

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

THE ROLE OF WOMEN IN MINISTRY:  
A BIBLICAL ARGUMENT FOR EQUALITY

A Research Paper

Submitted to Dr. Garry Graves

in Partial Fulfillment  
of the Requirements for the Completion of  
Systematic Theology II (TH 530-B05)

By

Matthew McNutt

March 7, 2015

## THESIS STATEMENT

A careful study of the scriptures, including Paul's letters, with a look at both the culture of the day as well as the nuances of the Greek language, will demonstrate Biblical support for women in all ministry roles.

## CONTENTS

|   |    |
|---|----|
| <b>Introduction</b> .....                       | 1  |
| <b>The Stances</b> .....                        | 2  |
| Patriarchal .....                               | 2  |
| Complementarian .....                           | 2  |
| Egalitarian .....                               | 3  |
| <b>A Biblical Case for Egalitarianism</b> ..... | 4  |
| The Old Testament .....                         | 5  |
| The Gospels .....                               | 8  |
| The Epistles .....                              | 9  |
| <b>Conclusion</b> .....                         | 13 |
| <b>Bibliography</b> .....                       | 16 |

## Introduction

The topic of women in ministry and the question of what their role in leadership should or should not be is a contentious topic for many within and outside of the church. While there have been many changes in the landscape of the America church when it comes to opportunities for women pursuing a calling to ministry, even with increasing numbers of churches identifying as egalitarian, there are still significant challenges.<sup>1</sup> In fact, while some would assume such change becomes easier over time, others have noted that in recent years there has been a backlash of reaction, bringing the debate back to the forefront and making it challenging for even the most gifted and recognized of women to find leadership positions when men are available, even if they are recognized to have fewer qualifications.<sup>2</sup>

As noted by James Beck, compelling cases for either of the more common stances on the subject, complementarianism and egalitarianism, can be made.<sup>3</sup> As such, the challenge of this paper is not to disprove any of the views on women in ministry, rather it is to demonstrate the Biblical support for an egalitarian stance found throughout the Old and New Testaments. As it is not an issue which impacts theology of salvation or the essentials of the faith, it is unfortunate that it has become such a point of contention and pain for many, with patterns of discrimination occurring throughout the church landscape, even within denominations that embrace an egalitarian stance.<sup>4</sup>

---

<sup>1</sup> Karen L Bloomquist, "In Forty Years, What has Changed ... or Not?" *Dialog: A Journal Of Theology* 49, no. 4: 340.

<sup>2</sup> Jaco J. Hamman, "Resistance to women in ministry and the psychodynamics of sadness." *Pastoral Psychology*, 59(6), 769.

<sup>3</sup> James Beck, ed. *Two Views On Women in Ministry*, Rev. ed. (Grand Rapids, MI: Zondervan, 2005), location 179.

<sup>4</sup> Barbara A. Keely, "Clergy women: An uphill calling," *Religious Education*, 95(3), 350.

## The Stances

In defining the terms that appear throughout this paper, there are three primary stances, or approaches to women in ministry found in churches today. They are as follows:

### Patriarchal

The least common of the three in these modern times in the American church, Patriarchy literally means, “rule of the father.”<sup>5</sup> At its core, the patriarchal system places a few men at the top of the hierarchy, with all other men, women and children below them. Leadership, or rule, of any sort is limited to only men. There is a sense of ownership communicated in the idea, with women belonging to men from birth until death; they belong to their father, then given to their husband by their father.<sup>6</sup>

In its extreme forms, this practice has led in past times to women being denied citizenship, treated as property, excluded from further education, kept silent in public, and viewed as inferior. While generally a shock to modern American culture, this type of system is still in place in pockets of American culture, and more significantly in other countries.<sup>7</sup>

### Complementarian

At first glance, some may find that the Complementarian model and the Patriarchal model are virtually identical; both call for male leadership. However, there are significant differences in approach and underlying values. Where the Patriarchal system views key men as being over women in all areas, the Complementarian approach sees male headship in the home

---

<sup>5</sup> Jerry W. McCant, "Inclusive Language and the Gospel," *Religious Education*, 94, no. 2, Spring: 173.

<sup>6</sup> *Ibid*, 177.

<sup>7</sup> Gila Stopler, "A Rank Usurpation of Power - The Role of Patriarchal Religion and Culture in the Subordination of Women," *Duke Journal of Gender Law & Policy*, 15(2), 366.

and church, but specifically in regards to the highest position of authority, not every leadership position.<sup>8</sup> In its ideal form, the Complementarian approach encourages the male leader to put the needs of those he leads above his own, mirroring Christ's ultimate sacrifice of Himself on behalf of His bride, the church.<sup>9</sup> This is dramatically different from the sense of male superiority and ownership that often comes out of a Patriarchal system.

At its core, the label comes from the understanding that God created men and women equal but different, with roles that complement and support each other. Complementarians see this throughout the scriptures in that while women are mentioned in virtually every key leadership and ministry position, they are not mentioned as having the role of priest in the Old Testament, or Apostle/Pastor/Elder in the New Testament.<sup>10</sup>

### Egalitarian

One of the core thrusts of the Egalitarian movement is to push back at against the traditionally held view that men were created to lead while women were created to follow.<sup>11</sup> While they agree with Complementarians when it comes to women being spiritually gifted, unlike Complementarians they assert that qualified and called women are able to serve in all leadership roles, even those over men. As such, they see men and women as equal with regards to the pursuit of ministry and leadership at any level.

Some criticize the Egalitarian model as being a more recent movement not grounded in scripture, but in movements of culture, and as such not appropriate for the church. Others would

---

<sup>8</sup> Beck, *Two Views On Women in Ministry*, location 3218.

<sup>9</sup> Ephesians 5:25.

<sup>10</sup> Beck, *Two Views On Women in Ministry*, location 3218.

<sup>11</sup> H. C. Allen, D. K. Hinkel, J. Fagan, R. F. Castleman, & S. E. Payne, "Two views on women in ministry," *Christian Education Journal*, 3(2), 373.

observe this is a natural progression in God's plan, much like Christ shook cultural norms in His acceptance of women and their roles.<sup>12</sup> Phyllis Tickle identifies World War II as the trigger point for rethinking the role of women in culture and eventually the church.<sup>13</sup> During that period of time, with so many of the men serving abroad in the war, women left the home and entered the workforce in a way that had not been seen before. Roles previously only performed by men were suddenly shown to be handled by women just as effectively. While many saw it as a short term change due to war, the reality is that in those changes were planted the seeds for a shift in culture that would culminate in every role in society, from employee to President being seen no longer as gender specific, but available to anyone qualified.

### **A Biblical Case for Egalitarianism**

Due to the limitations of the length of this paper, the focus on making a Biblical case for Egalitarianism will rest on a limited number of key passages from the Old and New Testaments that seem to surface frequently in debates on the topic. Much of the debate is shaped by the approach with which individuals interpret these passages.

The challenge then comes in trying to identify what the original authors intended, and what those who read their words at the time would have understood them to mean. In some cases, for example Paul's letters, the reader is only seeing half of the conversation. What questions and scenarios prompted Paul's letters? He was clearly reacting or answering

---

<sup>12</sup> Bloomquist, "In Forty Years, What has Changed ... or Not?" 342.

<sup>13</sup> Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids, MI: Baker Books, 2012), 114.

something, yet without that side of the discussion, the reader today is forced to speculate, feeding into the debate happening so frequently now.<sup>14</sup>

### The Old Testament

There are two primary issues to consider from the Old Testament. The first is Creation and The Fall, the second is the role of women in leadership named throughout the Old Testament.

Regarding the creation account, there are several issues. The first is the meaning of the word “helper” used in Genesis 2:18. Some would imply that the word helper used to describe Eve communicates a status lower than that of Adam, yet an examination of the Hebrew does not seem to indicate that. In fact, the word translated “helper”, עֵזֶר, was a common description of someone who comes to the assistance of another but had no implications of status or relationship contained within it.<sup>15</sup> In fact, Walton points out that the form of the word used here to describe Eve is used almost exclusively to describe God elsewhere as the One who helps His people.<sup>16</sup> There is nothing in scripture to suggest that this word is used to describe someone who is subservient; it is instead a misapplication of current cultural understandings to a word written more than 3500 years ago in a different language and culture.

Taking it one step further, the creation account instead seems to describe a relationship of equality. Genesis 2:24 describes marriage as the two becoming one, not one being over the other. And in Genesis 1:27 it is emphasized that both man and woman were created in the image of

---

<sup>14</sup> Jonathan Wolff, “Fairness, Respect, and the Egalitarian Ethos,” *Philosophy & Public Affairs*, Vol. 27, No. 2 (Spring, 1998), 100.

<sup>15</sup> John Walton, *The NIV Application Commentary: Genesis* (Grand Rapids, MI: Zondervan, 2001), 175.

<sup>16</sup> *Ibid*, 175.

God, with no distinction made regarding the order of creation or the manner with which they were created. Rather than seeing woman as being from man because of her creation from his rib, Egalitarians would contend that her creation stands apart from the creation of any other animal in creation, thereby emphasizing the uniqueness of the relationship between man and woman and their oneness in marriage – it is in fact an elevation of the creation of man and woman compared to the animal kingdom, rather than a statement on the role of woman as lower than man.<sup>17</sup> In addition, they both had the same function, to have rule over and subdue all of the earth,<sup>18</sup> there was no division of labor such as domestic and nondomestic.<sup>19</sup>

Which brings us to Genesis 3:16, which describe husbands ruling over wives. But is this what God intended? There is no mention of this kind of rule before the fall, which lends support to the idea that this is not God’s intended ideal, rather, it is the harsh reality of a world with a fallen, sinful mankind. Instead, the realities of sin are being laid out by God to a fallen Adam and Eve. Is the burdensome nature of work given to Adam in the following verses also prescriptive? Or is it the reality of a broken world? This section is not God’s plan, rather, it is the natural result of sin.

Instead of describing a Patriarchal system as God’s will, this portion of the curse is better understood as the sinful desires of a husband and wife each wanting to be the one ruling. The word “desire” used in reference of the woman, can be understood as wanting to dominate, or be the ruler over her husband.<sup>20</sup> In the same way, man’s sinful nature will lend itself to taking

---

<sup>17</sup> Stanley J. Grenz with Denise Muir Kjesbo, *Women in the Church: a Biblical Theology of Women in Ministry* (Downers Grove, IL: IVP Academic, 1995), location 1924.

<sup>18</sup> Genesis 1:26, 28.

<sup>19</sup> Beck, *Two Views On Women in Ministry*, location 292.

<sup>20</sup> Walton, *The NIV Application Commentary: Genesis*, 228.

advantage of opportunities to dominate. This is demonstrated throughout history as people time and again have used whatever means of power at their disposal to put themselves above other races, countries, family members, religious groups, etc.

The second primary issue to consider from the Old Testament is the reality of women being named in many leadership roles, even over men. This creates a pattern that will continue into the New Testament of gifted women being called by God to serve in significant leadership roles. Miriam was a prophetess, Deborah was a prophetess and judge with God speaking to her on a regular basis, Huldah was a prophetess.<sup>21</sup> There were also women who ruled as queens over the Jewish people, and while some of them, e.g., Athaliah, were criticized, the criticism was focused on their sinful actions, not being a woman in leadership.

One of the rebuttals is the reality that yes, women appear to be called to all levels of leadership in the Old Testament other than the priesthood. Only men are named in that role, lending itself to a Complementarian stance that continues that pattern of male leadership in the highest positions of authority in the church today.<sup>22</sup> However, the New Testament makes it clear that the temple model was imperfect and incapable of leading to salvation.<sup>23</sup> The temple, priests, the sacrificial system; all were barriers between people and God.

As such, is the temple model then prescriptive for the church today? The answer is no. In what must have been a shocking development, the New Testament takes the temple model and

---

<sup>21</sup> Stephen J. Binz, *Women of the Torah: Matriarchs and Heroes of Israel* (Grand Rapids, MI: Brazos Press, 2011), 151.

<sup>22</sup> A. J. Kostenberger, "Women in the church: A biblical theology of women in ministry," *Journal of the Evangelical Theological Society*, 41(3), 517.

<sup>23</sup> Romans 8:3.

expands it, granting priesthood to ALL believers, not just the men.<sup>24</sup> Instead of going through others to get to God, the access granted previously only to priests is given to all.

### The Gospels

Jewish culture at the time of Christ was a Patriarchal society. Rabbi's taught that men should not speak to women in public, they were treated as property first by their fathers and then by the men their fathers gave them to. While finding overt mentions of women in leadership in the gospels is challenging, Jesus' interactions with women are shocking considering the culture He was born into and lived in. James Hurley writes, "The most striking thing about the role of women in the life and teaching of Jesus is the simple fact that they are there. Although the gospel texts contain no special sayings repudiating the view of the day about women, their uniform testimony to the presence of women among the followers of Jesus and to his serious teaching of them constitutes a break with tradition which has been described as being 'without precedent in [then] contemporary Judaism.'"<sup>25</sup>

In His interactions with women, Jesus elevated their status to the men around Him. He treated them with the same love and grace that He did anyone else. When the disciples would rebuke women for breaking cultural expectations, Jesus would instead rebuke them. His only concern seemed to be in regards to their relationship, or lack thereof, with God, not social expectations. His interactions speak of His value of women with His mother Mary, the prophetess Anna, the sisters Mary and Martha (in this case, Jesus actually rebuked Martha for preparing the meal, a female role in the culture of the day, and affirmed Mary for sitting at His

---

<sup>24</sup> 1 Peter 2:5.

<sup>25</sup> James B. Hurley, *Man and Woman in Biblical Perspective* (Eugene, OR: Wipf and Stock Pub., 2002), 82-83.

feet learning, a privilege reserved only for men according to the Rabbi's), the Samaritan woman at the well, the crippled woman, receiving support from Joanna and Susanna, the bleeding woman, Mary Magdalene, as well as numerous unnamed women simply described as following Him and caring for Him.<sup>26</sup> Over and over He defied cultural norms and elevated the role of women, paving the way for a new level of leadership and ministry in the church after His death and resurrection.

All of this begs the question then, which model of women in ministry is the most Christ like? The one that elevates the status of women, sees past gender to the heart and connection with God? Or the one that limits and categorizes a believer's ability and calling based on gender?

### The Epistles

Paul the Apostle wrote the three passages cited most frequently in defense of a male headship position; 1 Corinthians 11:2-16, 14:34-35, and 1 Timothy 2:9-15. And yet, taken at face value Paul seemingly contradicts himself. Elsewhere in his letters he affirms women in leadership. Susan Mathew makes the case that Paul actually sees a mutuality in his leadership and co-leadership with women demonstrated powerfully in Romans 16.<sup>27</sup> Over the course of the chapter Paul affirms women who are deacons, co-workers with him, Junia who is respected among the apostles (some interpret this to mean she was an apostle, but this is a reach),<sup>28</sup> as well as multiple greetings to other women. What is most significant is that Paul clearly values the ministry of these women, singling them out in the mix of male names, demonstrating an attitude

---

<sup>26</sup> Stephen J. Binz, *Women of the Gospels: Friends and Disciples of Jesus* (Grand Rapids, MI: Brazos Press, 2011), location 108.

<sup>27</sup> Veronica Koperski. "Women in the Greetings of Romans 16:1–16: A Study of Mutuality and Women's Ministry in the Letter to the Romans," *The Journal of Theological Studies*. 65: 222.

<sup>28</sup> Grenz and Kjesbo, *Women in the Church: a Biblical Theology of Women in Ministry*, location 952.

of equality, as well as using language that views their ministry as equally important as that done by the men he names.<sup>29</sup>

In addition, in the midst of one of the three passages generally used to limit women's roles in church there is instruction regarding how they should pray or prophesy in church, 1 Corinthians 11:5 – this is the same letter in which Paul says women should stay silent, 1 Corinthians 14:34-35. So which is it? Does Paul contradict himself? Or is there a different explanation?

This paper assumes the inerrancy and reliability of scripture, that all scripture is indeed God-breathed and useful for believers today.<sup>30</sup> Since this is an underlying principle, it follows that there cannot be contradiction, and in instances where there seemingly is, then a closer look must be taken. Paul's view of women in ministry with and amongst men is clear in Romans 16. Like Romans, both the letters to the Corinthians and Timothy are responses to scenarios that we may know little about. This creates the possibility that Paul could have been responding to an issue regarding specific women in one scenario, much like his specific dealing with the man and woman in sin in 1 Corinthians 5, while generally valuing the contribution to women in the church.

1 Corinthians 11:2-16. Paul's opening statement makes it clear that he is responding to something that was communicated to him about the Corinthian church, which makes it apparent that he dealing with a specific scenario here.<sup>31</sup> Part of the issue being dealt with is hair lengths, which seems bizarre in modern day America and has been mistakenly applied in some churches

---

<sup>29</sup> Ibid, location 952.

<sup>30</sup> 2 Timothy 3:16.

<sup>31</sup> Craig L. Blomberg, *The NIV Application Commentary: 1 Corinthians* (Grand Rapids, MI: Zondervan, 1995), 176.

as a prescriptive command for all time. Paul was reacting to cultural issues; men with longer hair, and women with shorter, or no hair, would be embracing hair styles typically associated with sexually immoral people. Paul's concern was not hair, it was their reputation.<sup>32</sup> He seems to be specifically responding to some of the married couples within the Corinthian church. More significant for this conversation, but still deeply rooted in the issue that Paul was responding to people acting inappropriately in some way, both in their appearance and interaction with each other, is the latter portion of the passage which describes the man as the source of the woman, a passage used to defend both Patriarchy and Complementarianism.

However, as laid out by Belleville, a better understanding of this concept that does not contradict Paul's words elsewhere, or scripture in general is to understand that the male is "the source of the female, whom God created 'from him' to be his 'partner.'" The divinely ordained relationship of male and female is therefore a mutually submissive one. Neither the male nor the female is to lead in a 'domineering' fashion."<sup>33</sup> Their improper behavior was not only creating a bad testimony for the church, it was disrupting the perfect unity in marriage called for by God.

1 Corinthians 14:34-35. At first glance, this passage seems to command the silence of women in church gatherings, seemingly in direct contradiction of 1 Corinthians 11:5 where Paul allows women to pray and prophesy in church.<sup>34</sup> The broader context speaks of the importance of order and peace within the body, which seems to hint that Paul is reacting to something disrupting that order and appropriate atmosphere. More specifically, it is clear that Paul is speaking to married women, not all women. One theory that allows for harmony with Paul's

---

<sup>32</sup> Ibid, 178.

<sup>33</sup> Beck, *Two Views On Women in Ministry*, location 1551.

<sup>34</sup> Blomberg, *The NIV Application Commentary: 1 Corinthians*, 248.

other statements allowing the involvement of women suggests that this particular group of married women was disrupting the order of worship, most likely through poorly timed questions. In this particular city, it was not unusual for men to be married at the age of 30, after having pursued education and a career, while their wives were typically around the age of 15 and uneducated, hence the command that rather than disrupt the order of worship they should ask their husbands later.<sup>35</sup> While still somewhat abrasive to modern ears, this does allow for Paul to respond to a specific situation needing resolving while allowing his general acceptance of women in ministry and leadership, as well as being active in the church during worship.

1 Timothy 2:11-15. Like the passages in 1 Corinthians, this one also seemingly commands the silence of women in church, as well as the submission to men, specifically citing Adam and Eve as support for this command. Some assume this passage only allows for men to pray publically, but the Greek seems to imply that the descriptions of how a woman should dress appropriately are directly connected to how she should be dressed when she prays, much like he has just given instruction to the men on how they should pray.<sup>36</sup> This allows for the passage in reference to prayer to not contradict 1 Corinthians 11:5. Once again, however, while many of Paul's epistles describe church practice in general, this letter is in response to a specific situation that may not apply to the church at large.<sup>37</sup> In fact, the tone of this entire epistle is that of correction.<sup>38</sup> Throughout the epistle Paul is rebuking individuals causing trouble; false teachers, gossiping widows, those who turned away from the faith, elders who needed public rebuking,

---

<sup>35</sup> Beck, *Two Views On Women in Ministry*, location 1100.

<sup>36</sup> Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy/Titus* (Grand Rapids, MI: Zondervan, 1999), 95.

<sup>37</sup> C. S. Keener, "Women in the church: A fresh analysis of 1 Timothy 2:9-15," *Journal of the Evangelical Theological Society*, 41(3), 514.

<sup>38</sup> Beck, *Two Views On Women in Ministry*, location 1156.

men who were divisive, women dressing inappropriately, gossip, suspicion, and friction. The church had a lot to deal with and certainly was not the picture of what Paul wrote to in Romans when he affirmed the many women in ministry and leadership there. Even the command to not allow a woman to teach is in conflict with Paul's instruction to women to teach the younger women well in Titus 2:3-5.

Paul's emphasis on behavior and dress in prayer seems to indicate that there was something incorrect in their current practice; either in being extravagant or in appearing immoral.<sup>39</sup> Either way, there was a problem in how worship was being handled. There are two ways to look at this passage:

“One approach views the text as a major piece in a continuum of biblical teaching that women, while equal to men in worth, are intended from the beginning to be subordinate to them. The other is that any subordination of women is contrary to God's ideal, was caused by the fall of Adam and Eve, was reversed in the church through the sacrifice of Christ, but has been perpetuated by erroneous interpretations of scripture.”<sup>40</sup>

The first approach is in conflict with Paul's other writings as mentioned previously, while the second approach maintains the integrity of the passage in 1 Timothy as well as the unity of scripture as a whole. Paul was dealing with a gender clash and prescribed a solution for that church to resolve the issue that was contributing to their division. It was not a prescription for all churches, rather an imperfect correction for a church in crisis.

### **Conclusion**

“One never knows the power of God when we make our way back and forth between preaching and practice. The early women reformers in the United States were inspired to organize a convention on women's rights at Seneca Falls not only because of the solidarity they witnessed in the anti-slavery movement but also ironically because of their

---

<sup>39</sup> Liefeld, *The NIV Application Commentary: 1 and 2 Timothy/Titus*, 95.

<sup>40</sup> *Ibid*, 104.

exclusion from the shared aims of the abolition movement. When they raised questions about their own equality, it sparked heated controversy.”<sup>41</sup>

The controversy will continue in the years to come, and yet, the power of God is moving in the church as it struggles its way through this issue. As noted previously, it is well recognized that compelling arguments can be made for either stance on the issue of women in ministry. As it is not an issue that impacts the gospel message and reaching the world, what then should the church’s response be to this issue?

Acts 15 records an incredible moment in church history. The apostles were faced with a difficult question; how do they resolve the issue of the Law of Moses? For the Jewish Christians it seemed obvious, God gave Moses the law. It was instituted by Him for their good and had been part of tradition for generation after generation. As such it should of course continue into this new era of faith. Gentile Christians, on the other hand, saw the hopelessness of the law. What was the point of following something given to show their inability to save themselves? The law did not save, it only showed man’s need of a Savior. Rightfully so, they did not want to subject themselves to impossible traditions and painful procedures if it was not necessary. In the midst of that debate, the apostles weighed in.

What is shocking is that these apostles were Jewish Christians who had dedicated much of their lives to following this God given system of law. And yet, when faced with a difficult question, they erred on the side of grace. They released everyone from the burden of the law, a long history of tradition, and simplified what it took to be in good standing with God. In that moment they set an incredible example. With compelling arguments to go either way on the

---

<sup>41</sup> Bonnie J. Miller-McLemore, "Practicing what we preach: the case of women in ministry," *Practical Theology* 2, no. 1: 59.

issue of women in ministry, should not the church's decision mirror that of the apostles? To err on the side of grace? To choose the position that empowers all believers to live out their callings for God rather than take the traditional stance that limits it to only some?

Throughout the whole of scripture God consistently empowers and enables women to ministry and leadership. The church needs to follow His example.

## Bibliography

### Books

- Beck, James R., ed. *Two Views On Women in Ministry*. Rev. ed. Grand Rapids, MI: Zondervan, 2005.
- Binz, Stephen J. *Women of the Gospels: Friends and Disciples of Jesus*. Grand Rapids, MI: Brazos Press, 2011.
- Binz, Stephen J. *Women of the Torah: Matriarchs and Heroes of Israel*. Grand Rapids, MI: Brazos Press, 2011.
- Grenz, Stanley J. with Denise Muir Kjesbo. *Women in the Church: a Biblical Theology of Women in Ministry*. Downers Grove, IL: IVP Academic, 1995.
- Hurley, James B. *Man and Woman in Biblical Perspective*. Eugene, OR: Wipf and Stock Pub., 2002.
- Tickle, Phyllis. *The Great Emergence: How Christianity Is Changing and Why*. Grand Rapids, MI: Baker Books, 2012.

### Journals

- Allen, H. C., Hinkel, D. K., Fagan, J., Castleman, R. F., & Payne, S. E. 2006. "Two views on women in ministry." *Christian Education Journal*, 3(2), 371-391.
- Bloomquist, Karen L. 2010. "In Forty Years, What has Changed ... or Not?" *Dialog: A Journal Of Theology* 49, no. 4: 340-344.
- Hamman, J. J. 2010. "Resistance to women in ministry and the psychodynamics of sadness." *Pastoral Psychology*, 59(6), 769-781.
- Keely, B. A. 2000. "Clergy women: An uphill calling." *Religious Education*, 95(3), 348-351.
- Keener, C. S. 1998. "Women in the church: A fresh analysis of 1 Timothy 2:9-15." *Journal of the Evangelical Theological Society*, 41(3), 513-516.
- Koperski, Veronica. 2014. "Women in the Greetings of Romans 16:1–16: A Study of Mutuality and Women's Ministry in the Letter to the Romans." *The Journal of Theological Studies*. 65: 221-225.

- Kostenberger, A. J. 1998. "Women in the church: A biblical theology of women in ministry." *Journal of the Evangelical Theological Society*, 41(3), 516-519.
- Miller-McLemore, Bonnie J. 2009. "Practicing what we preach: the case of women in ministry." *Practical Theology* 2, no. 1: 45-62.
- McCant, Jerry W. 1999. "Inclusive Language and the Gospel." *Religious Education* 94, no. 2, Spring: 172-188.
- Stopler, Gila. 2008. "A Rank Usurpation of Power - The Role of Patriarchal Religion and Culture in the Subordination of Women." *Duke Journal of Gender Law & Policy*, 15(2), 365-398.
- Wolff, Jonathan. 1998. "Fairness, Respect, and the Egalitarian Ethos." *Philosophy & Public Affairs*, Vol. 27, No. 2 (Spring, 1998), 97-122.

#### Reference Works

- Blomberg, Craig L. *The NIV Application Commentary: 1 Corinthians*. Grand Rapids, MI: Zondervan, 1995.
- Liefeld, Walter L. *The NIV Application Commentary: 1 and 2 Timothy/Titus*. Grand Rapids, MI: Zondervan, 1999.
- Walton, John. *The NIV Application Commentary: Genesis*. Grand Rapids, MI: Zondervan, 2001.