

**WOMEN IN CLERICAL LEADERSHIP: AN EXEGETICAL AND CONTEXTUAL
ANALYSIS OF 1 TIMOTHY 2:1-15 WITH SPECIFIC REFERENCE TO WOMEN
IN THE CHURCH OF UGANDA**

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ABSTRACT

The study examines the contested issue of women in clerical leadership within the Anglican Church of Uganda, focusing on the exegetical and contextual interpretation of 1Timothy 2:1-15, especially verse 12.

Historically, the verse has been employed to restrict women's ordination and pastoral authority, yet modern scholarship emphasizes the need for canonical criticism that situates the act alongside broader biblical affirmations of women's ministry.

The Uganda context presents a unique intersection of Anglican Tradition, African reflection and African patriarchal context then post-colonial theological reflection. This research argues for a nuanced hermeneutical approach that:

- a) Integrates historical-critical context.
- b) African cultural analysis.
- c) The global Anglican perspectives.

These will offer a constructive pathway for balancing scriptural fidelity with contemporary calls for gender equality in ministry. The findings highlight both the theological and the ecclesial necessity of affirming women's clerical leadership in Uganda.

DECLARATION

I, **Margaret Nakalembe Sekyete** hereby declare that this is my original work, is not plagiarized and has not been submitted to any other institution for any award.

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Date: 9th September, 2026

APPROVAL

This is to certify that this Research titled “Women in Clerical Leadership: An Exegetical Contextual Analysis of 1 Timothy 2:1-15 with Specific Reference to Women in the Church of Uganda” by Margaret Nakalembe Sekyete has been done under my supervision and is now ready for submission with my approval.

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CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction

The question of women in clerical leadership remains one of the most debated issues in contemporary Christianity. Within many Christian denominations, including the Anglican Church of Uganda, the ordination and pastoral authority of women have provoked theological, cultural, and ecclesial discussions. The majority of these debates are based on 1 Timothy 2:12, where Paul writes, “I do not permit a woman to teach or to assume authority over a man; she must be silent”(NIV).

Historically, the verse has been interpreted in ways that either prohibit or limit women’s leadership in the Church structure. However, modern biblical scholars increasingly emphasize the need for careful exegesis, considering the historical, literary, and social-cultural contexts of this pastoral epistle. The Church of Uganda is uniquely shaped by Anglican traditions, African cultural dynamics, and post-colonial theological reflections as it faces the challenge of balancing scriptural fidelity with evolving understandings of gender equality and ministry.

While some provinces in the global Anglican Communion have embraced women leadership, the Church of Uganda still grapples with this issue in a unique way. While Anglican traditions in many parts of the World have affirmed women’s leadership, the Ugandan context is shaped by African patriarchal structures and traditional cultural understandings of gender roles. This tension raises the pressing hermeneutical question: how can the local church balance scriptural identity with contemporary calls for gender equality and ministry?

Therefore, the exegetical and contextual analysis of 1 Timothy 2:1-15, especially verse 12 “I permit no woman to teach or have authority over a man, she must be silent” with specific reference to women in clerical leadership in the Province of the Church of Uganda, is both timely and necessary. Utilizing Canonical criticism, this study situates the pastoral text alongside other Biblical affirmations of women’s leadership.

These historical precedents include:

- (i) Phoebe: Described in (Romans 16:1-2), “I commend to you our sister Phoebe, a servant of the church in Cenchrea. I ask you to receive her in the Lord in the way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me.” She was a deacon and a benefactor who supported the early Church network.
- (ii) Priscilla: Reorganized in (Acts 18:26), “He began to speak boldly in the Synagogue. When Priscilla and Aquila heard him, they invited him to their home and to him the way of God to him more adequately.” She was a theological acumen in correcting and instructing Apollos.
- (iii) Junia: Acknowledged in (Romans 16:7), ‘Greet Andronicus and Junias, my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.” This study will enrich academic theological discourse and contribute to the Church’s ongoing mission in society where gender justice and inclusivity are increasingly demanded.

By evaluating these texts alongside 1 Timothy 2:1-15, especially 12, this study sought to enrich a theological discourse and contribute to the Church’s ongoing mission in a contemporary society that increasingly demands gender justice and ecclesiastical inclusivity in the Church of Uganda society.

1.2 Background to the Study

Historically, literal interpretation of 1 Timothy 2:12, has been a universal prohibition on women teaching or exercising authority over men, influencing Church practices Worldwide. In Uganda, the patriarchal cultural norms have reinforced these readings, advocating for contextual exegesis considering the historical and literary context of Ephesus where social norms, false teaching and household hierarchies shaped the Early Church instructions (Fee, 1988. Pp. 5-12; Tower 2006 pp. 180-196).

The basis of this study is the fact that there is canonical witness affirming women’s leadership in the same New Testament (Childs 1993, pp.55-70), Marshall 1999, pp 450-

452), and African hermeneutical perspectives critiquing patriarchal cultural readings and centering African women's experiences (Kanyoro 2002, pp. 25-47 & Oduyoye 1995 pp. 77-93). Byaruhanga (2021 pp. 14-31), emphasizes the need for the Church of Uganda to distinguish cultural patriarchy from biblical mandates, stating that: "The Church of Uganda must engage critically with the scripture, distinguishing cultural patriarchy from biblical mandates. Women's gifts for leadership, when recognized, can enrich both life and mission" (pp. 110).

This ongoing tension underscores the necessity of a dedicated exegetical and contextual study of 1 Timothy 2:12, tailored specifically addressing its application within the Ugandan Anglican context. The structure of 1 Timothy epistle is as follows:¹ (Augustine, 1991 *On the Trinity*, E. Hill, Trans. New City Press).

- (i) Opening greeting 1;1-2 giving authorship and salutation, targeting recipient, and introductory greetings.
- (ii) Instructions on worship and gender roles 2:1-15 which includes the debated passage, contains the disputed passage regarding silence and authority in verse 12.
- (iii) Qualifications for Overseers and Deacons (3:1-16), outlines the institutional expectations for the early Church leaders.
- (iv) Pastoral Warning and Exhortations to 1 Timothy (4:1-16), the personal pastoral exhortation, and conduct of the Church members.
- (v) Ecclesial Conduct and final instructions in 5:1-6:12, giving the patriarchal guidance for managing diverse demographics within the Church life.

1 Timothy 2:12, falls within the unit on worship and Church order, 2:1-15, addressing proper conduct of men and women in the Ephesian congregation.

1.0 ¹ Augustine. (1991). *On the Trinity* (E. Hill, Trans.). New City Press.

This study aimed at giving the meaning of the text, Greek terms, literary structure, and insights regarding the text's cultural and Ecclesial interpretation with specific reference to the Church of Uganda.

1.3 Statement of the Problem

While women in Uganda play a significant role in Church growth through evangelism, discipleship ministries, and holistic pastoral care, their upward participation in ordained clerical leadership remains highly contentious. Literalistic interpretation of 1 Timothy 2:12, often serves as a theological basis for restricting women from entering pastoral, senior rector, or episcopal roles. Yet, there is insufficient contextual analysis of the verse in light of Pauline Theology and 1st century Greco-Roman culture within localized Ugandan scholarship.

Therefore, a need for a rigorous exegetical and contextual study of 1 Timothy 2:12 in a balanced foundation of African theological interpretation, and contemporary Anglican decision making in the Church of Uganda.² The situation creates a threefold gap:

- (i) The exegetical gap: The Church of Uganda continues to wrestle with 1 Timothy 2:12, which is often applied without sufficient attention to its original historical and literary context. Formulating concrete policies on women's ordination and structural assignment.
- (ii) The ecclesial gap: The Church of Uganda wrestles with how to apply this verse in shaping policies on women's ordination and leadership, formulating concrete policies on women's ordination and structural assignment.
- (iii) The Theological gap: There is a distinct absence of a framework that both upholds scriptural fidelity and affirms the God-given gifts of women in ministry.

Addressing these combined gaps requires a study that carefully discipline exegesis with contextual analysis, thereby providing guidance for the Church of Uganda during its ongoing institutional discernment.

2.0 ² Byaruhanga, Christopher. *From Mission to Church: A Handbook of Christianity in East Africa*. Eldoret: Zapf Chancery, 2014.

1.4 Purpose of the Study

The purpose of the study is to critically examine the theological and contextual meaning of 1 Timothy 2:12, and evaluate its implications for women's clerical leadership within the Church of Uganda. By examining the text in its historical, literary and socio-cultural contexts, seeking to clarify the meaning and implications. This will significantly aim to contribute to theological reflection that allows the Church of Uganda to be faithful on scriptural analysis while recognizing women's gifts and calling of ministry.

1.5 Objectives of the Study

The study was guided by the following objectives:

- i. To examine 1 Timothy 2:12, looking at its word, structure, historical background and the social and cultural settings in which it was written.
- ii. To engage with African theologians like Byaruhanga, Oduyoye, Kivengere and Okullu, and a feminist biblical scholar Fiorenza in order to understand the different perspectives on women's leadership in the Church³. To develop a practical and thoughtful theological framework with recommendation for supporting women in Church leadership, in a way that is faithful to the bible and is relevant to the Ugandan context.

1.6 Research Questions

This study guided by the following main questions;

- i. How should 1 Timothy 2:12 be understood when examined in its original language, literary structure, historical background, and social-cultural context?
- ii. How do African theologians (Byaruhanga, Oduyoye, Kivengere, Okullu) and feminists scholar Elisabeth Fiorenza interpret women's leadership in the Church?

³ Kivengere, Festo. *Revolutionary Love*. London: Hodder & Stoughton, 1977

- iii. What theological framework and practical recommendations can be developed to support women's leadership in the Church of Uganda in a way that is faithful to the scripture relevant to the Ugandan context?

1.7 Research Methodology

1.7.1 Introduction

The study employs a Biblical-theological research methodology that is rooted in exegetical analysis, theological reflections, and critical engagement with scholarly voices. Since this study does not adopt any empirical or field-based approach, its methodology relies on the primary and secondary textual resources, particularly the Biblical text, biblical commentaries and theological literature from both African and global perspectives.

1.7.2 Exegetical Method

The first research question concerning the original meaning and purpose of 1 Timothy 2:12 is addressed through a close exegetical analysis of the text. The verse is examined within its immediate literary context (1 Timothy 2:8-15), and the pastoral epistle as the whole book, as well as its historical and socio-cultural background in the 1st century Ephesus and Greco-Roman World. The analysis employs established tools of Biblical exegesis, including literary criticism, historical-contextual interpretation and inter-textual comparison with other Pauline passages that address women's roles like, Romans 16, Galatians 3:28, 'There is no longer Jew or Greek, there is no longer slave nor free, there is no longer male nor female, for all of you are one in Christ', and 1 Corinthians 11:12-16, 14:33-35. The aim is to reconstruct the Apostle's intended meaning of the text within the original setting.

1.7.3 Theological Analysis

The second question on the role of women in clerical leadership as understood through Pauline theology and African theological voices is explored through theological analysis and literature review. Broader themes in Pauline theology such as Justification by faith, Unity of Christ, The gift of the Spirit, and the Ecclesiology as written by John Stott in *What Paul truly said about women*, are considered as interpretative lenses.

These themes are then placed in dialogue with the works of the key African theologians such as Oduyoye, Byaruhanga, Kivengere and Okullu, alongside feminist biblical scholarship represented by Fiorenza. The purpose is to evaluate convergencies and divergencies between Pauline theology and these perspectives, thereby constructing a balanced and contextually relevant theological framework for the Ugandan Church.⁴

1.7.4 Constructive Theological Reflection

The third question on theological and practical recommendations from the inclusions of women in clerical leadership is addressed through constructive theological reflection. Insights gained from exegetical stages of the research are synthesized to develop a proposal that remains faithful to Scripture while engaging contemporary socio-cultural realities in Uganda.

This involves a critical assessment of socio-cultural barriers to women's leadership in the Anglican policy debates. By drawing on both Biblical theology and African communal values such as solidarity, justice and mutuality, the study will purposely be theologically grounded and contextually sensitive recommended for ecclesial practices and policy.

1.7.5 Sources of Data

The primary sources are the biblical texts, especially 1 Timothy 2:12 and related Pauline passages. The secondary sources are scholarly commentaries, peer-reviewed journal articles, monographs, African writings, Anglican Communion documents and feminists' Biblical scholarship.

i) ⁴ Fee, Gordon D. 1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.

ii) Johnson, Luke Timothy. The First and Second Letters to Timothy: A New Translation with Introduction and Commentary. Anchor Yale Bible 35A. New Haven: Yale University Press, 2001⁴.

iii) Knight, George W. The Pastoral Epistles. New International Greek Testament Commentary. Grand Rapids: Eerdmans,

1.8 Significance of the Study

The study is significant in several respects, it contributes to the scholarly discourse on biblical interpretation and gender roles in ministry by providing a contextualized analysis of 1 Timothy 2:12, specifically within the Church of Uganda. By examining both the exegetical and socio-cultural dimension of the text, the research offers the Church of Uganda a deeper understanding of how scripture can be faithfully interpreted in relation to the contemporary questions of women's leadership.

Secondly, the study incorporates African theological voices into the discussion of women's ordination, providing guidance for developing an inclusive clerical leadership policy. By engaging local theological scholarship, such as the work of Byaruhanga and the insights from African feminist theologians, the research situates women's ministry within the broader theological, cultural and broader ecclesial reality of Uganda⁵.

Thirdly, the study addresses social-cultural barriers to women's leadership in the Ugandan Anglican context, including the persistence of patriarchal norms and regional variations in gender expectations. By offering a theological and contextual perspective in Church of Uganda leadership. In doing so, it provides a critical framework for the Church of Uganda to reflect on policy, practice and theological education concerning women in ministry.

This research:

1. Contributes to scholarly discourse on Biblical interpretation and gender roles in ministry by offering the Church of Uganda a deeper, contextual understanding of 1 Timothy 2:12.
2. Incorporates African theological voices into the interpretation of women ordination in Church of Uganda, a theological guidance and insights for developing an inclusive leadership policy.

iv) Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary*. Edinburgh: T& A Clark, 1999.

v) ⁵ Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary*. Edinburgh: T& A Clark, 1999.

3. Addresses socio-cultural barriers to women's leadership in African Anglicanism with specific reference to Uganda offering a theological voice to contemporary debates on inclusivity of women in women leadership.

1.9 Scope of the Study

The research focuses on 1 Timothy 2:12 and its application in the context of the Church of Uganda. The biblical scope is limited to exegetical and theological analysis of this verse within its immediate and broader canonical context. Then the geographical and cultural scope is Uganda with attention to Anglican ecclesial traditional and local dynamics. The study does not cover women's leadership in all denominations but is restricted to the Anglican (Church of Uganda) ordained women ministries.

The primary scope involves three interrelated areas as follows:

1. Exegetical Analysis

This is a close study of 1 Timothy, within its literary, historical, and socio-cultural contexts with reference to related Pauline texts such as Galatians 3:28 in the 1st century Ephesian context.⁶

2. Theological Dialogue

An engagement with Pauline theology in conversation with African theological voices and feminist' biblical scholarship to develop a contextual relevant understanding of women' ministry.

3. Constructive application to develop practical and theologically grounded recommendations for inclusive clerical leadership faithful to Scripture and attentive to the contemporary Uganda socio-cultural realities.

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vi) Knight, George W. *The Pastoral Epistles*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1992.

vii) Marshall, I. Howard. *The Pastoral Epistles*. International Critical Commentary. Edinburgh: T& A Clark, 1999.

1.10 Definition of Terms

1.10.1 Clerical Leadership

This is the exercise of ordained ministry in Church of Uganda which includes, Deacons, Priests and Bishops. Encompassing spiritual authority like, sacraments, preaching, and pastoral care under the institutional authority or governance and decision making. They are the trustees of faith, and ministries of the World of God building up a Christ- like Church environment (Mathew 25:36 which was our Lord's final judgement. (Asea B.K Wilson, 2022, pp. 01).

1.10.2 Exegesis

This is the critical interpretation and explanation of the biblical text within its historical, aiming to uncover their original meaning. It involves analyzing literary and theological contexts, literary structure, and linguistic elements. This study employs the same exegetical methods to explore the meaning of 1 Timothy 2:12, '*I permit no woman to teach or to have authority over a man; she must remain silent*' NIV, in its immediate literary context as well as within the wider Pauline tradition (9)

1.10.3 Contextual Analysis

Is the interpretation of Scripture that takes into account the socio-cultural and historical setting of both the biblical word and the contemporary World. It recognizes how scripture does not exist in a vacuum but engages with communities in specific times and places. (Gerad O. West 1991-1995, pp. 12 chp. 1).

This study's contextual analysis focuses on how 1 Timothy 2:12, '*I permit no woman to teach or to have authority over a man, she is to keep silent*' (NIV), is understood within the Ugandan context, shaped by African cultural traditional Anglican ecclesial and post-colonial theological reflection.

1.10.4 Women in Ministry

The participation of women in both ordained and lay roles within the Church (Gerald O. West, 1991-95, pp.12, chap. 6 &12 KwaZulu- Natal). This study focuses on their role in clerical leadership within the Church of Uganda.

1.11 Theoretical Framework

The study employs a multi-disciplinary theoretical framework to analyze 1 Timothy 2:12, In relation to women in clerical leadership in the Church of Uganda. This is explained below:

1.11.1 Biblical Hermeneutics

The study uses historical-critical exegesis by (Fee and Stuart, 2014, pp. 22) who interprets 1 Timothy 2;12, in its original literary, cultural and theological context, while also engaging in a canonical approach that balances Paul's instruction with other biblical affirmations of women leadership like Pheobe in Roman 16: 1-2, 'I commend to you our sister Pheobe, a deacon of the Church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well' NIV. PRISCILLA Acts 18:26, 'He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately, NIV, Junia Romans 16;7,'When they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them, NIV.⁷

1.11.2 Feminist and Contextual Theology

The study draws on feminist hermeneutics in Schusser Fiorenza 1983⁸, and Africa women's theology in Oduyoye 2001 to cover the patriarchal biases that may distort

5.0 ⁷ Lambeth Conference. (2008). Resolutions of the Lambeth Conference, 1888-2008.

6.0 Anglican Communion Office.

7.0 Second Vatican Council. (1965). Dei Verbum: Dogmatic Constitution on Divine

Revelation

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interpretation. This ⁹ approach will help to re-read the text in ways that affirm women's dignity and leadership in African contexts. ¹⁰

1.11.3 African Theological Lens (Byaruhanga, Oduyoye, Kivengere, Okullu)

Byaruhanga (2021) is engaged to show the Church of Uganda interprets and applies Scripture in matters of ministry and leadership. This provides a bridge between exegesis and ecclesial practice, recognizing the authority of tradition, reason and experience within the Anglican theology. He emphasizes that Church of Uganda must critically evaluate inherited Anglican traditions and African cultural practices in light of Scripture and mission.

Byaruhanga (2021, pp. 95), echoed Esther Mombo's theme regarding cultural barriers women face, specifying the life of Florence Njangali deacon in 1973, saying 'women could 'refuse the old definitions', 'rethink and renew its leading policy' 'The debate on women's ordination in Uganda cannot be understood apart from the strong patriarchal culture that influences both Church and society'. the Anglican Church in Uganda has often confused cultural traditions with biblical mandates. This affirms the need to recognize women's ministerial gifts and their rightful place in ecclesial service (Fee and Stuart 2014. pp.102). He emphasized the need for contextual hermeneutics saying that; 'It is imperative that the Ugandan Church reads Scripture not through the lenses of victorious missionary cultures, but through critical engagement with the African context in the light of the gospel', pp. 110.

Oduyoye 2001

She argues that African women's experience in patriarchy must be critically engaged in theology. In her book, 'African women Theology', Oduyoye emphasizes that the gospel must affirm the dignity agency and participation of women in Church and society. These lenses are crucial in interpreting 1 Timothy 2;12, 'I permit no woman to teach or have authority over a man , she is to keep silent', NIV, in ways that do not perpetuate cultural

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2 ¹⁰ 1992.

Marshall, I. Howard. The Pastoral Epistles. International Critical Commentary. Edinburgh: T& Amp; T Clark, 1999

oppression that upholds the gospel freedom as in Galatians 3:28, ‘ There is no longer Jew nor Greek, there is no longer slave nor free, there is no longer male nor female, for all of you are in Christ Jesus,. NIV. She emphasized on page 15,2001, ‘African women must insist on reading the Bible with the impact of both Christian and African patriarchal cultures that introduce them to African theology’.

Throwing reflections on a fellow feminist, Fiorenza argues that, ‘The Bible must be re-read as a source of empowerment for women, not a weapon of subordination (In memory of Me, 1983, PP.330).

Kivengere 1977

Though he did not specifically write on women’s ordination, but he highlights liberation, reconciliation, and the fullness of life in Christ as central to Uganda’s Anglican theology. His emphasis on gospel freedom provides a theological grounding for affirming women’s gifts.¹¹ He said that, ‘Where the Spirit of the Lord is, there is freedom’, in his book ‘I love Iddi Amin’, 1977, pp. 54. This gospel freedom challenges structures that silence women.

Okullu 1997

A Kenyan Anglican theologian, similarly critiques structures of exclusion in African Christianity insisting that justice and participation are essential marks of the Church. He insisted that, ‘The credibility of the Church’s mission depends on whether it embodies justice and participation for all its members’, in his book, ‘Church and Politics in East Africa’.

1.12 Limitations of the Study

The theological framework of the investigation of this study is strictly limited to 1Timothy 2:12 although, related passages are referenced contextually within the secondary stage. The study is restricted to the Church of Uganda in Anglican context,

8.0 ¹¹ Johnson, L. T. (2001). The First and Second Letters to Timothy: A New Translation with
9.0 Introduction with Introduction and Commentary (Anchor Yale Bible 35A). Yale University

primarily giving its implication for women in clerical leadership within the Church of Uganda. The other biblical passages are concerned in reference at the secondary stage.

The study geographically and institutionally delimits to the Uganda Anglican context. Meaning that the findings will not be generalized to the broader Anglican Communion or other Christian denominations. It will show how the position of women within the Church of Uganda is influenced by diverse cultural, socio-economic and regional dynamics, which this study shall not comprehensively cover within this scope. Because cultural attitudes vary regionally; this research may not capture all local differences. The methodology relies primarily on exegetical and theological analysis not empirical or sociological research.

This study critically analyzed the biblical text and its contextual application, not capturing the full breadth of the lived experiences of clergywomen across Uganda. Opening us the delimitation of the study, to the Church of Uganda as a representative in the Anglican tradition in Africa. The study is delimited to an exegetical and contextual approach seeking to understand the meaning of the text in its original audience.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter discusses the literature review that surveys the existing scholarship relevant to the research problem. It examines the major exegetical debates surrounding 1 Timothy 2:12, including historical and contemporary interpretations¹². It further engages African and Ugandan theological reflections on women leadership and highlighting the cultural factors that have shaped ecclesial practices in Uganda. The review identifies gaps in the scholarship, thereby situating the contribution of this research within the broader academic field, on Prof. Christopher's survey on Global, African and Ugandan scholarship on women clerical leadership. By the end of this review the gaps in cultural knowledge will be identified to show exactly where this research comes in.

2.2 Global Scholarship

The tug-of-war over 1 Timothy 2:12 at the global level, the interpretation of 1 Timothy 2:12 remains a 'Thorn in the flesh' for the many theologians. This makes the debate to be largely split into two groups;

1. Complementarian View

Scholars like Köstenberger (2005) insist on a literalist reading. They argue that the 'order of creation' makes it a permanent rule that a woman should not exercise authority over a man. In many conservative circles, this is taken as the final word.

2. The Contextual View

¹²Fee, Gordon D. *1 and 2 Timothy, Titus*. *New International Biblical Commentary*. Peabody, MA: Hendrickson, 1988.

Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*. *Anchor Yale Bible 35A*. New Haven: Yale University Press, 2001.

Knight, George W. *The Pastoral Epistles*. *New International Greek Testament Commentary*. Grand Rapids: Eerdmans, 1992.

Marshall, I. Howard. *The Pastoral Epistles*. *International Critical Commentary*. Edinburgh: T&T Clark, 1999.

i) Towner, Philip H. *The Letters to Timothy and Titus*. *NICNT*. Grand Rapids: Eerdmans, 2006.

Feminist and Contextual Readings

On the other hand, scholars like Payne (2009) argue that we look at the background of the text. They suggest Paul was dealing with a specific chaos in the Ephesians Church where women were being miss-led by false teachers. Therefore, this was a temporary 'a stop-gap' measure not a life sentence for all women in ministry.

This calls for theological argument of Gordon Fee, who studiously avoids the question of what the text says, he contends that the character of the letter reduces Paul's injunctions to an exhortation of a woman to keep in a position of teaching during the 1st Century sanctity saying, ".....Almost certainly Paul did not intend these instructions to address all Christians in all Churches universally. All of these instructions, including 1Timothy2:11-12, were ad hoc responses to the waywardness of the young widows in Ephesus who had already gone astray after Satan and were disrupting the Church." {Gordon Fee 1988, pp.61}

According to Ronald W. Pierce and Rebecca, wrote how Gordon further discusses that, ".....Some believe that false teaching is a minor concern compared with that of 'Church Order.' to be sure, Paul does not remind Timothy of 'how people ought to conduct themselves on God's household {1 Timothy 3:15}. It is critical mass that determines the overriding concern. Also, a lack of details about leadership roles and an absence in office steer us away from viewing the Church order as the primary matter.'

Fee was arguing that, this was not have cultural accommodation in the detailed principles but to recognized the need to apply them on the agenda of the Church life. He urged to apply these principles so as to complicate the scenario of the ordination system since Churches were turned into institutions. As it was in 1 Timothy 5:13-16 and 2:1-3.

On Page 64, Fee says, 'to deny women to minister and teach in Church is to deny clear gifts of God Himself'. though Fee, agrees that Paul was prohibiting women from teaching in Ephesus but this is not applicable today considering the fact that the person wrote 1 Corinthians 12-14, when Paul talks of loving as Godly exercise of ones' gifts so we should know how to use them. On page 41, Fee's words are an indictment of his method of dealing with women teaching when he said, "..... The difficulty I have with

liberal hermeneutics remains. I do not see any hope for a corrective to their autonomy over the text. They may be corrected by reasonable arguments but reasons still prevail, not the text of scriptures its self but what one does not like in the scripture, one may disregard or interpret to fit one's presuppositions." But there is hope one day God through the Holy Spirit will disabuse us of our prejudices and call us to evidence that his 1988 commentary, Gordon Fee interprets 1 Timothy 2:12 as an *ad hoc* prohibition rather than a universal law, focusing on a specific, localized issue in Ephesus. He interprets the Greek term *authentein* as "to usurp authority" or "to domineer," which he believes refers to the women in that context spreading false teachings rather than a general ban on women teaching. Fee concludes that interpreting this as a permanent restriction on women's ministry is a serious hermeneutical error, arguing instead that it is an emergency measure directed at a specific situation His will. The fact is that authority is intrinsic to scripture itself. 2 Timothy 4:13, 'When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.'

This gives the syntax of 1 Timothy 2:12 in the Anglican Church of Uganda as an analysis and application, making the review progress from historical exegesis, word study, syntax, an exegesis, hermeneutics and application.

S.M. Baugh, an expert in the first century Ephesians show that this argument as invalid and it should show that 1 Timothy 2;12 should be seen as limited to 1st century Ephesians only. With regard to the background, they have urged that, the problem was particularly with the women in Ephesus when Paul wrote this letter, so, this teaching no longer apply today though they have been a variety of constructions among feminists. Baugh an expert in 1st century Ephesians inscriptions, show that this argument is invalid and that there is no good scholarly or other reason that Paul's teaching in 1 Timothy 2:12 should be seen as limited to 1st century Ephesus only.

T.R Schraier based on verse 13, 'For God made Adam first, and afterwards He made Eve', meaning that 'Man and women were created', the man first then the woman. The reverse of this brought consequences in verse 14, 'And it was not Adam who was deceived by Satan', which refers to Galatians 3:28, 'There is no Jew or Gentile, slave or free, male and female'. Paul referring to himself, then he showed in 1Timothy 2:13-

14, giving the role distinctions between men and women in the Church which are rooted way back at the beginning of creation in Genesis 2 and 3.

H. S. Baldwin, takes up the matter of the likely meaning of 'authentein' translated in KJV as 'usurp authority', then the feminist Marshall urges that the word has a connotation that is negative, saying that Paul has only prohibited women's negative exercise of authority in Church, and women's false teaching but not their exercise of these functions as properly conceived.

The syntax, 'oude' serves as a coordinating conduction, then 'didaskein' has a positive connotation which logically follows the 'authentein' which also has a positive connotation. Meaning that Paul did not only prohibit the negative exercise by women over men in the Church, but any legitimate exercise of authority. This is well explained in 1 Timothy 2:12, where Paul does not want men or women to serve as elders referring it to 'the faith full husband' who render service to believers in Church that is based on scripture not culture. (Andrea 2005, pp. 79). Grounding in creation on page 168, Andreas and Schreiner argue that the rationale in verse 13 moves prohibition from a local Ephesian cultural problem to a trans-cultural and permanent Apostolic rule rooted in the order of creation.

Köstenberger 2002, pp. 101-105, conducts a detailed study of 'authentein.' He rejects the idea that it means 'usurping authority' which is a negative connotation and he insisted that it simply means 'To exercise authority' which is a neutral connotation. This makes any exercise of Spiritual authority by a woman over a man a violation of Biblical order {Women in Church 2005, pp.53-84, 101-105, chap.4}.

He further emphasizes on pp. 168, about 'the Apostolic restriction on women's leadership as not a temporary cultural measure that a universal principle derived from the pre-fall, 'order of creation.' Köstenberger maintains that because Adam was formed first, the exercise of Spiritual authority over men is a role uniquely assigned to the male gender in Ecclesial hierarchy. Referring to Patrick Franklin 2016, reviewing why 1 Timothy 2:12 does not ban women from teaching and having authority in the Church. Paul emphasized biblical training, mentoring and be Spiritually formed through

Christian worship and Spiritual disciplines in the context of the Christian community. This helps in avoiding the means of ordination among women with elaborate hairstyles or gold, pearls or expensive clothes which are done by the priestesses that women practiced in their former pagan religion. Köstenberger referred to West Fall 2002, pp. 172, who said, “The kind of authority women were exercising over men in the pagan religion was no longer fitting in the context of Christian worship and community.”

Witherington also referred to the creation story emphasizing that, when a person is deceived, he also deceives the ones he leads and teaches causing other communication problems, the person taught becomes vulnerable to deception. So, the women in Ephesus were banned from teaching because they were deceived by false thinking. Paul used the word ‘Permit’ that gives a specific period given to women that will teach and lead which was until a problem is properly resolved when they have learned enough theology, acquired enough training.¹³

He translated ‘authority’ as ‘domineer’ a form of a Greek ‘axousia’ as in 2 Thessalonian 3:13, ‘As for the rest of you, dear brothers and sisters, never get tired of doing good’. Though the God’s grace has sent us free from the law, we should not go on sinning Romans 6:15 when Paul was objecting to something other than the legitimate use of authority as in 1 Corinthians 6:12, ‘All things are lawful for me but not all things are beneficial, all things are lawful for me but I will not be dominated by anything’ NRSV, though you are allowed to do anything but not everything is good for you, and do not be a slave to everything because verse 13b, ‘and God will destroy both one and the other’ NRSV . This will help teachers and Church leaders not to be obstacles to the good news about Christ, by denying others of their rights which harms the apostolic work. 1 Corinthians 9:12.¹⁴, Paul shows the rights of a teacher or a Church leader, ‘I am not free?’, ‘not bound’, ‘eleuthero’s’ as in 10:10, ‘And do not complain like some of them did and were destroyed (‘appollymi’) by the destroyer’. But women and men in Church

3 ¹³ 19 Exegetical and Biblical Studies

viii) Fee, Gordon D. 1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.

Johnson, Luke Timothy. The First and Second Letters to Timothy: A New Translation with Introduction and

4 ¹⁴ Towner, P. H. (2006). The Letters to Timothy and Titus (NICNT). Eerdmans.

leadership should hold the fear and trust in God's provision and guidance. {Allan F. John 2004, pp. 159-161}

Payne 2009, pp.320, contend that the prohibition in 1 Timothy 2:12 was a localized response to the 'Ephesian Crisis' of false teaching. He argues that the Greek syntax supports a temporary injunction, designed to prevent untrained women from 'assuming authority' (authentein) to teach erroneous doctrines until they had first learnt 'in quietness' (Payne 2009, p. 338).

2.3 African Theological Reflections

Beyond the Western lenses, African theology refuses to look at the Bible in isolation from the African realities:

- a) The mother of African theology, Prof. Mercy Oduyoye and the circle of the concerned African women theologian has been local. They argue that, 'some interpretations of Paul are used as 'a tool of oppression' to keep African women in the kitchen and the pews, rather than at the 'Altar'.
- b) The question of Patriarchy, shows how the African scholars point out that before we even reach the Bible, our traditional setups are already patriarchal. This means that that an African man reading 2 Timothy 2:12, often sees his own culture reflected in the verse, making it even harder to accept women leaders.

Byaruhanga is a Ugandan theologian. His African and Ugandan scholarship provides a roadmap of the study that emphasizes:

- a) The Ugandan reality: He observes that while the Church of Uganda officially accepted women's ordination in the 80's the ground was not yet leveled.
- b) Institutional competence and Cultural acceptance: He highlights a unique Ugandan paradox. On paper the Church constitution allows women to lead, but on the ground, 'cultural hermeneutics' shows that reading the Bible throughout tribal traditions often wins. He notes that even after 40 years of ordination of women, many female clergy are still kept in 'soft' roles like being Mothers' Union Coordinators, rather than being appointed as Archdeacons or Diocesan Secretaries. Byaruhanga 2009, pp. 219, 'Called by God but ordained by men', notes that while the glass ceiling was broken by pioneers like Njangali, the

administrative structures of the church remain heavily skewed towards male dominance, often neglecting women to subordinate ministerial roles.

2.4 Cultural Factors

These are factors that shape the Ecclesial practices in Uganda forming the Church as a social institution. These include:

- a) The 'Big-man' syndrome: where leadership in the Anglican Church of Uganda is often associated with 'the Patriarch.' This makes the sight of a woman in a clerical collar pinch some traditionalist character.
- b) The Domestic burden: was viewed by scholars like Kwesiga (2002), highlighting that even ordained women are expected to be 'perfect wives and mothers,' first, which often hinders their mobility and promotions within the Church 'hierarchy' compared to their male counterparts.

2.5 Synthesis of the Gaps

From the outgoing survey it has been clear that while a lot is done to write about the theology of 1 Timothy 2:12, there is a missing link regarding the actual lived experience of the Anglican female Priests in the upcountry Dioceses. Most research focuses on Kampala and Mukono Dioceses. This research therefore, seeks to fill the gap by bringing to light the voices of the voiceless who are serving in the 'vineyard' away from the city light. I will not repeat what others have already said but I will newly raise information about, (1) rural women, (ii) the contemporary promotions and (iii) the actual impact on the Church today.

Contextually, the gap is the 'missing link' on how technical arguments are understood and preached by grassroots clergy in Church of Uganda. The study moves beyond the Greek text to examining the local interpretation of 1 Timothy 2:12. This research also seeks to fill a practical gap (in the Implications Chapter) due to the fact that Byaruhanga (2009) and other local scholars have documented the history of women ordination in Church of Uganda. However, there is limited contemporary data on the current

administrative hurdles faced by female clergy. This is especially regarding their promotions to senior positions like Archdeacons and Diocesan Secretaries. Most of the available literature remains historical leaving out the current information for the contemporary status report. This research also attempts to identify the value-added by the female clergy leadership to Church of Uganda.

CHAPTER THREE: EXEGETICAL AND CONTEXTUAL ANALYSIS OF 1 TIMOTHY 2:12

3.1 Introduction

1 Timothy 2:12, has been interpreted as a universal prohibition on women teaching and exercising authority over men, influencing Church practices Worldwide. In Uganda the patriarchal cultural norms have reinforced restrictive readings, advocating for contextual exegesis considering the historical and literary context of Ephesus where social norms, false teaching and household hierarchies shaped the Early Church (Marshall 2006, Fee 1988. Pp. 41-65 and Tower 2006 pp. 180-196). The basis of this study is the fact that there is canonical witness affirming women's leadership in the same New Testament (Childs 1993, pp.55-70), Marshall 1999, pp 450-452). This highlights the necessity of an exegetical and contextual study of 1 Timothy 2:12, specifically addressing its application within the Ugandan Anglican context. The structure of 1 Timothy epistle is as follows;¹⁵ (Augustine. (1991). *On the Trinity* (E. Hill, Trans.). New City Press) (i) Opening greeting 1;1-2 giving authorship and salutation, (ii) Instructions on worship and gender roles 2:1-15 which includes the debated passage (2:12),) iv) Warning and instructions to 1Timothy (4:1-16), the personal pastoral exhortation, and conduct of the Church members and final instructions in 5:1-6:12, giving the patriarchal guidance for Church life.

1 Timothy 2:12, falls within the unit on worship and Church order, 2:1-15, addressing a proper conduct of men and women in the Ephesian congregation.

The study will give the meaning of the text, Greek terms, literary structure, and insights regarding the text's cultural and Ecclesial interpretation with specific reference to the Church of Uganda.

This chapter discusses the exegetical and contextual analysis of 1 Timothy 2:12, forming the exegetical core of the dissertation. It will analyze the literary structure of 1 Timothy, situating chapter 2:12 within its immediate and canonical contexts and it

10.0 ¹⁵ Augustine. (1991). *On the Trinity* (E. Hill, Trans.). New City Press.

will evaluate its theological meaning. Special attention is given to the socio-historical context of the Ephesians church, the key Greek terms used and the interpretative debates surrounding, ‘teaching’ (didaskein), and; authority’, (authentein) to exercise authority then silent. This analysis then moves to a canonical reading balancing this verse with other New Testament affirmations of women in leadership.¹⁶

3.2 Authorship

The letter is like all other Pauline letters, the author was Paul the apostle, Timothy was the recipient, then the greeting. Timothy is called ‘My true son in the faith’ 1:2’. This statement indicates the spiritual leadership between Paul and Timothy. Timothy had a special role on the Pauline mission team shown in 1 Timothy 1:18, ‘I am giving you these instructions, Timothy, my child.....so that you may fight a good fight’. The first letter to Timothy has a double purpose, (1) Is to provide guidance in the problem of Church administration, {ii} to oppose false teaching of a speculative and moralistic type.

3.3 Structure

The letter offers suggestions for the regulation of worship 2:1-15, lays down the qualification of ‘bishops’ 3:1-7 and deacons, 3:8-13, it gives instructions to the attitude of the Church leaders towards an asceticism that devaluates the creation 4:1-10 and towards individual members 5:1-22, particularly widows 5:3-16, elders or presbyters 5:7-20, and slaves 6:1-2, warns the leaders who lack understanding and end by making shipwreck of their faith 1:3-7, 19-20, 6, and 3-10, renouncing marriage and abstinence from certain foods 4:3, profane myths 4:7, and what is falsely called knowledge 6:20.

(NIV) This summarizes the structure of the letter as seen below;

- i) Introduction1:2

¹⁶ *Exegetical and Biblical Studies*

- i) Fee, Gordon D. *1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.*
- ii) Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary. Anchor Yale Bible 35A. New Haven: Yale University Press, 2001.*
- iii) Knight, George W. *The Pastoral Epistles. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1992.*
- iv) Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary. Edinburgh: T&T Clark, 1999.*

- ii) Warning against False Teachers1:3-20
- iii) Guidelines for the Church Worship.....2:1-15
- iv) Instructions for the Church Leadership.....3:1-13
- v) Maintaining the Truth.....3:14-4:16
- vi) Miscellaneous Instructions for the Church.....5:1-6:10
- vii) Personal Charge to Timothy.....6:11-15

1. The unit of the text is

Guide lines for the Church Leadership (2: 1--15)

2. The sub unit is {2:8–15}

The instructions on what the men and women must do for the effectiveness of their prayers. John R. Stott called this ‘the sexual roles in public worship.

3. The mini-sub unit is 1Timothy 2:11-15

‘Women and their roles’, 2:11-15

This pattern gives the alternation between instructions about the Church and his personal with respect to his duties as a Church leader/ minister and a believer. The structure gives au four thematic statements 1;18-19, ‘I am giving you these instructions, Timothy, my child in accordance with the prophecies made earlier about you, so that by following them you will fight a good fight’.

3:14-15,’ I hope to come to you soon, but I am writing these instructions to you, so that, if I delay, you may know how you ought to behave in the house of God.....’

6;13-14, ‘In the presence of God, who gives life to all things, and of Christ Jesus, who is His testimony before Pontius Pilate, made the confession, I charge you, to keep the commandments without spot or blame until the manifestation of our Lord Jesus Christ’.

6:20, ‘Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge’. Each of these gives a partial statement of the purpose of the letter and sandwich structure of the letter is chap. 1:3-7 and 6:20-21.

3.5 The Genre of 1 Timothy

1 Timothy was specifically addressed to Timothy fitting into the genre of mandates; it is among the post- colonial epistle that is correct through written in form of a letter but it is a reality of different audience from the other two letters. It is naturally cast in a form we know that Paul employed to maintain the tradition of personal communications from the Church leaders to his colleagues or congregations. The tradition and redaction are one possible approach to the question of structure which is the building block from which a letter is composed. This study of redaction and tradition has been extended by a number of scholars from the Gospel to the Epistle. Identification of the identity and nature of the material used by the author may help us understand what we are doing. Types of materials were source and traditional materials and the themes were interruptive when the author used to interrupt himself then return to the original topic that he has begun. The writer used connective phrases when switching from one topic to the other for no apparent logical or inherent reason helping him to smoothen the transition from one topic to the other. For example:

1. False doctrine chap 1:3-7.....1:18-20
2. Public prayer chap. 2:1-3.....2:3
3. Life style for a Church leader 6:6-10.....6:17-19

3.6 The Syntax

The approach of the syntax is the attempt to analyze the synthetical style of the letter considering sentence-length, the positioning of words, and the relative proportions of nouns and verbs and other parts of the speech. The approach was statistical and open to criticism because the letter is too short in length to permit the reliable analysis. Scheck 1987, pp. 3048-16, argue that the sue of compound words and stereotyped phraseology marks the type of qualitative analysis which is more significant than pure statistical approaches.¹⁷pp. 61.

i) ¹⁷ Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary.* Edinburgh: T& Amp; T Clark, 1999. And 2006.

ii) Witherington 1988, pp.121, see Tit 1:9 note, Schlarb, 1990, pp.274-313.

This gives the occasion and purpose as suggested by A.T Hanson, who is an advocate for pseudonymous for the pastorals says the three purposes writing the three letters are; (1) To improve a hand book for Church leaders, thus strengthening the authority of the ordained ministers, (2) to alert Church leaders of the need for opposing growing heresies , (3) and assert a Pauline tradition among the Church of the Aegean area (Thomas D. Lea , 1992, pp 41).

On pp. 42, he emphasized that 1Timothy to be written, Paul had two main purposes which are exclusive of the and these are' (1) To direct Timothy to give vigorous personal opposition to the false doctrine as shall be discussed in the next chapter.

3.7 The Historical Background of the Text and the Sub-Unit of the Text

1 Timothy 2:12, as interpreted a universal prohibition on women teaching and exercising authority over men, influencing Church practices Worldwide. In Uganda the patriarchal cultural norms have reinforced restrictive readings, advocating for contextual exegesis considering the historical and literary context of Ephesus where social norms, false teaching and household hierarchies shaped the Early Church (Marshall 2006, Fee 1988. Pp. 41-65 and Tower 2006 pp. 180-196). The basis of this study is the fact that there is canonical witness affirming women's leadership in the same New Testament (Childs 1993, pp.55-70), Marshall 1999, pp 450-452). Josephus, Antiquities, 14.10-11, designated Ephesus as the metropolis of Asia and this city was one of the four great metropolises of the Roman world after Rome, Alexandria and Antioch, {Ephesus ISBA 1982}. Then Lydian King Croesus conquered the city around 560 B.C when the Greek city had the traits of the Greek Artemis with an oriental goddess native to the area. The city was on the Aegean Sea which made it a commercial area important in the buying, selling and importation of goods. it also had several land forms that had routes of commerce through Ephesus and lavished buildings and theaters were executed in the city.

The magnificent structure at Ephesus was the temple of Artemis 'Roman Diana' which was the largest Hellenistic world and the most monument portion built entirely of marbles. The temple also acted as a bank and a sanctuary which generated much wealthy traffic of pilgrims who visited Ephesus. Ephesus was also a center of worship

for the Roman emperor, the term ‘guardian of the Temple’, (neokoros) Acts 19:35 came to be used in cities that had worship temples used for emperor worship. This city drew the wealth businessmen, religious enthusiasm, criminals, and tourists to live and visit. According to Acts 20:17-35, Paul stayed here for three years so, he advised the elders to be aware of ‘false teachings’, watch life style, do ministry to one another and committed fully to ministry. Some Ephesian women had come from the pagan background influenced by Artemis worship, so Paul might have wanted to circumscribe any practices among the Christian women that might confuse them with the devotees of Artemis. He wanted Christian women in Ephesus to relax in the equality of God that Jesus Christ offered. This will make them study, teach, learn, lead, and serve in the Christian community.¹⁸

Situating chapter 2:12 within its immediate and canonical contexts, it will evaluate its theological meaning with special attention given to the socio-historical context of the Ephesians church, the key Greek terms used and the interpretative debates surrounding, ‘teaching’ (didaskein), and; authority’, (authentain) to exercise authority then silent. This analysis then moves to a canonical reading balancing this verse with other New Testament affirmations of women in leadership.¹⁹

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- ix) ¹⁸ Thomas D. Lea. An Exegetical and Theological Exposition of Holy Scripture. The New American Commentary, 1 & 2 Timothy, 1992.
 - x) Ibid

 - xi) Knight, George W. The Pastoral Epistles. New International Greek Testament Commentary. Grand Rapids: Eerdmans,

 - xii) ¹⁸ Marshall, I. Howard. The Pastoral Epistles. International Critical Commentary. Edinburgh: T& Amp; T Clark, 1999.
 - xiii)** Witherington 1988, pp.121, see Tit 1:9 note, Schlarb, 1990, pp.274-313.

¹⁹ Exegetical and Biblical Studies

- v) Fee, Gordon D. 1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.
- vi) Johnson, Luke Timothy. The First and Second Letters to Timothy: A New Translation with Introduction and Commentary. Anchor Yale Bible 35A. New Haven: Yale University Press, 2001.
- vii) Knight, George W. The Pastoral Epistles. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1992.

The original meaning of the passage according to, Marshall 2006, Chapter 2:11-15, is our subtopic commanding that women are not to teach, which supported a reference to sin of Eve who was deceived. Which also helps us to emphasize the positive role of a woman over against the antipathy of the material creation and sexuality, this can also be accomplished in child bearing among women which is a spiritual bearing leading to Godly life. This was urged by Oberlinner, pp 88ff, he said, 'the growth freedom of a woman in Gnostics sects may have led to orthodox groups formed out of heresies.' The final section proves to be a digression loosely related to the theme of the place of a woman in worship as interpreted in chap. 5:3-16, Titus 2:3-16, and 2 Timothy 1:3-5. This forms an implicit link in that the extravagance of women dressing and status symbol used by wealthy women to express their dominant position and emancipatory tendencies expressed in the adoption of teaching roles and superiority over men.

The interpretation of 1Timothy 2:11-15, to the contemporary situation falls into three categories:

- 1) Traditional, interpretation regarding the passages universally holds a biding prohibition of women teaching or holding any authoritative office in the Church, which is a view strongly defended by the conservative interpreters like Köstenberger 1995, and Knight pp 130-49, then Marshall 2006, pp.441, discusses it as a prohibition of the women teaching in a way that involves the assertion of authority over men/husbands.²⁰
- 2) Wagner 1994 interprets that, the aim of the letter is to put women in their places and assert the superiority of men in a patriarchal system, which makes the passage to be rejected by the feminist hermeneutics. This is referred to clearly in the

viii) Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary*. Edinburgh: T&T Clark, 1999.

²⁰ 2006 I.H. Marshall, *The Pastoral Epistle, the focus on heretical teaching that only women are prohibited from teaching*.

Epistle of Paul to the Galatians 3:28, Fiorenza pp 260,6, 285-342. I.H. Marshall, 2006, PP.446, discusses this as a syntactically a parenthesis that the author rejects their claim to any superiority over men by insisting that Adam was created first from Eve and it was not Adam who was deceived first but it was Eve.

- 3) The third sympathetic interpreters to the ministry of women in teaching and Church leadership today like, Kroeger and Kroeger claim that the passage does not give a blanket condemnation of these activities, arguing that it is dealing with an unusual ecclesiastical situation that required an unusual measure on cultural situation that would not be universalized. Then Marshall thirdly raise an argument, although a woman might regard teaching as an appropriate, even necessary, accompaniment or means of salvation, women should preserve in the qualities of character which are expected in all believers. He considered teaching to have been a domestic pattern of life, though the false pattern was discouraging women from giving themselves to motherhood. Yet the positive motherhood is well explained in verse 15 as the affirmation of natural order of marriage making life appropriate to actualize salvation.²¹

Köstenberger 1995, and Knight pp 130-49 referring to John Stott, shall discuss the basis of this study as the fact that there is canonical witness affirming women's leadership in the same New Testament (Childs 1993, pp.55-70), Marshall 1999, pp 450-452). Josephus, Antiquities, 14.10-11, designated Ephesus as the metropolis of Asia and this city was one of the four great metropolises of the Roman world after Rome, Alexandria and Antioch, 'The message of 1Timothy and Titus on what the Bible speaks today. Intervarsity press, 1996. Pp.87-88 discusses how the Pauline traditions are said to be

1) ²¹ then Marshall 2006, pp.441, discusses it as a prohibition of the women teaching in a way that involves the assertion of authority over men/husbands. And salvation as affirmation of marriage sent by God in the creation story.²¹

attempts to locate 1 Timothy 2:11-15 within the development of 1 Corinthians 14:33b-35, these verbal and conceptual parallels strike silence ‘sigatosan’, the plural imperative of ‘Sigao’, meaning ‘to keep silent’, ‘hold ones’ peace’, or stop talking., then 1 Timothy 11 and 12 means hesychai, ‘total vocal muteness or a ban on making sounds, ‘the tranquility, peacefulness or a teachable, non-disruptive spirit. This was culturally the expected standard of a raw student in ancient Greek. ‘Hai gynaike,’ the woman, the word, ‘epitrepetai’, ‘to permit’, ‘allow’, or ‘give authority to’. ‘Lalein’, means ‘to speak’ or ‘to chatter’, scholars say, it is an absolute ban on all talking or disruptions during the public evaluation of prophecies vv.29-33. In 1 Timothy 2:11-15, ‘Authentein’, represented by ‘exousia’ is an aggressive word meaning a murderer, a kin-slayer or someone who took control by force, by Paul’s era it meant ‘to domineer’, ‘to usurp control or ‘to dictate tyrannically’, this was prohibition of a group of women from ‘forcefully dominating the male teachers, which was a direct response to pagans.

This was dominantly to local pagans who were influencing the society, like the massive cult of Artemis in Ephesus, where female priestesses held an absolute domineering power over men. ‘Hypotassesthan’ is the imperative form of ‘hypotasso’, meaning to ‘subject, ‘subordinate, or ‘be in submission to’ mainly Church leaders. Verse 15, ‘so setai dia tes teknogonias’, ‘she will be saved through child-bearing, this was because Paul had falsely urged elsewhere that salvation is by grace alone, this could not mean the women earn heaven by giving birth, but linguistically, it is spirited into two historical events;

- 1) Social preservation whereby the word ‘sozo’ mean ‘to save’ which frequently meant “to preserve, rescue, bring safely through danger’. In cultural reality, it meant a leading cause of death, terrifying action for young women. Locally the Ephesian ladies cried to pagan goddess Artemis for safe delivery. So, Paul was redirecting their trust, assuring Christian women that they will be physically and spiritually preserved safely through the trials of child bearing if they anchor themselves in Christian virtue rather than the pagan.
- 2) The Messianic’ child bearing or the birth of Christ Jesus, the use of the definite article ‘tes’, means that the early church understood child bearing as the

‘incarnation’ or ‘the birth of Christ’, originally meaning that though the humanity fell into sin through a deceived woman, ‘Eve’, but womanhood was ultimately used by God to bring salvation into the world. Which makes it an encouragement that even though Eve was deceived but every woman who places her faith in the ‘Child born’ will be saved which is a mark of the continuing true faith evident in love and sanctification.’ Luke 10:41. This proves that this verse has no attachment to the teaching and authority of women in Church leadership, this was in relation to Aristotle’, Broadman 1933. Vol. pp.570.

Marshall 2006, pp.440, suggests that chapter 2:11-15, discusses the exegetical and contextual analysis of 1 Timothy 2:12, forming the exegetical core of the dissertation. He will analyze the literary structure of 1 Timothy, situating chapter 2:12 within its immediate and canonical contexts and it will evaluate its theological meaning. Special attention is given to the socio-historical context of the Ephesians church, the key Greek terms used and the interpretative debates surrounding, ‘teaching’ (didaskein), and; authority’, (authentein) to exercise authority then silent. This analysis then moves to a canonical reading balancing this verse with other New Testament affirmations of women in leadership.²²

Marshall described this passage as the ‘law’ in 1 Corinthians 14:34, when ‘the women should keep silent in the Churches’, prohibiting them to ‘speak’ but allowed to participate in the activity of teaching, then also a desire became a command in 1 Timothy 2:13, ‘for Adam was formed first and Eve’, this caused a change from impersonal to fit the pattern of authentic ‘Paulus- tradition’ raising the assumption of

²² *Exegetical and Biblical Studies*

- ix) Fee, Gordon D. *1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.*
- x) Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary. Anchor Yale Bible 35A. New Haven: Yale University Press, 2001.*
- xi) Knight, George W. *The Pastoral Epistles. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1992.*
- xii) Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary. Edinburgh: T&T Clark, 1999.*

‘didaskēin’, meaning ‘speaking in tongues’, evaluating prophecy or engaging in the teaching dialogue. So, Marshall discuss this passage as a confusion caused by heresy-related emancipation movement that was bound to be misunderstood in a strongly patriarchal cultural situation. This gives us a reason why there is no need to conclude that the teaching is inferior or necessary retrograded when compared with the way Paul addressed it earlier, calling the 1 Timothy 2:11-15, a misconceived emancipation movement connected with false teaching which might require temporary restraints on freedom by then. Making it an independent situation that does not require any of today’s discipline over women leadership and authority in Church leadership.

3.8 The Exegetical Analysis of the Text of 1 Timothy 2:12

Contextual Analysis

Is the interpretation of Scripture that takes into account the socio-cultural and historical setting of both the biblical word and the contemporary World. It recognizes how scripture does not exist in a vacuum but engages with communities in specific times and places. (Gerald O. West 1991-1995, pp. 12 chap. 1). A contextual analysis focuses on how 1 Timothy 2:12, *‘I permit no woman to teach or to have authority over a man, she is to keep silent’ (NIV)*, is understood within the Ugandan context, shaped by African cultural traditional Anglican ecclesial and post-colonial theological reflection.

John W. Stott, 1997, pp. 85, argues that, ‘this expresses only Paul’s personal opinion, not his authenticity command. That is ‘I want’ (boulomai), in verse 8 is no more than a wish, and ‘I do not permit’ (epitrepo), in verse 12, means ‘Personally’, ‘I do not allow’ (JBP), and lacks any sense of legislative enactment. He further argues that Paul’s instructions apply only to wives, not to women in general., working as home regulations between a man and his wife but not the public role of a woman in Church leadership. Suggesting that these instructions are directed only against noisy disturbances and interruptions by women, not against a quiet and orderly exercise of their ministry. Pp.85. They are honored by their responsibility ‘to learn’ {manthaneto} in submission and silence, meaning without debating, questioning or giving assumptions, which character was to be different from the patriarchal women as in verse 11, which

contrasts to the chauvinistic rabbinical opinion expressed in Jerusalem Talmud, that every public destruction was due to the unruly chatter of a woman in a household {oikos} referring to {ekklesia} the Church, ‘ the Church of the living God, the pillar and bulwark of the truth. 1 Timothy 3:14-15 referenced in 1 Corinth. 14:34, ‘... women should be silent In the Churches. For they are not permitted to speak, but should be subordinates, as the law also says’. Referring to only those who are married so as to distinguish between a house Church in chapter 11, from the total community Church in Corinth which were cultural conditions in the 1st century Ephesian.

To ‘domineer’ over a man, meaning ‘a woman should not teach a man in an imperious manner’ pp. 86, or ‘play the autocrat’.

This helps us understand that men were not to lift up their hands but play in holiness, love and peace and women were to adorn themselves with modesty, decency and good works not necessarily abstain from all hair-plaiting styles, gold and pearls but they are to submit to headship, ‘caring responsibility’ of men but avoid reversing the sexual roles. In verse 11 and 12 Paul puts it clear when he looked back to the original human pairing of a woman and a man where Adam’s creation establishes his headship so when it is challenged by Eve it leads to²³ disaster verse 14, that is why he followed it with a consolation’ But woman will be saved’. This consolation is divided into, ‘will come safely through child birth’, which was part of God’s judgement on Eve which is a deliverance from sin, secondly, ‘will be saved through motherhood, NIV, salvation of women will be in child bearing in Greek a spiritual connotation of ‘though’ as ²⁴the means by which salvation comes. So greater honor should be awarded to a woman but this does not make her dominate a man because this was a God given domineer. Pp.87.

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5 ²⁵ Exegetical and Biblical Studies

xiv) Fee, Gordon D. 1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.
 xv) Johnson, Luke Timothy. The First and Second Letters to Timothy: A New Translation with Introduction

This was all summed up in 1 Timothy, according to Alexander and David, 2017, pp. 733-744, men and women in the Church had to know that prayer is of prime importance. That means prayer for the authorities. If Christians are to lead the kind of peaceable lives which allow them to concentrate on making the Good News known to everyone as God intend in verse 4. On the assembly the men had to pray without anger or argument. Christian women are to be conduct-conscious, not clothes-mad, and must not lord it over to men. The Christian message upgraded the status of women as in Galatians 3:28, ‘There is neither Jew nor Greek, there is neither slave nor free, there is no male or female, for you are all one in Christ. But God did not intend them to take over, men and women but both are equal in His sight.

The exegesis of 1 Timothy 2:12 according to I. Howard Marshall and Towner, 2006, pp.454--460

1 Timothy 2:12, ‘διδασκειν δε γυναικι ουκ επιρεπω ουδε αυθεντειν ανορος, αλλ’ ειναι ειν ησυχια’

Howard argues that, ‘the positive imperative is followed by a prohibition, signaled with the present tense ‘ουκ επιρεπω’, ‘I am not permitting’. Nothing can determine the use of the verb, or ‘ουκ επιρεπω’ to be used in the restricted situations. The form of prohibition is thus to be distinguished from the impersonal third person singular in 1 Corinth. 14:34, this doesn’t carry the weight of the Church tradition (Witherington 1988, pp120), and it does not however, carry the same authority implied in ‘Βουλιμία’ above (Schlarb 1990, pp. 276, n.3).

In the context of Pastoral Epistle with their opposition to heretical teaching it is likely that, just as the noun ‘διδασκαλία’, refers to the received apostolical teachings, so,

xvi) Thomas D. Lea. An Exegetical and Theological Exposition of Holy Scripture. The New American Commentary, 1 & 2 Timothy, 1992.
6 Commentary. Anchor Yale Bible 35A. New Haven: Yale University Press, 2001²⁵.

xvii) Knight, George W. The Pastoral Epistles. New International Greek Testament Commentary. Grand Rapids: Eerdmans,

the verb ‘διδασκειν’, here connotes the task of surveying authoritative instruction in a congregational setting²⁶. The term itself says nothing about acceptability or of the teaching as such but it contrasts ‘ετεροδιδασκαλειν’, 1:3, but the context makes it clear that the prohibition is stated because there was something wrong with the teaching given by the women. {Kroeger & Kroeger, pp. 79-86}. Since then, prohibition seemed to be universally applicable to women though it meant the specific group of women among the recipients of the letter. Though the task of teaching is denied to women, by contrast older women must be ‘καλοδιδασκαλοι’ (Titus 2:3),’.... tell the older women to be relevant in behavior, not to be slanderers.... They are to teach what is good’, women teach in Acts 18:26, 1 Corinth. 14:26 and women prophesy is reorganized in the Pastoral Epistle themselves 1 Timothy 3:11, 5:9ff. the harmonistic teaching was privately permitted and publicly forbidden which is surely an anachronistic so it was not impossible to maintain it consistently.²⁷ So what we are discussing is a shift from earlier Ephesian practices.

Comparing 2 Timothy 3:6ff to Rev. 2:20, ‘But I have this against you, that you tolerated the woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed by the idols’, here women were influenced by heresy 5:14, when Paul command that ‘So, I would have younger widows marry, bear children, and manage their households, so, as to give the adversary no occasion to revile us’. Wagener 1994, pp. 101 -103, argues that if the contrast is not simply between men and women, but between women and the legitimate male teachers then it can as well be between male and legitimate teachers. Meaning that men are equally the same as women before God and under community/ public authority.

xviii) ²⁶ Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary.* Edinburgh: T& A Clark, 1999.
 xix) Witherington 1988, pp.121, see Tit 1:9 note, Schlarb, 1990, pp.274-313.

xx) ²⁷ Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary.* Edinburgh: T& A Clark, 1999.

xxi) Witherington 1988, pp.121, see Tit 1:9 note, Schlarb, 1990, pp.274-313.

The word ‘αυθενιειω’, ‘to have authority over’, GNB, NIV NRSV to have dominion over’, NEB revised in REB, one or two have to ‘domineer over’, RV ‘to dictate’, ‘to tell a man what to do’, JB, BAG gives; to have authority’, domineer over someone, similarly as in LN, 37.21 defines ‘to control in a domineering manner’. Baldwin pp. 65-80, analyses the usage of the words as follows, ‘to rule, to control, to act independently, instigate something, to commit murder. Then also, Knight, pp. 143-157, he holds that the essential motif that unites the various uses of the verb is the exercise of authority mainly ‘to have authority over, also argued in Witherington 1988, pp. 121 and Payne 1995 also showed the influence of Artemis cult meaning that the term originated from the fact ,’to engage in fertility cults, ‘to proclaim oneself the author or ‘originator of another’, Kroeger and Kroeger 87-104

Then the authorship and origination can be how the verb can be understood as ‘to proclaim oneself linking the verb, ‘αυθεντία’ which means ‘murderer’, the author’ perpetrator as proposed to an accomplice when it is changed to a noun, ‘αυθέντης’. It is sometimes suggested that we have a case of homonymity with the two main meaning representing the etymologies, ‘αυθεντία’ means ‘absolute authority’ as in chap. 1 & 2, ‘αυθεντικός’ means ‘warranted, authentic and original’ as argued by 2 Clement 14:3. So, teaching had only to be practiced by someone with authority because ‘having authority’ is a positive activity so, the verb had to have two positive senses, ‘to have authority’ rather than ‘to domineer’ which is in the negative sense. This seems that there might have been the development of emancipation tendencies among women in the Greco-Roman society. Gal. 3:28 which is a proof that way had been paved for women so their behavior was influenced by the eschatological belief that the resurrection of believers had already occurred, 1 Corinth 15, women resumed all the roles that had been denied to them due to Eve’s event in Gen. 3:16, so, ‘αυθενιειω’, becomes a reference to the exuberant and excessive flaunting of freedom in the face of men Schlarb argument , 1990, pp. 93-131.

Then also Marshall 2006, pp. 266 gives a clearer exegesis of the passage of 1Timothy 2:11-15 as follows,

Verse ,11, ‘Let the woman learn quietly’, Marshall discuss²⁸ ‘quietly’ as a basis of Christian character/behavior in all other preceding verse which grounded the theological basis of the saving epiphany which results from the character of God as savior in verse 10 proving the ‘teaching’ as a behavior that spreads God the savior which believers are to adorn as a way of life. Salvation is so, because it is a manifestation of His grace that is summoned in the content of the Christian message. This is the historical revelation of grace that is in the whole event of Jesus Christ and its repeated fresh actualization in the ongoing proclamation of the Gospel, as written in 1 Peter 5:12, ‘.....declaring a true grace of God.....’. Then 2 Corinthians 5:18-21, showing the act of reconciliation in the one action of God. If grace is sufficient then domineering is usual and authority will be grated to women to teach.²⁹

This study’s contextual analysis focuses on how 1 Timothy 2:12, ‘*I permit no woman to teach or to have authority over a man, she is to keep silent*’ (NIV), is understood within the Ugandan context, shaped by African cultural traditional Anglican ecclesial and post-colonial theological reflection. Truly analyzed that, women are more rational and nurturing than men and men are given to more rational analysis and objectivity. When women are less prone than men to see the importance of doctrinal formulations, especially in the issues of identifying the heresy and making the stand of truth, then what concerns Paul are the consequences of allowing women in the authoritative teaching office due to their gentle and kind natural habits which inhibits them from excluding people for doctrinal error. Making it a proof that there has been no written evidence that such a thought of depriving women from dominating or having authority over men was in the author’s mind.

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xxii) ²⁹ Fee, Gordon D. *1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.*

xxiii) Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction*

xxiv) Thomas D. Lea. *An Exegetical and Theological Exposition of Holy Scripture. The New American Commentary, 1 & 2 Timothy, 1992.*

xxv) *Ibid*

2. Marshall, I. Howard. *The Pastoral Epistles. International Critical Commentary. Edinburgh: T& Amp; T Clark, 1999. And 2006.*

In conclusion the specific focus on learning /teaching is further confirmed in the phrase ‘αλλ αλλ’ ειναι ειν ησυχια’ describing the demeanor appropriate for learning making the effect of the prohibition be to encourage subordination in women’s life generally, Marshall,2006, pp. 460.³⁰. in other words, the quiet demeanor and recognition of authority which are to characterize the learners are contrasted with teaching in a manner which is heavy-handed and abuse authority. ‘αυθεντειν’

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i) *Marshall, I. Howard. The Pastoral Epistles. International Critical Commentary. Edinburgh: T& A Clark, 1999. And 2006.*

CHAPTER FOUR: INTERPRETATION AND APPLICATION OF 1 TIMOTHY 2:12

4.1 Introduction

The flow of this chapter shall be a discussion of the application of the text 1Timothy 2:12 to the contemporary world. This discussion will have the historical, cultural background in the Ephesian context examining the false teachers, the influence of the cult of Artemis and the social -economic status of the wealthy women in the Ephesian Church. It will evaluate how/ whether Paul's restriction on 'authentein' is a universal mandate or localized response to a specific crisis. This will be comparing the Greco-Roman households' codes by use of the comparison of 1 Timothy 2:12 to other Ancient Graeco-Roman texts to determine how much the cultural norms of patriarchy and modesty influenced the writer.

This gives the occasion and purpose as suggested by A.T Hanson, who is an advocate for pseudonymous for the pastorals says the three purposes writing the three letters are; (1) To improve a hand book for Church leaders, thus strengthening the authority of the ordained ministers, (2) to alert Church leaders of the need for opposing growing heresies, (3) and a need for a Pauline tradition among the Church of the Aegean area (Thomas D. Lea, 1992, pp 41).

4.2 Interpretation and Application of 1 Timothy 2:12

On pp. 42, he emphasized that 1Timothy to be written, Paul had two main purposes which are exclusive of the chapter and these are' (1) To direct Timothy to give vigorous personal opposition to the false doctrine which was developing in Ephesus, (1:3), (2) He was also instructing Timothy about the kind of behavior that should characterize the Ephesians as members of the 'God's Household' (3:15). This epistle of 1Timothy is appreciated by Lea as a provider of all the information require of a leader but no any attachment on Church manual organization. So, he confirms that, nothing concerning as written in 1Timothy that is beyond (1) the presentation of presenting a Christian committed lifestyle in contrast with the corruption, of the self-seeking practices of false leaders/ teachers as written in 3:15. It also provides the information on the identity false teachers and the characteristics of their error. This will help us

understanding the facts and this will also provide an explanation of why the letter was written.

Paul had warned the Ephesians elders in Acts 20:30 of the false leaders who were rising within themselves, Paul further urged the excommunication of Hymeneas and Alexander according to 1 Timothy 1:18-20, who were influential leaders of the Ephesian Church. That gives us the reason why Paul put more emphasis on the personal qualification of the Church leader in 3:3-13 and 5:17-25, giving us the truth that the ‘spiritually unqualified leaders hard posed a sever threat to the Church. In 2 :9-15, 5:3-16, indicates that the heretics had found ready response among certain gullible women in Ephesus. Which situated that the Church situation in Ephesus was consisting of multiple house Churches that were falling under the sway of the erring teachers. Lea calls Paul’s words to 1 Timothy a provision of guidelines on meeting the challenges that these double-dealing charlatans had provided (pp. 43).

Secondly, Lea D. pp.43, is clearly discussing how Paul’s statements ³¹provided the clear information on the nature of false teaching and false teachers, this was due to the Jewish leaders who were in the background claiming an interest in the law (1:7-8), and observed dietary restrictions 4:3 saying ‘who forbid marriage and require abstinence from food that God created to be received with thanksgiving by those who believe and know the truth’. The teachers were claiming access to a superior knowledge, (6:20-21), and expended their energies in word-battles (6:4), fables, and genealogies, (1:4). This Greek influence caused the false teachers to disparage the body and prohibit marriage (4:3), meaning that the character of the false teachers was utterly corrupted and deceitful (4:2,6:5). So, this discussion is an eye opener that Paul was aiming at establishing Timothy before the Church as personal representative, which was away of exposing false teachings that Timothy was to oppose. It also provided a strong warning to the Church to avoid trifling with such a doctrinal monstrosity so, he emphasized ‘sound doctrine’ {1:10}, in order to encounter the vicious, pernicious doctrine of heretics, as passed on to the gullible, defenseless believers in Ephesus. This will rise

³¹ , Lea D. pp.43, is clearly discussing how Paul’s statements provided by the clear information on false teaching.

the argument that Paul's contextual and Church specifically was appealing to creation but not limiting women from teaching roles as a circumstantial or a universal prohibition and a few observations shall be made concerning the meaning of 'authentein inverse 12.

Authentein is discussed by Lea that Pau; used a Greek tense that began the statement which is 'I do not permit {epitrepo}, indicating that Paul was delivering authoritative instructions for the situation he encountered at Ephesus where Paul Rogers on pp.621 called it a 'biding attitude' then also Payne, 'Libertarian women', pp. 170-178, called a 'reference to a particular situation' .

Lea pp. 99, emphasized that teaching only involved official doctrinal instructions in the scripture as in 1 Timothy 5:17, it was to delegated a pastor-teacher as shown in Ephesians 4:11, brought well in 1Timothy 1:10, 4:6 as 'didaskalia', implying the need for a trusted source of doctrine, with an official declarer of a doctrine, who is the overseer or an elder. That by the authority of an Ephesian woman, this elder may not be able to officially align his duties in Church and among his house hold because of their gullibility and instability.

Secondary, he urges that, the rare word 'authentein' {authenteo}, has a disputed meaning which the evidence that it refers to the authority a teacher has over his learners. So, Paul did not permit a woman to have authority over a man. This rises an argument that why did it have concerned Paul, this can be answered in two ways or more:

If the elder had an authority from a woman to 'teach' before the congregation, it could hider him his powers as man, and this will further affect his house hold in private and the Church of God at large hindering him to be a role model to other married men and would prove to be a liability, a reference to Barnet' ,pp. 233, 'wives and women in ministry'

1 Timothy 5:11-15 gives us a second thought that, marriage and raising up of children to some women in ministry had caused them to neglect their role as women and wives or mothers, this was due to the combination of marriage duties and elders' official

duties which will cause decline in full service as mothers, and at the same time senior pastors, 1 Timothy 2:15. So, Paul never said that women are incompetent to serve in Church but he was concerned about the above-mentioned mothering and Church elder services combined together.

The role of a woman was 'to be silent' keeping her in a teachable manner before the elders of both the household and the Church. Though the New Testament has different women like Priscilla, and Aquila Acts 18:25-26, then other women in Galatians 3:28, 1 Corinthians 11:4-5,³² where women prayed and prophesied. The Ephesians women may have been credulously pawned in the hands of the false teachers and Paul knew as well that a big number had not been victims so, he had stood to warn them. This was indicated in the use of the adjective of 'aude' which described the singleness, harmful action, along with the context of creation. Meaning that the women positions in Church would affect child bearing and mothering yet it was the way to resurrection but discussed in a normative way as written in excursus 2 'women in ministry'.

On the issue of 'domineer', Paul use of 'yap' appears irritative because it introduces a reason for Paul's injunction of verse 12. He said Adam was chronologically prior to Eve, the real fact that raised Paul's command that the women were to show a Spirit of attentiveness to learning and were to avoid an attempt to domineering men. Lea A.D, pp.1000³³, explained this as an explanation to Paul's appeal to women in ministry. G. L. Bray, 1985, pp.338, terms this as a command from Paul himself, where Eve had no greater guilt than Adam, that women should be subjected to men, but rather it is because both male and female were more vulnerable when the female was allowed to take the lead, so, it is for protection to both and for the glory of one over the other. 1 Timothy 1:15, '...Christ came into the world to save sinners.....'

Drawing us to the fact that in verse 15, Paul expresses 'The promise to the obedient women', which causes vexing problems to interpreters. This is interpreted in 1 Timothy

1 Timothy 2:11-15, Galatians 3:28, 1 Corinthians 11:4-5,³² *Feminist and Contextual Readings*.

³³ Knight, G. W. (1992). *The Pastoral Epistles* (New International Greek

2:4, ‘.....all people to be saved and to come to the knowledge of the truth. Thomas emphasizes that, Paul shifted from Eve to women, from ‘she’, the feminine singular to ‘a woman’ instead of the plural ‘women’, then he also shifts back to the plural ‘they’ at the end of the verse applying the all the Ephesian women. The term ‘child birth’ was as a synecdoche for the part of the woman’s work described it all. Paul was confirming that; the deepest satisfaction of a woman comes from her accomplishment in a Christian home. Proving that, women can only satisfy their reality of salvation when they become model wives whose good deeds are mothering and marriage, 1 Timothy 5:11, 14. This shall also make them safe through child birth, meaning Mary’s virgin birth. This marks the continuous faith, love, and holiness combined with good judgement, Thomas D. pp. 103.³⁴

Thomas analyses on the historical, cultural background in the Ephesian context examining the false teachers, the influence of the cult of Artemis and the social - economic status of the wealthy women in the Ephesian Church. Evaluate how Paul might have been facing a problem in Ephesus where some Church leaders had lost any semblance of godliness. They were apparently influencing women to follow them in their practice of contentious, self-seeking rebellion. These women were wealthy, wearing costly clothing, ornate hairstyles, and expensive jewelry and the luxuries that wealth could afford. This went across the women of Cappadocia, Galatia, Bithynia and women in Churches of Pontus as written in 1 Peter 3:3, Acts 16:15, this called for Paul’s reaction on the women’s adornment, behavior and dressing.

Then when you consider the women Church activities like varied speakers, teachers, exhort and prophesy, Paul had to commend women to learn, so that they avoid to rudely interrupt with the speakers which if added to modesty may cause confusion in the Ephesian Church. Introduction with Introduction and Commentary (Anchor Yale Bible 35A). Yale University

2 ³⁴ Knight, G. W. (1992). *The Pastoral Epistles (New International Greek Testament*
3 *Commentary)*. Eerdmans.

1 The role of the women in Church meetings was outlined well in verse 11,³⁵ learn spiritual truth of God's Word which differed from the customs of Judaism that did not grow women's knowledge, either mentally or spiritual, they were to remain silent in public and taught by husband only at home. Meaning that Paul was appreciating the great role that women were playing in spreading the Gospel. This command was giving attention to women to know God's word and learn the essentials for Christian growth and development but maintain it in a cultural context so as to keep peace in the society of Ephesians.

This learning was specifically in 'silent', quietness (hesychai) to avoid being idlers, busybodies and to avoid saying what they should not say in public 1Timothy 5:13. Lea, pp. 99. (Thomas D. Lea. An Exegetical and Theological Exposition of Holy Scripture).³⁶

4.3 Conclusion

In the contemporary world the need of saints is scarce than ever, people view Christianity with a sneer and a yawn but only saints can make an impact in our society. So, men and women must assume positions at home, respond to one another with mutual respect and love and also demonstrate the Christ servant behavior more that contenders of ecclesiastic offices. This has been marvelously done by women in Church today, they have prophesied like Phoebe, and Cencharea in the Bible. They have also become senior clergy, like Dr. Rebecca Margaret Nyegenye, the Provost of All Saints Cathedral of Kampala Diocese, working as an eye opener to the Christian women

i) ³⁵ Fee, Gordon D. *1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.*

ii) Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction*

iii) Thomas D. Lea. *An Exegetical and Theological Exposition of Holy Scripture. The New American Commentary, 1 & 2 Timothy, 1992.*

iv) *Ibid*

3.6 ³⁶ Fee, Gordon D. *1 and 2 Timothy, Titus. New International Biblical Commentary. Peabody, MA: Hendrickson, 1988.*

3.7 Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction*

3.8 Thomas D. Lea. *An Exegetical and Theological Exposition of Holy Scripture*³⁶. *The New American Commentary, 1 & 2 Timothy, 1992.*

3.9 *Ibid*³⁶

4 *Commentary. Anchor Yale Bible 35A. New Haven: Yale University Press, 2001*³⁶.

fellowship groups and the senior Clergymen who hinder women's progress in Church ministry.

CHAPTER FIVE: SUMMARY OF THE FINDINGS AND CONCLUSION

5.1 Summary of the Findings

In this study, Paul examined the Ephesian context in light of his instructions regarding women's conduct, dress and participation in the assembly. The historical and cultural evidence especially the prominence of the Artemis cult, the visible wealth and the social status of many Ephesian women, and a broader Greco-Roman setting that permitted conspicuous female display which help explain the specific pastoral concerns that Paul addressed.

Local distortions of the Christian teaching which is led by false teachers and opportunistic leaders appears to have encouraged contentious, self-seeking behavior among women in the congregation. Paul's admonitions as recorded in the parallel text such as 1 Peter and Acts therefore, function both as corrective to disorder and as protective measures to preserve witnesses, communal peace and doctrinal integrity.

The interpretative and theological significance show that Paul's directives must be read as contextual, pastoral responses rather than timeless prescriptions divorced from their social matrix. He commends women to learn and grow in spiritual understanding of 1 Timothy 2:11-12, cf. 1 Timothy 5: 11-15, precisely so they can resist becoming instruments of divisions.

The requirement of quietness and modesty functions theologically to guard the gospel's credibility in a city where ostentation could be mis -constructed as syncretistic, and where false teachers used spectacles to gain influence. Far from marginalizing women's spiritual gifts, Paul's instructions aimed to channel them into edifying, orderly form which educate, prophesy and with exhortation conducts in a manner that fosters unity and witnesses.

The pastoral and Ecclesial implications like:

1. Leadership formation where Churches must prioritize instructing both men and women in sound doctrine so that the congregation can discern and resist false teaching. Paul's encouragement to learn, highlights the centrality of the catechesis and theological education for all believers.

2. Order and witness on regulations about conduct, speech, and dress in the assembly are pastoral means to prevent scandal and to maintain a clear gospel witnesses in the context where cultural signals like attire, wealth, theatrical speech can be misleading.
3. Recognition of gifts was a fact on which the text supports honoring and employing women's spiritual contributions like prophecy, teaching in appropriate settings, while balancing these with communal order. By preserving this, the contemporary practice should distinguish between culturally should practices and enduring principles which include mutual submission, humility, edification and doctrinal fidelity.
4. Protective discipline, which is a corrective measure against leaders who abandon godliness remain necessary. The congregation must develop an accountability structure so that leaders cannot corrupt vulnerable members for personal gain.

These can be applied in the contemporary Churches when modern Churches should read Paul's instructions with sensitivity to historical particularities while retaining their underlying aims which include: (i) The spiritual maturation of believers, (ii) Protection of the Church's testimony, (iii) The orderly worship.

This can be possible if the Church leaders are practically exhibiting the following procedures: a) equipping men and women with accessible theological education, (b). encouraging responsible public participation that builds up a congregation, (c). maintaining accountability for clergy and teachers to prevent abuse and damage, (e). reorganizing and developing women's leadership and ministry gifts in a way that contains both biblical principles and cultural context.

Finally, the evaluation considered Paul's responses in the Ephesian situation that balanced the affirmation of women's capacity and role of hospitality in the life of the Church with prudent safeguards against disorders and false teachings. His directives aimed to cultivate learned, modest, and edifying participation so that the Church could thrive spiritually and witness faithfully a mid-challenging cultural milieu.

For the contemporary Churches, the lessons are clear:

- a) To prioritize discipleship and doctrinal formation for all members.
- b) Protect the vulnerable women from the corrupt leaders.
- c) Prioritize discipleship and doctrinal formation for all members.
- d) Mobilize the gift of men and women in a way that promote unity, holiness and credible witness to the gospel.

5.2 Conclusion

In conclusion, the study has demonstrated the delicate equilibrium between doctrinal fidelity, gender equity and congregational orders that requires an integrated hermeneutical and sociological approach that respects ancient scriptural parameters while constructively engaging the realities of contemporary diverse cultural settings.

These investigations which reveal that the religious environment must intentionally balance structural stability with theological conviction, ensuring that leadership development remains tethered to a robust biblical anthropology rather than succumbing uncritically to secular ideological pressures. This long-term vitality of modern congregations will depend upon transparent ecclesial communication, careful theological training, and a steadfast commitment that honors both the functional diversity and the intrinsic dignity of all believers within the global body of Christ Jesus.³⁷

³⁷ Carson, Donald, A. (church teaching authority in context of 1Timothy 2:12).
Campbell, Murray, (Gender equality in Church and 1Timothy)

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Research Ethics Committee UG-026



NAKALEMBE MARGARET
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31st August, 2026

UG-REC-026 EXEMPTION NOTICE

To: Nakalembe Margaret; Principal Investigator

Re: UCU-REC Application titled : *Women in Clerical Leadership: An Exegetical and Contextual Analysis of 1 Timothy 2:1-15 with Specific Reference to Women in the Church of Uganda..*

Application Number: UCUREC-2026- 1036

Version: 4.1

Type: ☒ Initial Review
☒ EXEMPTION REQUEST
☐ Protocol Amendment
☐ Letter of Amendment (LOA)
☐ Continuing Review
☐ Material Transfer Agreement
☐ Other, Specify:

I am pleased to inform you that the UG-REC-026; UCUREC exempted the above referenced application.

Exemption of the research is for the period from 31st August, 2026, to 31st August, 2027.

This research is considered minimal risk category since there is no humans involved in research.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

Research and Ethics

P.O. Box 4, Mukono, Uganda, Plot 67-173, Bishop Tucker Road, Mukono Hill
Tel: +256 (0) 312 350 885 Fax: +256 (0) 4142 90 800 Email: rec@ucu.ac.ug Web: www.ucu.ac.ug
UCUREC is accredited by Uganda National Council for Science & Technology, FDA, and National Institutes for Health of the United States of America



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1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and additions to the protocol must be submitted to the REC for re-review and approval prior to the activation of the changes. The REC exemption number assigned to the research should be cited in any correspondence.
3. Reports of unanticipated problems during study or other must be submitted to the UCUREC for notification. New information that becomes available which could change the status of the study; i.e. involving members of the research team, guardians, or any unexpected occurrence must be communicated to UCUREC.
4. Regulations require review of an exempted study not less than once per 12-month period. **Therefore, a continuing review application must be submitted to the REC eight weeks prior to the above expiration date of 31st August, 2027 in order to continue the study beyond the exempted period.** Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study, at which point any change in approach to data collection must be communicated.
5. You are required to get clearance from Uganda National Council for Science and Technology (UNCST) before proceeding for data collection.

The following is the list of all documents approved in this application by UG-REC _026:

The following is the list of all documents approved in this application by UG-REC _026:

	Document Title	Language	Version	Version Date
1.	Protocol	English	1.0	2026-08-31
2.	Request for REC exemption	English	1.0	2026- 08- 31

Signed and Stamped

Dr. Edward Mukooza.
UCUREC Chairperson,
emukooza@ucu.ac.ug



Research and Ethics

P.O. Box 4, Mukono, Uganda, Plot 67-173, Bishop Tucker Road, Mukono Hill
Tel: +256 (0) 312 350 885 Fax: +256 (0) 4142 90 800 Email: rec@ucu.ac.ug Web: www.ucu.ac.ug
UCUREC is accredited by Uganda National Council for Science & Technology, FDA, and National Institutes for Health of the United States of America

Margaret Nakalembe Sekyete

MNS818



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