesis of the Scriptures which either sought to inquire of God a solution to a problem when one was in difficulty or a knowledge of the future.²⁵ There are different types of midrash, including *Halakah* and *Haggadah*. *Halakah* is concerned with the primary meaning of the text, known as the *peshat*, but attempts to contextualize the *peshat* for a contemporary problem. More specifically, *Halakah* is concerned with expositing legal provisions.²⁶ *Haggadah* also attempts to contextualize the *peshat* for a contemporary problem, but it is concerned with non-legal Scriptural portions and interpretation.²⁷

In this passage, Paul is inquiring of God to find a solution to the problem of gender distinctions in worship, and he bases his solution on his understanding of Gen 2:21-23. This should be understood as distinct from prooftexting, because the Scriptures were seen as the intermediary between the people and God,²⁸ and as such Paul was not so much looking for proof but listening to what God had already revealed. One author

²⁴Jacob Neusner, *What is Midrash?* (Philadelphia: Fortress, 1987), 13.

²⁵Patte, *Early Jewish Hermeneutic*, 118; cf. Gary G. Porton, "Midrash," in *ABD* (New York: Doubleday, 1992) 4:819.

²⁶Ellis, *Paul's Use*, 41.

²⁷A. T. Hanson, *Studies in Paul's Technique and Theology* (Grand Rapids: William B. Eerdmans, 1974), 206; cf. J. Theodor, "Midrash Haggadah," in *The Jewish Encyclopedia* (New York: Funk and Wagnalls, 1916) 8:550.

²⁸Patte, *Early Jewish Hermeneutic*, 118.

suggests that Paul is using the Old Testament in *Halakic* fashion and in a theological way.²⁹ If we understand that Paul is using a Jewish form of interpretation, and especially a rabbinic form, then we should acknowledge that Paul is probably not using *Halakah*, for *Halakah* of rabbinic nature is concerned with giving detailed directions for everyday living by use of sophisticated and sometimes hard-to-swallow exegesis.³⁰ Paul is not giving systematized details about everyday life, nor is he alluding to a legal passage of Scripture as *Halakah* usually does, but he is responding to an erroneous idea about worship. His method of interpretation should primarily be seen as a form of *Haggadah*, for Paul is appealing to the original sense of the passage, which is of a non-legal nature, to undergird his moral argument. He is supporting his position by appealing to the Genesis story, rather than strictly giving rules for living. This is not to say that Paul is not giving rules for worship. Indeed, the distinctions between *Haggadah* and *Halakah* are not very precise, and general halakic rule can be derived from haggadic stories.³¹ In fact, there is a mutuality between *Haggadah* and *Halakah* which is concerned with a shared system of beliefs, values and laws, and which find expression in the two systems in different

²⁹C. K. Barrett, "The Interpretation of the Old Testament in the New," in *The Cambridge History of the Bible: From the Beginnings to Jerome*, ed. P. R. Ackroyd and C. F. Evans (Cambridge: Cambridge University Press, 1970) 1: 396-397.

³⁰Hanson, *Studies in Paul's Technique*, 205.

³¹Gary G. Porton, "Haggadah," in *ABD* (New York: Doubleday, 1992) 3:20.

textual and formal ways.³² At one point in its development *Halakah* becomes *Haggadah*, and *Haggadah* becomes *Halakah*. *Haggadah* is an interpretation and application of Scripture, but it uses freely matter from all over the Bible and from outside to illustrate a text and its lessons.³³ *Halakah* teaches via rules and principles, but *Haggadah* enlightens by stories and examples.³⁴ Paul is enlightening his audience by appealing to the Genesis story.

However, that Paul is using primarily *Haggadah* can be seen most clearly by returning to 1 Cor 11:3. Paul does not give a rigid, legalistic law by pure exposition of the Scriptures. Instead, he has been presented with a problem, and he responds to that problem by interpreting the Genesis story, a non-legal portion of Scripture. His main concern is to reply to the problem, not to come up with rigid daily laws when expositing Scripture. He is concerned with interpreting the spirit of the Genesis passage, and not the letter of it.³⁵ He thus uses the passage as a paradigm for gender distinctions in worship at the

³²Rina Lapidus, "Halakah and Haggadah: Two Opposing Approaches to Fulfilling the Religious Law," *JJS* 44 (1993): 100.

³³G. F. Moore, *Judaism: In the First Centuries of the Christian Era*, vol. 1, *The Age of the Tannaim*, (Cambridge: Harvard University Press, 1966), 162.

³⁴Porton, "Haggadah," 3:20.

³⁵R. Krinsky, "Haggadah," in *NCE* (New York: McGraw-Hill, 1967) 5:890.

Corinthian church.³⁶

In 1 Cor 11:3, Paul has laid the foundation of his argument by alluding to Gen 2:21-23, and in 1 Cor 11:8 he again alludes to the Genesis passage. As mentioned above, Paul seems to have moved from Christian men in the context of worship to men universal, in order to demonstrate the point he is trying to make in verse 7. Verses 8-9 are an attempt to explain verse 7, as can be seen by the word γὰρ in verse 8 being used as an explanatory conjunction. The words καὶ γὰρ occur together in verse 9, and thus καὶ loses its force, and the two words are translated as 'for'.³⁷ Paul is giving two reasons as to why men should not cover their heads, including that women were created from the men, and that the women were created on account of the man's need.

The point that Paul is trying to make in verse 7 is that a woman is man's glory, and not the reverse. He appeals to the Genesis passage to buttress his position, emphasizing the material (man) from which woman was formed. Verses 21-23 of Genesis 2 literally show the organic material from which the woman was created. The verses also show that symbolically, since the woman was made from the same matter as the man, that the substance of both sexes are equal.³⁸ Paul may have both the symbolic and literal meaning of Gen 2:21-23 in mind when he alludes to

³⁶Compare his use of Adam as a paradigm in Rom 5:12.

³⁷BDF, § 452(3).

³⁸John H. Sailhamer, "Genesis," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1990), 2:47.

it, but he is concerned primarily with making a very literal and chronological interpretation of the second creation account as can be seen from the context of the Corinthians passage. This method is simply known as the literalist method.³⁹

In 1 Cor 11:9 Paul is using a method that allows the reader to quickly recollect the Gen 2:18 passage. For Paul, the woman was created for the sake of the man, because the man was in need of a helper. The phrase עֵזֶר כְּנִגְדּוֹ (helper corresponding to him) implies that the man could not do the work himself, and so a helper was created. The idea here is that of the woman corresponding to the man. This is the only occurrence of this noun with this preposition, which clarifies the meaning of the noun. Without the preposition the Hebrew would simply indicate one who is opposite.⁴⁰ The notion that the man was created first and in need of a helper is what Paul uses as his template for writing 1 Cor 11:9. Paul's method is again to interpret Genesis in a literalistic and paradigmatic way, and so he uses the phrase ἀλλὰ γυνή διὰ τὸν ἄνδρα (but the woman on account of the man). The woman was not created first, for if she would have been and the situation had been the same, then the man would have been created for the sake of the woman. Since that was not the case, Paul reminds his readers via allusion that the man was created first, that the man was alone and in need of a helper, and that the woman was created on account of the man's needs. Paul is appealing here

³⁹Longenecker, *Biblical Exegesis*, 28.

⁴⁰Ludwig Koehler and Walter Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament*, 3d ed., (Leiden: Brill, 1983), 629.

not only to the order of the creation of the first humans, but also to their purpose, which is to have dominion as seen in Gen 1:26-28, and this seems to add another dimension to his argument. He had appealed to the material from which the woman was made in verse 8, but here he appeals to the order and purpose in which the first humans were made.

Paul's Purpose in Using Genesis

The purpose of Paul's interpretation has been briefly discussed already. One can get an idea of Paul's interpretive purpose by looking to the genre of the letter. It is an epistle, written in response to questions and information that Paul had before him. Paul's purpose is to establish regulations for the Christian life at Corinth,⁴¹ specifically in a worship context. This is supported by referring to verse 2, where Paul states that he is glad that the Corinthians hold fast to the traditions which he had given them. Somehow, either from correspondence that he had received from the Corinthians or by word of mouth, Paul knew that the Corinthians were having trouble with regard to gender distinctions in worship. In verse 3, he alludes to Genesis to lay the foundation for his argument. It seems that his main concern, then, is ecclesiological. He is concerned primarily with rectifying an erroneous church practice at Corinth. Some of the Corinthian women were disregarding customary head coverings, and Paul was attempting to combat

⁴¹Barrett, *The Interpretation*, 396.

this by appealing to Genesis.⁴²

Paul's purpose in quoting the Genesis passage at 1 Cor 11:8 is explanatory, in that he is explaining and supporting his argument. This can immediately be seen by his use of γὰρ at the beginning of the verse. Paul's appealing to Scripture suggests that he considered the Scriptures authoritative, for he uses it to guide not only his faith and life, but also the faith and life of other believers. In the same way, *Haggadah* is authoritative in that it contains the moral and ethical principles of the art of living.⁴³ At one level, he is appealing to the Old Testament to support his statement that the woman is the man's glory. He does so by stating that the woman originated from the man. At a second level, he is appealing to the Old Testament in order to continue in his establishment of regulations for Christian life. Again, his concern is mainly ecclesiological.

The main purpose of Paul in alluding to Gen 2:18 at 1 Cor 11:9 is to add another dimension to his argument. Here he is appealing to the order and purpose of creation in order to strengthen his argument. His argument first stated that woman was created out of man, and now adds that she was created after man, to be his helper. Ultimately, his purpose in 1 Cor 11:9 is to show that even though the 'task' of worship for men and women is the same, the way this is functionally worked out

⁴²Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 497.

⁴³Moshe David Herr, "Aggadah," in *EncJud* (New York: The Macmillan Company, 1971) 2:354.

is different for both sexes. This is still within the context of worship, and again his concern is ecclesiological.

Summary

We have seen that Paul alludes to Gen 2:18-25 at least three times in his argument in 1 Cor 11:2-16. He seems to be relying mostly on the Hebrew version of Genesis, due mainly to some of his generic statements. More specifically, in 1 Cor 11:3 he uses the generic *ἀνδρὸς*, which would be a Greek equivalent to the Hebrew Old Testament, as compared to the specific *Ἀδὰμ* of the Greek Old Testament. He again uses the more generic Hebrew in 1 Cor 11:8, but in 1 Cor 11:9 there is no clue as to which text Paul is using.

His method of interpreting the Genesis material in 1 Cor 11:3 is that of *Haggadah*. This can be seen from Paul's main concern, which is to respond to a problem in the Corinthian church. He may come up with a rule of worship, but that is not his primary purpose. In 1 Cor 11:8 and 9, Paul uses literalism to add support to his *Haggadah* in verse 3. His main purpose is ecclesiological, for he wants to rectify the worship situation at Corinth. As we have seen, other related purposes include giving the theological basis for his argument, buttressing his main argument, and then giving an added dimension to the buttress.

CHAPTER 3

PAUL'S USE OF GENESIS IN EPHESIANS 5:21-33

Introduction

In Eph 5:21-33 Paul again refers to Gen 2:18-25, and in verse 31 he quotes Gen 2:24. At first glance, it seems his use of the Old Testament is not all that extensive in this passage, since he gives no further formal quotes. The notable part of his usage of the Genesis passage here is that he only quotes it toward the end of his argument, and appears to follow it up with a brief exposition. Any interpreter must decide what Paul is doing immediately following his quote, especially when he states τὸ μυστήριον τοῦτο μέγα ἐστίν (this is a great mystery). Interpreting verse 32 is probably the biggest factor in understanding Paul's use of Gen 2:24 in this passage.

Tracing the Argument

As always, the contexts of a passage are important in understanding interpretation. The book of Ephesians is an epistle, but not written in the ordinary Pauline way. Usually, as with the book of 1 Corinthians, the writing of a letter is ignited by needs that must be addressed within a particular church. That is not the case with the Ephesians. The book is more of a general admonition for the church, and is intended for maturer audiences, wanting to know more about the Christian way of

life. This is seen by Paul's style, who does not list any personal greetings in the letter, but writes in an almost sermonic way.¹ He reflects on the baptism of some of the believers, as well as encourages the Christians to live in keeping with their calling.² The believer's way of life is emphasized in the latter parts of the book, including the way wives, husbands, children, slaves and masters should live.

Ephesians 5:21-33 are a part of the domestic standards, or household codes, that are prescribed for the husband and wife relationships in Christian circles.³ Ephesians 6:1-4 goes on to describe the ideals in children/parent relationships, while Eph 6:5-9 describe master/slave relationships within Christianity.

The main passage that we want to look at here can be broken down further. Ephesians 5:21 gives the opening statement, which includes the idea that all believers are to submit to one another out of fear of Christ. Ephesians 5:22-24 are an exhortation given to wives to submit to their husbands, as to the Lord. In 5:25-32 Paul exhorts the husbands to love their wives as Christ loves the church, and 5:33 is a summary of Paul's main ideas about marriage.

Another important feature of the passage is the comparison between human marriage and the relationship between Christ and His church. Paul

¹Andrew T. Lincoln, *Ephesians*, WBC 42 (Dallas: Word, 1990), xxxix-xl.

²Rudolf Schnackenburg, *Ephesians: A Commentary*, trans. Helen Heron (Edinburgh: Clark, 1991), 28.

³Lincoln, *Ephesians*, 353.

uses various comparative particles in various verses to oscillate between his main topics. He uses ὥς (as) in verses 23 and 24, οὕτως (so) in verse 24 and 28, and καθὼς (just as) in verses 25 and 29.⁴ The husband and wife relationship is spelled out in verses 22 and 23a, and supported by the relationship between Christ and the church in verses 23b and 24a. The human relationship is again the topic in 24b and remains as such until 25a, and support for this is again Christ and the church, as seen in 25b-27. Husbands and wives are the topic in verse 28-29a, and then the support is given by referring to the Christ and the church relationship in verse 29a-30. In verse 31-32 Paul speaks of both relationships, and in verse 33 he underlines his main concern, the husband and wife relationship.⁵

Ephesians 5:21-33 and the Question of Text

When discussing the main quote in verse 31, it must first be noted that there have been some textual problems with verse 30, and the textual problems seem to stem from an interpretation of Eph 5:31. The reading of verse 30 as found in the main UBSGNT⁴ text is here considered the most original. It reads ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. Though the shortest reading may have occurred due to homoeoteleuton, it is attested in some of the oldest and more important manuscripts, such as p⁴⁶, \aleph , A, and B. At the same time, the longer readings may well have

⁴J. Paul Sampley, *'And the Two Shall Become one Flesh': A Study of Traditions in Ephesians 5:21-33* (Cambridge: Cambridge University Press, 1971), 104.

⁵Lincoln, *Ephesians*, 352.

been expansions based on the forthcoming quote of Gen 2:24.⁶ The writers of the manuscripts undoubtedly knew the quote was forthcoming, and so decided to throw in some allusions to Gen 2:23. However, since these allusions are an expansion, they will not be considered here.

It is within Paul's exhortation to husbands to love their wives that we find the quote of Gen 2:24. In order to better understand how Paul was interpreting, we must get an idea of which text he was quoting. A rigid translation of the Hebrew is "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." A rigid translation of the Greek verse in the Genesis passage is "On account of this a man shall leave his father and his mother and shall cleave to his wife, and the two shall be one flesh." A rigid translation of the New Testament verse is "For this cause a man shall leave his father and mother and shall cleave to his wife, and the two shall become one flesh."

In comparing these versions of Gen 2:24, we notice various discrepancies. In the first discrepancy between Paul and the Old Testament versions, Paul begins his verse in Ephesians with the words ἀντὶ τούτου (for this reason),⁷ while the Greek version has ἕνεκεν

⁶Bruce Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), 609.

⁷William R. Arndt, F. Wilbur Gingrich, and Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature: A Translation and Adaptation of the Fourth Revised and Augmented Edition of Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur* (Chicago: The University of Chicago Press: 1979), 73.

τούτου (because of this). Some believe that these two phrases are essentially equal,⁸ but the difference may also have something to do with Paul's method of interpretation. For this reason, the change of wording shall be discussed below.

The second discrepancy is seen by the Greek interpretation of the Hebrew ~~אָדָם~~ (man). The Greek interprets this word as *ἄνθρωπος* (man in general), but the more accurate literal translation is the word *ἄνθρω*, defined as either man or husband.⁹ The Greek translated ~~אָדָם~~ as *ἄνθρω* on other occasions, such as Gen 3:6, 16, 17:27 and so forth, but the Greek does not consistently translate ~~אָדָם~~ as either *ἄνθρωπος* or *ἄνθρω*. The inconsistency in translating means that these three terms for 'man' must have been somewhat interchangeable. In this particular context, *ἄνθρωπος* means an adult male, in contrast to woman.¹⁰

There are others, however, who suggest *ἄνθρωπος* was the Greek word used when Adam was understood.¹¹ If 'Adam' was understood, then either those who were translating the Old Testament into Greek had a different text from which they were copying than the Masoretes did, for the Masoretes only began writing 'Adam' at Gen 3:16, or the translators into Greek were doing some harmonization of the text, where they translated

⁸BDF, § 208.

⁹BAGD, 66.

¹⁰BAGD, 68.

¹¹H. Vörländer, "*ἄνθρωπος*," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1978), 2:564.

according to the context. Paul chooses to follow the Greek in this instance, even though he had only used ἀνδρός when referring to men in this entire Ephesians passage. This use of ἄνθρωπος in a context where only ἀνδρὸς had been used suggests that Paul was using the Greek Old Testament, or something very similar to it.

A third discrepancy can be seen in the Hebrew, where some manuscripts only have the perfect verb וָיָבֹאוּ (and they become), while other manuscripts, such as the Samaritan Pentateuch, add וְשְׁנֵי (the two of them). The Greek version of the Old Testament contains the addition οἱ δύο (the two), just as the Samaritan Pentateuch does. This suggests that the Greek version of Genesis and the Samaritan Pentateuch may have followed the same Hebrew tradition. One of the reasons the texts of the Samaritan tradition may have made an addition to the text was on account of the writers doing some *harmonizing alterations*, which consisted of altering the text due to the larger context.¹² The Greek writers may have done the same type of thing, or they may have had the proto-Samaritan text from which they copied. In any case, we recognize their similarity, but we do not know the relation between the two. Paul, however, due to his nationality and the apparent Jewish disassociation with the Samaritans (John 4), probably would have used the Greek version of the Old Testament against the Samaritan Pentateuch. Paul also, in quoting, uses the addition οἱ δύο, which further suggests that he was referring to the Greek.

¹²Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress, 1992), 85-86.

In the fourth discrepancy, Paul leaves off the personal pronoun αὐτοῦ (his) when describing the relationship between the man and his parents. In other words, Paul does not say 'he shall leave his father and his mother', which both the Hebrew and the Greek include, but 'he shall leave father and mother'. This omission could also be a result of Paul's interpretive technique, and as such the omission will be discussed below. However, due to the reasons noted here and above, it is here believed that Paul was indeed using a Greek version of the Old Testament.

Paul's Method of Interpretation

One of the first items to decipher is how Genesis is being used in Eph 5:21-33. The quote in verse 31 is obvious, but there are other verses which may demonstrate a reliance on the Genesis passage. The vocabulary of the verses is critical to the discussion, for Sampley states that terms such as κεφαλή (head), σῶμα (body) and μέλη (member) are very naturally related to the vocabulary of Gen 2:24.¹³ It is precisely this type of vocabulary that we see in various places within the Ephesians passage, and thus we should recognize at least some reliance on the Genesis passage. Sampley goes on to suggest that the importance of Gen 2:24 is that it informs the development of this entire first section of the household code, since the vocabulary is from the Torah, and is followed by the quote of Scripture.¹⁴

¹³Sampley, *And the Two*, 84.

¹⁴Sampley, *And the Two*, 96-102.

Another person who suggests that most of the passage is informed by Gen 2:24 is Stephen Miletic. He believes that Paul is not afraid to use various images from various places to make his point. For example, Eph 1:23 uses *σῶμα* in a way similar to its use in Eph 5:28-29. He also states that there is ample reason to suggest that verses 22-24 of Ephesians 5 have something to do with the mutuality of verses 31-32.¹⁵ This is clarified by his suggestion that since subordination and mutuality are applied to the Christ and church relationship throughout the passage, there must be a relationship between the Eph 5:22-24 and the Gen 2:24 passages.

It is difficult to prove the assertions of Miletic and Sampley. We do know that the function of the quote in verse 32 is mainly to reiterate mutuality, either between Christ and the church, husband and wife, or both. The idea of mutuality may be related to submission, but this extends the function of the Genesis quote too far.¹⁶ There are no verbal links, and at best the relationship as these scholars see it is based on implicit meanings of both texts.

There are other verses within the Ephesians passage that may be connected to the Genesis quote. Ephesians 5:28 gives a description of how husbands ought to love their wives as their own bodies, and the word used for bodies is *σῶμα*. In verse 29, the idea of 'body' remains the

¹⁵Stephen Francis Miletic, *"One Flesh": Eph. 5:22-24, 5:31 Marriage and the New Creation* (Roma: Editrice Pontificio Istituto Biblico, 1988), 48-50.

¹⁶Lincoln, *Ephesians*, 361.

same, but a different word is used, specifically σὰρξ. This word is the same word found in the quote in verse 31, and so some suggest that Gen 2:24 is having an impact on the choice of words here.¹⁷ Before we can make a judgment about the use of Gen 2:24 in this verse, we must also examine verse 30. Here Paul again chooses the word he had used in verse 28, specifically σῶμα. Is Paul interchanging these words freely? Or is he changing the words as a type of 'foreshadowing' of the Genesis quote to come in verse 31?

The answer lies in the content of the verses. Verse 28 speaks of husbands loving their wives as their own bodies, and the only way this can happen is if the 'two become one flesh'. Indeed, the idea behind verse 28 is the last part of Gen 2:24. As for the differing vocabulary, Paul may be using the two words in question interchangeably,¹⁸ or he may be doing it to show that he is indeed relying on Gen 2:24.¹⁹ However, since the content relies on Gen 2:24, it is indeed within the realm of plausibility that Paul was changing the vocabulary on purpose. His method of interpretation allows him to foreshadow the Genesis quote by interchanging vocabulary.

The next item to consider when attempting to seek Paul's method of interpretation is the opening statement of verse 31, ἀντὶ τούτου. This

¹⁷T. K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, ICC (Edinburgh: Clark, 1974), 171.

¹⁸Lincoln, *Ephesians*, 378.

¹⁹Sampley, *And the Two*, 143.

statement is one that is not necessarily expected, because Paul is quoting from the Old Testament but he does not use an introductory formula. There is a wide range of possible solutions to the 'no introductory formula' problem. Some scholars believe that Paul's opening phrase is equivalent to the opening phrase found in the Greek text,²⁰ so there is absolutely no introductory formula. Lincoln states that there is no introductory formula because ἀντὶ τοῦτου may act as the introductory link.²¹ Barth believes that this phrase is giving a reason, or is aetiological, but is not referring to the allusion to Gen 2:23 in the variant manuscripts. In other words, he does not believe it to be a type of introductory formula.²² However, since Paul has been 'foreshadowing' the quote in the preceding verses and especially in verse 28, there seems to be no reason for an introductory formula.²³

Even though the phrase ἀντὶ τοῦτου is not an introductory formula, it may function as a clue to Paul's interpretive technique. In Matt 19:5 and Mark 10:7, where Jesus is teaching about divorce, he quotes from Gen 2:24. Paul's topic is different; he is speaking of marriage rather than divorce, and he is also using Christ and the church as examples. Paul does not use the phrase ἕνεκεν τοῦτου because that

²⁰BAGD, § 208.

²¹Lincoln, *Ephesians*, 380.

²²Markus Barth, *Ephesians: Translation and Commentary on Chapters 4-6*, AB 34A (New York: Doubleday, 1974), 639.

²³Schnackenburg, *Ephesians*, 254.

might suggest to his readers that he is directly quoting Gen 2:24 with the same aetiological function as it had in its original context. Instead, Paul wants to refer to the relationship between Christ and the Church. He appears to be using a slightly different phrase here in order to show us that his purpose in quoting Gen 2:24 is different than the purpose of Gen 2:24 in its original context. The reason this is a possible interpretation is because of the context of the passage. Paul has been exhorting husbands to love their wives, but the model that he uses for the husbands is Christ and the church. On the other hand, marriage appears to be a model of Christ as well. He may not be applying the entire citation to the union of Christ and the church, but he is at least using the end of Gen 2:24 to refer to the union involving Christ and the church.²⁴ Paul is indeed interpreting in this verse, and the opening statement already gives us a clue that he is using the verse from Genesis differently than it was understood by its original audience.

A second clue of Paul's interpretive technique is his choice of text. As suggested above, Paul was using a Greek version of the Old Testament when he was quoting. This is especially obvious when we see him using terms such as ἄνθρωπος and οἱ δύο. His choosing to follow the Greek does not necessarily mean that he is using a specific interpretive method, but it may give us a different kind of hint. Quite basically, the only interpretive incentive Paul had in keeping with the Greek of Genesis in these two instances was that he felt it was broad enough so

²⁴Lincoln, *Ephesians*, 380.

as to suffice for his purposes in citing the Old Testament passage. In other words, the text needed no changes nor an appeal to a different version, for the Greek was able to encapsulate the thoughts that he was attempting to communicate.

The third clue that shows how Paul is interpreting is his omitting of the possessive pronoun αὐτοῦ (his) immediately following both πατέρα (father) and μητέρα (mother). The most obvious result of this omission is to make the referent more ambiguous. Just whose father and mother is Paul talking about? Are they the same figures as suggested in the Genesis passage? Or does Paul have some other figures in mind? Perhaps Paul is speaking of both the union of Christ and the church and the union of man and woman in the passage, and thus he makes the referent more ambiguous. Since Paul is making the referent more ambiguous, there is a possibility that he is using the entire Genesis verse to speak more directly to the union between Christ and the church. In other words, he may not just be using the last part of Genesis 2:24 to refer to Christ and the church, but the entire verse.²⁵ In any case, part of Paul's technique is to widen slightly the valid plausibilities of interpretation of the citation of Scripture which he quotes.

Up until this point, we have only discussed verse 31 to get an understanding of Paul's interpretive technique. We get a good idea of what Paul is trying to do, but we do not get the entire picture unless we appeal to the entire context of the Scriptural citation. We appeal

²⁵For a discussion on the various types of interpretation of this verse, including the sacramental interpretation, cf. Barth, *Ephesians*, 738-754.

first to verse 32. This verse begins with the phrase τὸ μυστήριον τοῦτο μέγα ἐστίν (this mystery is great). Τοῦτο is a demonstrative pronoun, and it can either refer to that which precedes, or that which follows. In this instance, Paul refers to that which precedes,²⁶ due to the content of the remainder of the verse. However, a choice needs to be made with regard to what he is exactly referring to in Eph 5:21-33. He could be referring to the previously mentioned quotation, but even the quotation is made up of three parts, and one must choose between them.²⁷ In any case, it appears Paul is making an interpretation of his Genesis quote. This may be supported by looking at the rest of the verse.

Two of the big questions of the passage are how Paul is using the word μυστήριον (mystery), and how the adjective μέγα (great) is functioning. If μέγα is interpreted as being attributive, then the adjective is interpreted qualitatively, meaning that "the greatness of the mystery has to do with its difficulty or obscurity."²⁸ If understood as a predicate adjective, then μέγα allows its immediate context and the use of μυστήριον in the rest of the epistle to determine what it says about μυστήριον.²⁹ Since the adjective does not have its article,

²⁶Sampley, *And the Two*, 86.

²⁷Andreas J. Köstenberger, "The Mystery of Christ and the Church: Head and Body, 'One Flesh,'" *TrinJ* 12NS (1991): 84.

²⁸Sampley, *And the Two*, 87.

²⁹Sampley, *And the Two*, 87.

and since it is not placed between the article and the noun, it must be predicate here.³⁰ Paul seems to be on the way to defining what the mystery is.

Studying the background to the word μυστήριον is important in finding out the meaning of the word in this context, and in giving us a clue about Paul's technique. If Paul is penning a nuance for the word that is unique from his Semitic background, then there is the possibility that he was using an interpretive technique that was fairly new or from a background other than Semitic. There has been much study done on the background of this term, in order to get a better understanding of how Paul is using it. One of these main studies is by Raymond E. Brown, who wrote three articles and then amalgamated his findings into a booklet.³¹ In his research, he has probed the Old Testament, the Apocrypha, the Pseudepigrapha and the Qumran documents for clues to the background of μυστήριον, specifically when having religious connotations. He attempts to prove that μυστήριον is not a loan word from the mystery religions of the day.

Brown looks at the semantic domain of the word, and shows from his study of the pre-exilic Old Testament and Apocrypha that the progression of meanings comes from a variety of Old Testament words, such as the Hebrew סֵתֶר (confidential conversation), the Aramaic סֵתֶר (secret), and the Greek μυστήριον (mystery) and ἀπόκρυφος (hidden). He discovers that סֵתֶר

³⁰BDF, cf. § 141.

³¹Raymond E. Brown, *The Semitic Background of the Term "Mystery" in the New Testament* (Philadelphia: Fortress 1968).

can refer to the secret heavenly realm where prophets were admitted to hear its decrees.³² Brown then investigates post-exilic Jewish literature, and finds that the meaning of the Aramaic ܡܝܫܬܪܝܢ, translated as μυστήριον in the Greek, is "a vision of the future revealed by God in figures; and both the vision and the interpretation are the work of God."³³ Another important feature that Brown discovers is that in post-exilic books, and specifically in Sirach 39:1-7, there seems to be a teaching that a "study of the knowledge of God can be obtained through studying the ancient traditions."³⁴ Sirach 39:1-3 begins by ascribing praise to the one who studies the law, wisdom, and the prophecies. Verses 2-3 state, "He conserves the discourses of famous men and penetrates the intricacies of parables; he searches out the secrets of proverbs and is busy with the hidden meanings of parables."³⁵ The Greek word used in verse 3 is ἀπόκρυφος, and the context suggests that the hidden things can be found by appealing to the writings, specifically the law, wisdom and the prophecies. Brown concludes by noting that within the occurrences of the various words in the Old Testament and Apocrypha associated with mystery, there is some evidence that the writers may have been familiar with some of the mystery religions, but the familiarity would have been common among the people of that time

³²Brown, *The Semitic Background*, 5.

³³Brown, *The Semitic Background*, 7-8.

³⁴Brown, *The Semitic Background*, 9.

³⁵Brown, *The Semitic Background*, 7-8.

period.³⁶

Brown further discovered that the Pseudepigrapha do not really have any new definitions of mystery, but only definitions that were found in Semitic backgrounds. The main difference in the Pseudepigrapha is that the writers refer to evil mysteries, which were obtained in illegitimate fashion as seen in Enoch 63:3.³⁷ Behind this notion of the evil mysteries is the concept of the heavenly assemblies, as seen in the Old Testament and Apocrypha. His findings in investigating the writings of Qumran are that their understanding of 'mystery' are preceded in the Old Testament and Apocrypha, as well as the Pseudepigrapha. The important similarity is between מֵסֵתִים in the Qumran document 1QS 11:5-8, and ἀπόκρυφος in Sirach 39:1-7, where the mysteries and secrets of God are hidden in the writings of old.³⁸ The reason this is important is because the idea of finding mysteries within the writings of old is consistent in the Semitic literature thus far.

In addition to Brown's work, the writings of some Hellenistic-Roman philosophers were examined, if they were in the same time period of the Apocrypha and the Pseudepigrapha. The philosophers whose works were examined included Theophrastus, Dio of Prusa, Epictetus, and Plutarch. In *Characters* 3, Theophrastus used μυστήριον twice, and refers to ignorant people who will speak about anything, given half a chance.

³⁶Brown, *The Semitic Background*, 12.

³⁷Brown, *The Semitic Background*, 16-18.

³⁸Brown, *The Semitic Background*, 24-30.

They will know that the festivals related to the Mysteries occur in September. Dio of Prusa uses μυστήριον in a similar fashion in his work entitled *Orationes*. Epictetus, in *Dissertationes ab Arriano digestae* Book 3, uses μυστήριον at 21:12 and 15. He speaks about those who are thinking about becoming lecturers, and tells them not to think lightly of it. He does not want these young people to vulgarize the mysteries, and he wants them to know that the affairs of the lecturers are full of mystery. It appears that he uses two senses of μυστήριον here, one referring to philosophy, and one referring to the content of philosophy. Plutarch, in *Lycurgas* 30:6, *Camillus* 19:9, *Alicibiades* 19:3, and *Alexander* 13:3, uses μυστήριον to refer to cults. In his *Consolation to Apollonius*, however, he quotes and alludes to Homer while stating that sleep is the first initiation into the mystery of death (107 e 10). His connotation here is that of something 'unknown', a connotation previously seen within the Old Testament.

It appears that the philosophers had an extended semantic domain from which to choose. The nuance in which they used μυστήριον was found in Wisdom of Solomon 14:15b; "And the former dead man he now honors as a god, and hands down to his adherents mysteries and the rights." The philosopher's main nuance was that μυστήριον could refer to cults, and this nuance was not different than the semitic background of μυστήριον.

Jewish authors who wrote at the same time period were Philo and Josephus. Philo, where he states in *De Cherubim* (48), "These thoughts, ye initiated, whose ears are purified, receive into your souls as holy mysteries indeed and babble not of them to any of the profane," uses

μυστήριον to refer to activities of the mystery religions. However, he does use a Semitic nuance of μυστήριον in *Legum Allegoriae* (1, 104), where he writes of Adam, "For how shall he divulge mysteries unless he have an organ of speech?" In other words, he could know mysteries, and they could be revealed, but he could not reveal them if he did not have a mouth. In *Quod Deus Immutabilis Sit* Philo attempts to answer a question raised by the people, who were wondering why God was described in so many ways. Philo responds that those who obtain truth and are thus "admitted into the infallible mysteries of the Existent" do not obscure or defame God by describing Him with human features (61). The sense here is that the infallible mysteries could be rendered as those who proclaim faith, a nuance not encountered thus far.

Josephus, in his *Antiquities* 19:30, uses μυστήριον to describe a cultish-type group, stating, "And yet, Gaius himself was not free from the same taint in the rites of certain mysteries which he had himself contrived." He also uses the word when referring to Antipater, one of Herod's associates. Josephus describes Antipater's life as a mystery of iniquity (*Jewish War* 1:470), meaning extreme wickedness due to Antipater bribing everyone and lying to everyone else. He also uses μυστήριον to describe the Essene lifestyle, stating that to an outsider the Essene silence and order must seem like an awful mystery (*Jewish War* 2:133). Josephus used μυστήριον in ways that were not used in the Semitic material examined thus far.

As can be seen, both Philo and Josephus had an advanced semantic domain from which to use μυστήριον, due to the nuances that they use which are not apparent in the Semitic background. Their usage of

μυστήριον when referring to cults is similar to Wisdom of Solomon 14:15b. Philo's nuance of Adam revealing mysteries has also been seen in the Semitic background, but their other meanings of μυστήριον are different than what we have seen thus far.

Μυστήριον occurs twenty-eight times in the New Testament, most often in the Pauline writings. Μυστήριον does not stand by itself very often, and when followed by a noun it is modified by a genitive fifteen times, and once in the dative. These types of occurrences usually reflect some aspect of salvation, or God's will. Μυστήριον is modified by a preceding noun once in 1 Tim 3:16, and the context seems to be that μυστήριον refers to what Christ has done for us through salvation. Μυστήριον can be modified by a participle, as in 1 Cor 2:7, Eph 3:9, and Col 1:26. All three times there seems to be a notion of the plan of salvation in each passage. Μυστήριον is followed by a demonstrative pronoun in Rom 11:25, Eph 5:32, and Col 1:27. Each of these occurrences refer to different ideas, such as the hardening of part of Israel, some form of union, or the mystery of Christ being in believers. There are different contexts in which μυστήριον occurs, but ultimately there are three ways in which μυστήριον is used in the New Testament: relating to God's will, describing a state of the unknown and sometimes having it revealed, and relating to Christ's role in salvation.

An important aspect of the New Testament data for this particular study is that μυστήριον can be used to describe something that has been hidden and is now revealed, a usage similar to the one seen in Sirach 39. An illustration of Paul's understanding of μυστήριον here can be seen in Romans 16:25-27. The apostolic preaching of Jesus Christ is a

matter of God's revelation of His secret which has been hidden in silence, but is now revealed. Following the events of the Resurrection, and now in the age of the church the mystery of God is revealed. The mystery was revealed most decisively through the events in Christ's life, including his life, death, resurrection and ascension.³⁹ The mystery is closely tied to salvation history, and this understanding of μυστήριον is what Paul has in mind in Ephesians 5.

It appears that there is no reason to believe that the New Testament writers got their ideas of μυστήριον from any other place than from their faith heritage.⁴⁰ Their usage is somewhat in contrast to the philosophers, because those who adhere to the faith can know some of the mysteries. Although the New Testament usages are similar to the Old Testament usages of μυστήριον, they are not similar to Philo's and Josephus' usages of μυστήριον. In essence, it appears that Brown's conclusions are correct in suggesting that Paul and the New Testament writers could have written all that they did without coming into contact with the mystery religions.⁴¹

It should be further emphasized, however, that even though Paul was a contemporary of Philo, Paul did not use Philo's nuances of μυστήριον, nor did he imitate the allegorical interpretation as found in *Legum*

³⁹C. E. B. Cranfield, *A Critical and Exegetical Commentary on The Epistle to the Romans*, Vol. 2 ICC (Edinburgh: T & T Clark, 1975), 810-811.

⁴⁰Luke Johnson, review of *The Ephesian Mystery: Meaning and Content*, by Chrys C. Caragounis, *CBQ* 40 (1978): 262.

⁴¹Brown, *The Semitic Background*, 69.

Allegoriae 2:49. Since Sirach 39 refers to gaining knowledge of the secrets of God by appealing to the ancient traditions, we may be able to suggest that this type of endeavor included a hermeneutical method, and perhaps Paul was emulating that method in Ephesians 5:32. The difference between Paul and Sirach, however, is that Sirach refers to parables when searching for hidden meanings, and Paul is not referring to a parable. Paul's usage is closer to the idea found in Qumran writings, specifically 1QH 5:11-12 and 8:4-36, where a divine truth that had previously been hidden was now revealed.⁴² Brown specifies this and notes that μυστήριον "refers to a Scripture passage which contains a deeper meaning than that which appears at first sight."⁴³ The difference, then, between Paul and the Qumran community is that Paul did not adapt every line to his own situation.⁴⁴ We are left with no perfect parallel of Paul's method.

Sampley disagrees with Brown. He notes that in Ephesians, especially chapters one and three, μυστήριον occurs at several places, and they all have to do with something that once was hidden and is now revealed. The notion of unification and that the majority of God's continuing work is in the church, Christ's body, is apparent in all the passages. In other words, he states that many features of the use of μυστήριον in the other Ephesians passages are associated with the use of

⁴²Köstenberger, "Mystery", 81.

⁴³Brown, *The Semitic Background*, 65.

⁴⁴Brown, *The Semitic Background*, 66.

the term in Ephesians 5:32.⁴⁵ Thus, he disagrees with Brown, and suggests that Brown is forcing Paul to make a strained interpretation of μυστήριον.

Sampley is correct in some ways, but not entirely. The use of μυστήριον in each of its appearances in Ephesians is quite similar in various ways, such as revealing something that has been hidden but is now revealed. Sampley fails to mention that in all the other Ephesians passages containing μυστήριον, not one of them is quoting from the Old Testament. All the other passages refer to the work of Christ and the plan of salvation, and show how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel (Eph 3:6). Not one of them quotes from the Old Testament and then gives an interpretation. Thus, Brown's observations still stand; we have no perfect parallel to Paul's use of μυστήριον in the Semitic background, which consisted of citing Scripture and then describing it as a mystery, even though the concept of something hidden and now revealed is apparent in the Semitic data.

Brown does, however, suggest that although we have no perfect parallel in the Semitic evidence, μυστήριον refers to a Scripture passage which contains a deeper meaning than that which appears at first sight. The example of 1QpHab 7:1-5 would allow for this use of μυστήριον, for it states that beneath the ancient prophecies lie

⁴⁵Sampley, *And the Two*, 94-95.

mysteries whose meaning is revealed to the Teacher.⁴⁶ Paul may be imitating the method of interpretation as seen in 1 QpHab 7:1-5, for Paul is interpreting Gen 2:24 to show its hidden meanings. Although this understanding of μυστήριον is not unique, the way that it immediately follows a Scripture citation is. Paul is indeed aware of Sirach's meaning of μυστήριον, and used the model to refer to a work other than a parable. He then revealed something that had been hidden for many years. What Paul is doing is known here as *modified pesher*, a method where he cites a Scripture passage and then gives a brief exposition of it. This is different than the Qumran idea of *pesher*, where usually a verse by verse exposition of some Old Testament passage is identified with a contemporary event. These interpretations are preceded by the introductory formula ~~וְעַתָּה~~ (its interpretation is).⁴⁷ Paul is doing roughly the same type of thing as the Qumran community, only he is giving an exposition of a single verse, and it has nothing to do with prophecy. He does however give an introductory formula to show that he is interpreting, even though the formula is not like the Qumran community's.

There are other clues that Paul is using *modified pesher*. The phrase ἐγὼ δὲ λέγω (but I say) is somewhat obscure in its meaning. Is Paul combating some contemporaneous views on Gen 2:24? Is Paul only

⁴⁶Brown, *The Semitic Background*, 66.

⁴⁷Moises Silva, "Old Testament in Paul," in *Dictionary of Paul and His Letters*, ed. Gerald Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove: InterVarsity, 1993), 636.

offering his interpretation of the Genesis verse? Or is Paul offering a new interpretation of the verse, one which has not been given before? It appears that Paul is using $\delta\acute{\epsilon}$ to introduce an explanation, as can be seen from the rest of the verse.⁴⁸ In response to the questions above, Paul seems to be doing a little of each, for he is indeed giving a new interpretation of the verse, one which was his own, which automatically combats contemporaneous views. The grammar of the verse suggests this interpretation as well, for the pronoun $\acute{\epsilon}\gamma\omega$ is emphatic in Eph 5:32, because it really is not necessary due to the verb form, which reiterates that Paul is, among other things, giving his opinion.⁴⁹ This grammar is paralleled in Jesus' statements in the Sermon on the Mount in Matthew 5, where He reminds the people of the teachings they have learned, and then gives them a new standard by which to live (5:22, 28, 31, 34, 39, 44).

Another factor from verse 32 that suggests that Paul is using *modified pesher* is his use of the words $\lambda\acute{\epsilon}\gamma\omega\ \epsilon\acute{\iota}\varsigma$ (I say to). This use of words is unusual, and essentially the accusative case here is unnecessary, because a normal dative arrangement would have done just fine.⁵⁰ By using the accusative in this fashion, and by using $\epsilon\acute{\iota}\varsigma$ twice in this verse, it seems that Paul is attempting to be quite clear in what he is referring to with regard to the mystery. He is speaking

⁴⁸BDF, cf. § 447(8).

⁴⁹Robertson, *A Grammar*, 677.

⁵⁰Cf. Robertson, *A Grammar*, 594.

about Christ and the church. The double occurrence of εἰς is unusual, and we must not understand that Paul is speaking about two separate points from which we can make two separate applications. In other words, he was not intending Christ to be part of an analogy apart from the church, but was probably using a rhetorical device to indicate one analogy.⁵¹

There is a further clue that Paul was using *modified pesher*, and it is found at the beginning of verse 33. Paul begins the verse with πλὴν, an adversative conjunction. The way in which Paul is using this conjunction is to conclude a discussion and then emphasize what is essential.⁵² He emphasizes the marriage relationship in the rest of the verse, which means that his other train of thought was in regard to Christ and the church, a topic he had been dealing with since verse 23.

We have seen that there are various factors which suggest that Paul was interpreting Gen 2:24. The main issue of the passage is marriage, but the model for the marriage is the example of Christ and the church. The vocabulary changes that Paul makes, the text that he chooses to quote from, his usage of μυστήριον, and the content of the verses immediately preceding Eph 5:31 suggest that Paul gives the Genesis text a new meaning. At a raw level, his method is to discuss a topic and give it verification by analogy, then build up to the quotation by changing some vocabulary, then cite the passage, and finally make a comment on the

⁵¹Barth, *Ephesians*, 646.

⁵²BDF, 234.

passage. His method of interpretation seems to be a combination of methods, for he cites a verse and then gives a brief exposition of it in a unique way, and this is known here, as stated above, as a *modified peshet*.

His method must also be that of allegory, understood here as the intended spiritual meaning underlying the obvious.⁵³ Paul's form of allegory is not as extreme as Philo's, and so it might be best to designate his form of allegory as 'mild allegory'.⁵⁴ At first, the Genesis passage referred to the union between husband and wife, and now the Genesis passage is interpreted to show at the very least the union between Christ and the church, and perhaps still includes the union between husband and wife. This meaning could have only become real after the coming of Christ and the beginning of the New Testament church. Although there may be Old Testament parallels to this concept, such as the union between Hosea and Gomer being an illustration of God's relationship to the people in Israel, Paul's meaning is unique in that it is a post-resurrection union involving post-resurrection entities.

Paul's Purpose in Using Genesis

The main purpose of Paul in quoting Genesis 2:24 is to support his claim that Christ and the church are a model for husbands and wives, and that there is a union between Christ and the church. His topics are marriage and Christ and the church, and his advice on these topics is

⁵³Longenecker, *Biblical Exegesis*, 46.

⁵⁴Longenecker, *Biblical Exegesis*, 49.

supported by his appeal to the Genesis passage. He has several purposes in mind: a christological one, where he shows how Christ loves the church, an ecclesiological one, where he shows how the church is related to Christ, a soteriological one, where he shows we are members of Christ's body because of Christ's love, and an ethical one, where he tells husbands how to love their wives. Perhaps his main purpose is to reveal a mystery, a hidden meaning to Genesis 2:24 which claims that Christ and the church are one.

Summary

We have seen that Paul does much with this passage in Ephesians, including using a Greek version of the Old Testament, because its vocabulary is broad enough to encompass his purposes. He also uses specific vocabulary to suggest he is alluding to the Old Testament. He prepares for the quote by changing his vocabulary in verse 29, from the anticipated and preceded *σῶμα* to *σῶμα*. He also changes the opening phrase of the quote, from *ἐνεκεν τούτου* to *ἀντὶ τούτου*. Finally, he intentionally leaves off the personal pronouns in his quote, to broaden the plausibilities of interpretation.

His method of interpretation appears to be a combination of two methods, that of *modified pesher* and mild allegory. He has taken an Old Testament citation and given his exposition of it. At the same time, he has brought out the deeper meaning of the citation. His purpose in doing so is to reveal a mystery, but he also has christological, ecclesiological, and ethical purposes in citing Gen 2:24.

CHAPTER 4

PAUL'S USE OF GENESIS IN 1 TIMOTHY 2:11-15

Introduction

The final passage in which Paul refers to Gen 2:18-25 is 1 Tim 2:11-15. Again, a decision must be made as to how Paul is using the Genesis passage. In verse 13 of the passage, Paul seems to be relying on Genesis 2, but in verse 14, Paul gives information that can only be known by referring to Genesis 3. Perhaps the switch from Genesis 2 to Genesis 3 was done for a specific purpose, and this is just one of the interpretive issues that must be examined in order to find Paul's technique. The Genesis 3 passage will be examined here, because it is definitely a part of Paul's argument, and it helps us understand how he interprets Genesis 2. Paul uses it in addition to Genesis 2, and the reason he does so is to make a point that he could not get from the pre-Fall account of creation.

Tracing the Argument

The pastoral epistles are somewhat unique in that they are addressed to individuals who are in positions of church leadership. Paul's purposes in addressing the letter to his disciple are to make sure that the contents of the letter are distributed to each place the disciple visits, and the well-being of a congregation becomes the

responsibility of the disciple, who is the church leader.¹ The first epistle of Timothy deals with the ministry of the church, and it also opposes false teaching.

Although there has been some debate over whether or not Paul wrote the book, due especially to vocabulary and stylistic differences,² it is indeed from the Pauline school. Most scholars agree that there are apparent differences between the Pastoral Epistles and Paul's 'undisputed' letters. Another concern is that there seems to have been no time in Paul's life as we know it for him to have written the letters. Arguments against the unique style of 1 Timothy, as well as other difficulties which suggest the Pastoral Epistles are unconvincing.³

The notion of 1 Timothy being written against false teaching is an important one. The importance of this notion is in finding out which type of false teaching Paul was speaking about. Some believe that Paul was combating Gnosticism.⁴ Others believe that Gnosticism only occurred in the second century, and so Paul was combating some other type of

¹Dibelius, Martin and Hans Conzelmann, *The Pastoral Epistles*, Hermeneia (Philadelphia: Fortress, 1972), 7.

²J. L. Houlden, *The Pastoral Epistles: I and II Timothy, Titus*, TPI New Testament Commentaries (Philadelphia: Trinity, 1989), 18-26.

³J. N. D. Kelly, *A Commentary on the Pastoral Epistles: I Timothy, II Timothy, Titus* (London: A & C Black, 1963), 3-34.

⁴C. C. Kroeger, "Women in the Church: A Classicist's View of 1 Timothy 2:11-15," *Journal of Biblical Equality* 1 (1989): 9.

false teaching.⁵ The origins of Gnosticism are difficult to trace, but there probably was some interaction between Gnosticism and first century Christianity, with the more structured religion of Gnosticism forming in the second century.⁶ It appears that the possibility of Paul interacting with some sort of proto-Gnosticism is valid.

The epistle deals with some false teachings, and with orderly conduct in worship. Chapter 2 begins with instructions concerning worship, and especially prayer, and defines the objects of prayer in verses 1-7. Verses 8-15 also deal with worship, with verses 8-10 containing the instructions for men while praying, and containing ideas for women's attire during worship. Verses 11-15 deal with the demeanor for women while partaking in worship.⁷

1 Timothy 2:11-15 and the Question of Text

There are specifically two verses that we must examine in order to decipher which text Paul was using. In general, he was alluding to Genesis 2 in verse 13, so we will examine Genesis 2 to see if Paul was using the Hebrew or the Greek, and to see if we can clarify whether or not Paul had specific verses in mind when alluding. In verse 14 Paul alludes to the Genesis 3 story, and thus we will examine Genesis 3 to decipher which text Paul was using, and which specific verses he was

⁵Carson, Moo, and Morris, *An Introduction*, 363.

⁶Everett Ferguson, *Backgrounds of Early Christianity*, 2d ed. (Grand Rapids: Eerdmans, 1993), 289.

⁷Gordon D. Fee, *1 and 2 Timothy, Titus*, New International Bible Commentary (Peabody: Hendrickson, 1988), 70-76.

alluding to, if any.

Verse 13 is not very long at all, and it is difficult to recognize that Paul is alluding except for the content of the verse. The verse is simply Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα (For Adam was first formed, then Eve). The suggestion of UBSGNT⁴ is that the allusion here is to Gen 1:27, 2:7, and 2:22. The wording of the Hebrew and the Greek are very similar in Gen 1:27, except that the Hebrew has an additional וּבְצַלְוֹ (in his image). This difference gives us no clue as to which text Paul is using. Verses 2:7 and 2:22 are also quite similar in the Hebrew and Greek versions, and again there seems to be no difference between the texts that gives us the clue as to which text Paul was using.

The perceived allusion to Genesis 1 need not be necessary at this point, for Gen 1:1-2:3 is an overview of the creation events, while chapter 2 is more specific. The idea of Gen 1:27 is inherent to the pre-Fall history of humanity in Gen 2:4 and following, and so the allusion to Gen 1:27 was probably more due to its inherent presence in the Genesis 2 story. For this reason, the specific allusion to Gen 1:27 is rejected here, but the allusion to Gen 2:7 stands due to the verb πλάσσω occurring in both verses. The allusion to Gen 2:22 also stands, for here the chronology of the creation order is made clear.

Verse 14 alludes to Gen 3:6 and 13, according to UBSGNT⁴. There are some differences between the Greek and the Hebrew, but only at Gen 3:6. The Greek only mentions ξύλον (tree) once, while the Hebrew mentions it twice. Perhaps the biggest clue that we have that Paul was using either of these texts comes from the end of verse 6. The Hebrew has וַיֹּאכַל (and he ate) while the Greek has the verb ἔφαγον (and they

ate). An interpreter must decipher if the Greek verb is either 1st person singular or 3rd person plural, but the context forces the verb to be 3rd person. Why did the Greek translators change to the third person plural verb? In the Greek, Eve is included in the sinful act twice. She ate of the fruit by herself (ἔφαγεν), and again with her husband (ἔφαγον). The Hebrew only suggests that she ate of the fruit once, and was a witness to her husband eating of the fruit. Perhaps the Greek translation is attempting to throw a second accusation at Eve, and thus it makes sure that Eve eats of fruit twice. In this way, the message would be that Eve was certainly the one who committed the first sin. Judging by Paul's language in verse 14, it may very well be the case that he wants to emphasize that Eve was the one who was deceived and ate of the fruit, and the Greek surely makes clear that Eve was guilty. For this reason, it is assumed here that Paul was making use of a Greek text of the Old Testament.

It must also be discerned if Paul was attempting to allude to only one verse, or to various verses, or the entire passage. In verse 13, the verb πλάσσω (formed) would be the only verbal clue that Paul was referring to Genesis, and especially Gen 2:7. The only information that we get from Gen 2:7 is that the man was created by God blowing onto his face the breath of life. This does not really establish the point he is trying to make in 1 Tim 2:13. The only verse that is alluded to in Genesis 1 and 2 that would clearly suggest that Adam was created before Eve is Gen 2:22, but it has no verbal parallels to 1 Tim 2:13. Perhaps the best way to understand what Paul is doing here is to suggest that

Paul was making a summary citation.⁸ Paul uses the summary statement in 1 Tim 2:13 to point to the entire creation account of humanity in Genesis 2, and then shows us the main point he is trying to make by writing his verse. In other words, he wants his readers to understand that the creation order is a basis for his argument.

The allusion to various verses of Genesis 3 in 1 Tim 2:14 is similar to what Paul was doing in verse 13. A verbal parallel between 1 Tim 2:14 and Genesis 3 only exists in Gen 3:13. Paul uses the verb *ἡπατήθη* (deceived) in 1 Tim 2:14, and a form of this verb is also found in Gen 3:13. The content of the deception in Gen 3:13 is of course Gen 3:6, and so it appears that Paul is referring to the entire account of the Fall. Paul is using the Greek text of Genesis, or something similar, and is using summary citations to point the reader to the Genesis accounts of the creation of humanity and of the Fall of humanity.

Paul's Method of Interpretation

In order to understand Paul's method at this point, we must become very familiar with the context of the passage. This passage begins at 1 Tim 2:8, with verses 8-10 dealing with instructions for men while praying and women's attire. Verse 9 changes the subject from men to women, as can be seen by Paul's use of the adverb *ὡσαύτως* (likewise).⁹ There is, however, some question as to what idea *ὡσαύτως* is trying to

⁸Ann L. Bowman, "Women in Ministry: An Exegetical Study of 1 Timothy 2:11-15," *BSac* 149 (1992): 204.

⁹BAGD, 899.

support. Does it support that the women are supposed to pray like the men and dress modestly, or does it only mean that the women are not to be concerned about prayer in this passage, but rather just their dress?

There are essentially two camps with regard to this issue, and the first suggests that this adverb simply shows that Paul is continuing in his remarks about conduct during public worship.¹⁰ More technically, this means that ὡσαύτως qualifies βούλομαι (I wish), and is followed by the infinitive προσεύχεσθαι (to pray).¹¹ This phrase is then followed by the infinitive κοσμεῖν (to adorn) in verse 9, via asyndeton.¹² This construct is interpreted as 'likewise I wish them to pray and to adorn themselves'.

Another option is for ὡσαύτως to qualify mainly κοσμεῖν. Due to the lack of a finite verb in verse 9, ὡσαύτως refers back to the verb βούλομαι in verse 8. The verb βούλομαι is then followed by the infinitive κοσμεῖν, without making reference to the infinitive προσεύχεσθαι of verse 8. The sense of this construct is 'likewise I wish them to adorn', and this forms a distinction between the men and the women. According to this view, the women are to be like the men by having certain qualifications to adhere to, but not in participating in

¹⁰William Hendricksen, *Thessalonians, Timothy and Titus*, New Testament Commentary (Grand Rapids: Baker Book House, 1989), 105.

¹¹Dibelius and Conzelmann, *The Pastoral Epistles*, 45.

¹²George W. Knight III, *Commentary on The Pastoral Epistles*, NIGTC (Grand Rapids: Eerdmans, 1992), 132. Although Knight does not argue for this, he does display the options available to the exegete.

a certain form of worship. This does not mean that men are not to be concerned with how they dress, and women are not to pray, for women were allowed to pray, as seen in 1 Corinthians 11.¹³ Paul uses ὡσαύτως, and although we would expect him to carry on in some instructions for women in worship, he takes a slightly different direction and instructs the women with regard to the way they should dress.¹⁴

If an interpreter attempts to make the exegetical decision here solely on grammar, then she is left with an almost impossible problem. However, if she examines the occurrences of ὡσαύτως in all of Paul's New Testament writings, she will quickly find that Paul only used this adverb eight times. In all eight instances, a group or a function is compared to another group or function, but the characteristics given are not exactly the same. In Romans 8:26, for instance, we see that 'likewise' the Spirit helps us in our weaknesses, interceding for us with groanings. It appears that Paul is referring back to 8:22-23, where both creation and believers groan.¹⁵ The occurrence of ὡσαύτως is comparing 'groanings', but the 'groanings' are indeed of a different sort. When comparisons are made using ὡσαύτως in the rest of the Pauline literature (1 Cor 11:25; 1 Tim 3:8; 3:11; 5:25; Tit 2:3, 6), the main point is that the action or the qualifications are very similar. For this reason, it seems difficult to see ὡσαύτως as allowing

¹³Knight, *The Pastoral Epistles*, 132.

¹⁴J. H. Bernard, *The Pastoral Epistles* (Grand Rapids: Baker Book House, 1980), 44.

¹⁵C. E. B. Cranfield, *A Critical and Exegetical Commentary on The Epistle to the Romans*, Vol. 1 ICC (Edinburgh: Clark, 1975), 421.

Paul to go on some rabbit trail, describing only how women should dress. And since the context of the immediate passage is concerned mainly about worship, it seems as though there is no reason to suggest that Paul is speaking solely about how women should dress in verse 9. The instructions for dress are within the context of worship.

The definitions of some of the vocabulary in the remainder of verse 9 also make clear that Paul may not only have women's dress in mind. The first word that needs to be examined is κοσμέω (adorn). This word usually means, depending on its context, to decorate or to make beautiful, either spiritually, religiously, or morally.¹⁶ In this instance, Paul is referring to more than just clothing, but to inward demeanor as well. Since that is the case, we should translate the word as 'to make beautiful', for this is broad enough to apply to both inward and outward demeanor. Καταστολῇ (deportment) is the next word that needs examining. Deportment can be associated with proper outward attire, but it can also refer to proper inward demeanor. In this instance, due to the context, it appears that both meanings are in mind.¹⁷

The next important word is αἰδώς (modesty), and although this may refer to dress, it also refers to the behavior of the women.¹⁸ Σωφροσύνη (good judgment) is usually understood as a virtue, but can

¹⁶BAGD, 445.

¹⁷BAGD, 419.

¹⁸H. G. Link and E. Tiedtke, "αἰδώς" in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1978), 3:561-562.

also refer to chastity.¹⁹ The rest of the verse is obviously concerned with outward appearance, but it is important to understand that Paul is referring to both inward and outward demeanor in this verse. This makes a nice comparison to the men, who were to pray with hands lifted up as an outward demeanor, and they were to pray without wrath and dissension as their inward demeanor.

Verse 10 begins with the adversative conjunction ἀλλὰ (but), and it is used to show contrast.²⁰ Paul is here referring to good works, which is an outward deportment, but not in the same way as clothing is. Women are to make themselves attractive by their deeds, which are a reflection of their inward demeanor, and which are reflection of their pursuing godliness.

In verse 11, Paul begins to explain what it means for a woman to make herself beautiful with the proper deportment. He uses asyndeton again, to make a guideline as to how women should learn.²¹ He has also switched from using the plural noun and verb for women to a singular noun and verb, translated 'a woman'. 'A woman' is here understood as referring to all women, just as Paul had all men (τοὺς ἄνδρας) in mind in verse 8. The main point is that he used τοὺς ἄνδρας to distinguish that particular sex from women.²² He still has in mind

¹⁹BAGD, 802.

²⁰BDF, § 447.

²¹BDF, cf. § 460(1).

²²Knight, *The Pastoral Epistles*, 128.

the worshipping community, and not the family, for if he had marriage or the family in mind, then a definite article or possessive pronoun should have appeared before ἀνδρός in verse 12.²³ Paul may also have switched to the singular γυνή to prepare the readers for his discussion of Eve in verses 13 and 14.

Paul commands the women to learn ἐν ἡσυχίᾳ (in quietness). Some suggest that the meaning here should be that of 'silence' rather than 'quietness'.²⁴ This silence can be seen as a 'concrete expression' of the subjection that is spoken about later in the verse.²⁵ Stanley Grenz understands ἡσυχίᾳ as a quietness that implies respect and a lack of disagreement.²⁶ In the context of worship, where learning is expected, the idea of quietness makes the most sense. This does not prohibit the women from asking a question or agreeing, as silence does. In other words, the demeanor or attitude of the women should be that of quietness, in order not to be disruptive. This would be a continuation of the sense of the word as found in 1 Tim 2:2.²⁷ It also makes more sense for quietness to be an expression of the deportment that is mentioned in verse 9, rather than for silence to be an expression of

²³Douglas J. Moo, "1 Timothy 2:11-15: Meaning and Significance," *TrinJ* 1 (1980): 64.

²⁴BAGD, 349.

²⁵Knight, *The Pastoral Epistles*, 139.

²⁶Stanley J. Grenz with Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove: InterVarsity, 1995), 128.

²⁷Fee, *1 and 2 Timothy, Titus*, 72.

subjection, as Knight states.²⁸ One in subjection is still able to speak, just as a servant is allowed to speak to a master.

At verse 12 Paul says that he does not permit a woman to teach or have authority over a man. Οὐδὲ (nor) is used here in the continuative sense, with no idea of contrast.²⁹ This idea is emphasized at the end of the verse, for Paul repeats his assertion from verse 11 that a woman is to be ἐν ἡσυχίᾳ. This phrase follows the adversative conjunction ἀλλὰ, and is used to contrast ἐν ἡσυχίᾳ with the first part of the verse, which disallows women from teaching and from having authority.

In verse 13, Paul gives a reason for commanding the women to learn in quietness and not to teach or to have authority over men. The second word of the verse is γὰρ (for), and in this instance it is being used to give the cause or reason for the previous statement.³⁰ He alludes to the Genesis 2 passage, and the aspect of the narrative that he wants to communicate here is that of chronological order. Genesis 2 makes the chronological order of creation very clear, and so he uses it to make his point. The first couple and the order in which they were created are a paradigm for Paul. This is a literalist interpretation of the Genesis passage, meaning Paul is interpreting a specific event and using it to undergird his argument. He does, however, make a change from the Genesis 2 passage. He takes the paradigm of Adam and Eve out of the marriage context and applies it to the church.

²⁸Knight, *The Pastoral Epistles*, 139.

²⁹Robertson, *A Grammar*, 1185.

³⁰BAGD, 151.

In verse 14, Paul uses the Genesis 3 account to further his prohibition against women teachers. The verse begins with καὶ (and), and this suggests that Paul is giving an example of what happens when primogeniture is not followed.³¹ He appeals to Genesis 3 because it shows what happens when the male does not fulfill his responsibility, and because it shows that primogeniture is still to be adhered to after the Fall. The story of the Fall shows Eve succumbing to the serpent, and then sharing the fruit with Adam. Paul wants to make it very clear that Eve was deceived, and he uses the verb ἐξαπατάω (to deceive), which is always used when referring to the serpent's deception of Eve.³² The point that Paul is attempting to make is that Adam failed to intervene on behalf of his God-given authority, and sinned by volition while the woman sinned by deception. Paul is re-establishing that Adam chose to sin, while the woman was deceived, and this is in keeping with his discussion of Adam as responsible for the Fall in Romans 5:12-21.

The question that remains, however, is how is Paul supporting his position that women are not to teach by saying that Adam is responsible for the Fall? Would it not have made sense for Paul to disallow men from teaching if he were actually taking the Fall seriously? The answer seems to lie in Paul's understanding of Adam's responsibility. As seen in verse 13, Paul spoke of Adam's being created first, and for Paul this meant responsibility. His ideas of primogeniture can be seen by examining his other New Testament writings and their discussions of

³¹Knight, *The Pastoral Epistles*, 144.

³²BAGD, 273.

πρωτότοκος (firstborn). In Rom 8:29, Col 1:15 and 18 Paul uses this word, and the referent is always Christ. The information in Colossians makes it very clear that since Christ is the firstborn of creation, he has authority over it.³³ And this is related to Paul's understanding of Adam. Since he was created first, he had been given the God-appointed position of responsibility in terms of the marriage relationship.³⁴ In verse 14, however, Paul makes it clear that the concept of Adam's responsibility goes beyond the marriage relationship and into the realm of the church. Adam has become the archetype for Paul, for Paul certainly has left the marriage context in 1 Tim 2:14, and suggests that men are to be ultimately responsible with regard to the teaching in the church at Ephesus, for Adam as the firstborn was responsible for the first couple.

Having described what Paul has been doing in 1 Tim 2:14, we turn to his specific hermeneutical methodology. There has been much discussion about this passage, and about which method Paul is attempting to use to interpret the Genesis passages. Ann Bowman believes that Paul, in verse 13, was making "an analogical application based on the Genesis text."³⁵ A. T. Hanson suggests that the writer of the Pastorals is making use of

³³Hurley, *Man and Woman*, 207.

³⁴Raymond C. Ortlund, Jr., "Male-Female Equality and Male Headship: Genesis 1-3," in *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem, (Wheaton: Crossway, 1991), 108.

³⁵Bowman, "Women in Ministry," 204.

a certain *Haggadah* on the Genesis information.³⁶ *Haggadah* is a type of Jewish interpretation that "embraces the interpretation, illustration, or expansion, in a moralizing or edifying manner, of the non-legal portions of the Bible."³⁷ Hanson states further that the author of the Pastorals uses Genesis and its *Haggadah* to establish at least two theological principles: that women are more gullible than men, and that women are redeemed through childbearing.³⁸

Alan Padgett believes that Paul is making use of typology at this point, and blatantly disagrees with Hanson's understanding of Paul's technique. For greater clarity, Padgett suggests that Paul is making use of cautionary typology, giving a "warning of what the church of the New Israel must *avoid*."³⁹ He believes the events of Genesis should not be understood as antitypes of blessings but of wrath. Eve's deception, according to Padgett's thinking, serves as a type. The Ephesian church should avoid deception, or listening to the false teachers of the day. Another typological interpretation suggests that the women of 1 Timothy have listened to the serpent, which in their case was the false teachers, and the men served as a type of Adam.⁴⁰

³⁶A. T. Hanson, *The Pastoral Epistles*, NCB (Grand Rapids: Eerdmans, 1982), 72.

³⁷J. Theodor, "Midrash Haggadah", 550.

³⁸A. T. Hanson, *Studies in the Pastoral Epistles* (London: SPCK, 1968), 76.

³⁹Padgett, "Wealthy Women", 26.

⁴⁰Gloria Neufeld Redekop, "Let the Women Learn: 1 Timothy 2:8-15 Reconsidered," *SR* 19 (1990): 243.

If typology is understood in a most basic sense as "a term for the prefiguring of the future in prior history,"⁴¹ then Paul could be using typology, and his typology is cautionary. However, a typological interpretation need not be as Padgett would state it. Eve could be a type for Paul, but most importantly she needs to be seen as a type in conjunction with Adam. In other words, the first couple was assigned roles, and as Paul understood it, the firstborn Adam had the role of responsibility between the husband and wife. The serpent deceived the woman by suggesting that what God had said was not true. The woman then led the way into sin, and the man stood by passively and did not intervene.⁴² Certainly this is an example of role reversal for Paul, and he may be using the role confusion at the Fall as a cautionary type for the church. The Ephesian church would therefore not allow women to teach for that would be contrary to the roles assigned at creation.

Typology need not be defined in such a basic sense, however. When dealing with typology, it must be understood that there is a type and an antitype. These must always be tied to two historical entities. There is usually an escalation of force in typology, where the New Testament antitype is an "eschatological expansion of its Old Testament counterpart."⁴³ Typology also deals with the essential nature of

⁴¹Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald Madvig (Grand Rapids: Eerdmans, 1982), 4.

⁴²Ortlund, "Male-Female Equality", 107.

⁴³Grant R. Osborne, "Type, Typology," in *ISBE*. ed. G. Bromiley (Grand Rapids: Eerdmans, 1979) 4:931.

salvation-history rather than general truths or spiritual trivialities. With the information given to us in 1 Tim 2:11-15, we can not say that there is this fuller sense of typology occurring, based on the lack of escalation of force in the passage. We reject Padgett's basic use of typology at this point, and any notion that suggests Paul is using typology here.

It should be understood that Paul, in giving instructions for worship, appeals to the Old Testament as support for his position. In verse 13 he uses the primogeniture to support his argument, and in verse 14 he appeals to Genesis 3 to show what happens when primogeniture does not work. In verse 13 he is using a literalist interpretation to support his argument. To him, the Genesis 2 story is literally saying that the man was created before the woman. Paul also understood that within this order of creation, certain privileges or roles were assigned to the firstborn. He then appeals to Genesis 3 to illustrate what happens when primogeniture is ignored. Here he is using *Haggadah*, only he is not using it in the way that Hanson believes. Paul is not concerned with the gullibility of women and salvation through childbirth when he alludes to Genesis. He is concerned with showing the Ephesians the right way that men and women worship. In other words, he is using the Old Testament in a moralizing way.

Paul begins verse 15 with a singular verb, but in the middle of the verse he uses a plural verb. At best this is a very difficult verse, and its interpretation is quite disputed. It also does not have much to do with Paul's technique, but in some ways it can be seen as a sort of summary to the section. This verse should probably be understood

in terms of spiritual salvation, because the subject of the first verb should probably be understood as Eve, for she will be saved from the transgression which she fell into, which we know from verse 14.⁴⁴ Through child birth the Messiah will be born, and the act of childbearing is a role assigned to women. The verb changes in the middle of the verse to refer to all women again, because as a rule both women and men should be aware of their roles, and yet live a life of faith. The idea of role keeping is probably in order here, for that has been Paul's main purpose in the last two verses.⁴⁵

Paul's Purpose in Using Genesis

The context is worship, and that context does not change throughout the entire passage, as demonstrated above. Hence, Paul's concern is purely ecclesiological. Paul cites Genesis 2 to give a reason as to why men are to have authority, and in doing so he takes primogeniture out of the context of marriage and into the context of the church. Then he cites Genesis 3, and illustrates what happens when the roles appointed by God are neglected.

Summary

Paul alludes to two Genesis passages in 1 Tim 2:11-15, and using the Greek Old Testament, he supports his argument. He alludes to Genesis 2 in verse 13, and he does so in a very literalistic fashion. His main concern is the order of creation, thus making a claim about

⁴⁴Knight, *The Pastoral Epistles*, 146.

⁴⁵Hurley, *Man and Woman*, 222.

primogeniture. This primogeniture does not only relate to the home or to a marriage context, but to the church as well. In verse 14 he alludes to Genesis 3, and he uses *Haggadah* to illustrate what happens when primogeniture is not followed. He is using both of the Genesis passages in a moralizing way. This use of Genesis 3 also illustrates that Paul interpreted primogeniture to be a part of the pre-Fall world, and that it continued into the post-Fall world. Ultimately, his purpose was ecclesiological, in that he wanted the women to avoid the role of the teacher. We again see that for Paul, the Scriptures were authoritative, in that he appealed to them for principles concerning life and worship.

CHAPTER 5

CONCLUSIONS

It is apparent that there are several similarities in the way Paul interprets the Old Testament in the three New Testament passages we have examined. The first similarity that we notice is that Paul, in attempting to set out some guidelines for the church or for the family, uses the Old Testament as authority. He never appeals to his own opinion, even though that may very well have been authoritative enough, due to his apostleship. We can see that he believed the Old Testament to be his guide for faith and life.

Perhaps one of the reasons that Paul used the Old Testament in the way he did was to give a lesson to the New Testament church. If anyone could have said that things should be done in certain ways, it would have been Paul. But Paul does not do that, and the reason he does so is because he does not want to set that kind of example. He wants to see people appeal to the Scriptures, and thus he creates a model. It seems like he is wanting his audience to do the same type of thing when problems arise. Thus, when modern day problems arise, we can use the ancient Scriptures and the messages within them to speak to our problems today.

Another similarity amongst the passages is that there seems to be a Jewish methodology lurking behind Paul's technique. It is always

difficult to put modern categorizations upon ancient techniques, and this holds true for attempting to find Paul's method as well. In each method that he uses, we can see that there is some Jewish precedent. At the same time, it appears that Paul takes 'normative' Jewish techniques and alters them slightly. So it may appear that he is exegeting in a similar way to the Qumran *peshar*, but his method is not an exact reduplication of their method. When using literalism, Paul does in fact discern the literal meaning of the text, but he uses it differently than his Jewish counterparts. He does not use a literal interpretation to make a rigid, legalistic rule for everyday living. Thus we see a slight alteration of methods that were available to him.

Another similarity that we see is that in using texts, Paul used the one that would enable him to make the interpretations that he did. If he needed a text to be fairly broad and generic, as he did in the 1 Corinthians passage, then he used the Hebrew, which allowed him to make the interpretation he did. At other times he used the Greek, and this was probably a deliberate choice on his part.

Yet another similarity that is apparent is Paul's use of particular vocabulary around his allusions. Often he will prepare the reader for the allusion. He does this by changing vocabulary that he has been using in a passage to correspond with the Old Testament passage. What seems to be striking about this procedure is that Paul alludes to a passage slightly, and almost expects his readers to understand what he is speaking about. Thus when he says the man was made first, he is assuming that the reader is aware of the Genesis 2 story.

The final significant similarity in Paul's use of the Old Testament is the purpose for which he used it. The main idea here is that he had ecclesiological purposes in mind in all three passages. The difference appears in how these ecclesiological purposes are worked out. In the Ephesians passage, Paul is interested in demonstrating Christ's love for the church. In 1 Corinthians and 1 Timothy, he is more interested in giving instructions for church life.

There are some differences amongst the passages. The one which is obvious is that Paul used the Hebrew instead of the Greek in one of his exhortations. As seen above, the reason for him doing so is so that the Old Testament version would be broad enough to allow for his interpretations. This is apparent in the Ephesians passage, where he used the Greek *οἱ δύο* to refer to both marriage and the union between Christ and the church.

His interpretive method is different in the various passages. In Ephesians he uses a *modified peshet*, as well as some allegory, but in 1 Corinthians and 1 Timothy he uses *Haggadah* and literalism. No matter which method he used, however, he still shows that he is interested in the original meaning of the passage. That meaning could be applied to present circumstances.

Finally, it is interesting to note some things that were not expected at the outset of this endeavor. Genesis 2 was the only text that was to be studied, but the allusion to Genesis 3 at 1 Timothy 2 could not be avoided, because it was so much a part of what Paul was trying to say. It appears that Paul believed in primogeniture, even if that sounds odd and archaic to us today.

The question that remains for us today is how we will use the Scriptures. Will we use it as Paul did, in an authoritative way? Can we use the Scriptures in other ways and still see the Scripture as authoritative? No matter what we think the Bible should be saying, we need to take Paul's use of Scripture seriously. At the same time, we must be aware of the culture all around us, and of the culture that surrounds the writing of the Scriptures. In doing any Bible study, we must strive to be consistent in our handling of Scriptures. If we say that several ethical aspects of Scripture are purely cultural, then how do we know which areas are cultural and which are not? Somehow, we each need to decide what we are going to do with the Scriptures in our lives.

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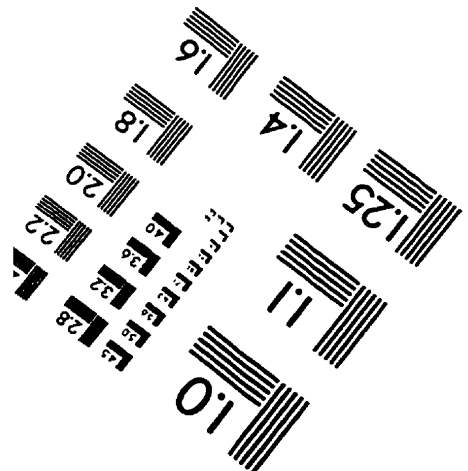
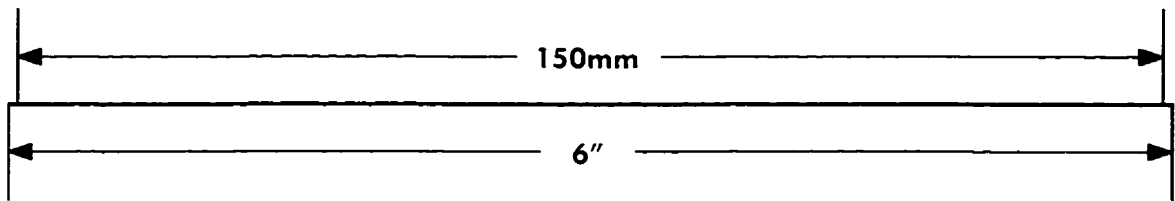
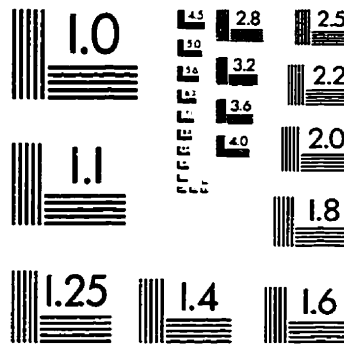
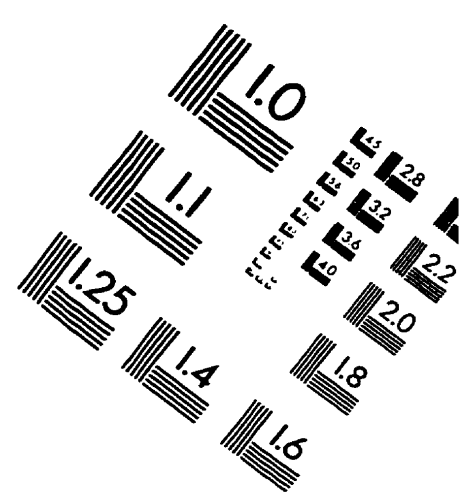
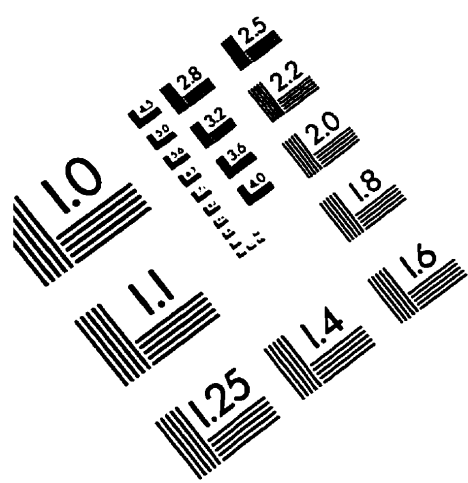
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