

Women in Church Leadership

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[Note: this paper was written as an Ethics class paper at Bethel Seminary. It was written in outline form to spare the professor from reading a book!]

Given that women and men stand on equal ground before God, is it biblically warranted for men to claim exclusive access to high-status positions solely on the basis of their gender?¹ Specifically, is it ethical for women to be eliminated from the role of pastor/elder in the local church?

I. The Problem

A. Two Opposing Views

1. Many Christians believe that women are to be subordinate to men in both the home and church due to certain biblical texts.²
2. But in recent years these assumptions have been challenged by respected evangelical scholars who suggest that the traditional view is based on false assumptions and gender bias.

B. Defining the terms:

1. *Patriarchy*: a system of social life and thought that entrenches male dominance.
2. *Egalitarian*: the view that in home, church or society, qualified men and women equally may exercise leadership.³ Note: it does *not* imply that men and women are identical other than their biology.⁴
3. *Traditionalist*: the view that women are subject to men based on the creation account and other biblical texts.⁵
4. *Complementarian*: the idea that men and women have been created by God to complement one another. They are not interchangeable. Traditionalists have tried to adopt this term⁶ for their view but egalitarians also believe in complementarianism and refuse to use the word to replace traditionalism.
5. *Misogyny*: Latent or subtle hatred of women.³

II. The Traditionalists View

- A. The Bible teaches that men are superordinate and women subordinate.
- B. To reject this view is to reject biblical authority, that is, caving in to the current cultural mores⁷ and forsaking a belief in the Bible as God's word.⁸

- C. This is the tradition of 2000 years of church history.
- D. The view is based on three New Testament passages that are rooted in the creation account of Genesis 2.⁹
 - 1. I Corinthians 11:2-16: women are to cover their head as a sign of being in submission to their husband because woman came *from* man and woman was created *for* man.
 - 2. I Corinthians 14:24-36: women must be in submission at the worship service. If they have questions they are to ask their husbands at home.
 - 3. I Timothy 2:11-15: women must learn in submission. They are not to teach or have authority over men.
- E. Genesis 2: God made man first. Woman was made from him to be his helper. Adam named Eve signifying dominance over her.¹⁰
- F. Women are not inferior to men but they have been created differently from men for different purposes.¹¹

Because these commands are rooted in creation, culture has nothing to do with whether or not these commands should be obeyed today. Therefore believers must follow the biblical mandate. To not obey them is to walk in error and disobedience.

III. Could they be wrong?

The traditionalist view has gone unquestioned for centuries. But could they have been looking at scripture through the wrong grid? Could *they*, in fact, be the ones who have allowed culture to influence *them*? This happened with the Christian support of slavery. Has it also happened with the traditionalist view of women?

A. The Curse of Genesis 3:16 and misogyny.

- 1. "*He will rule over you*" is not prescriptive but descriptive of what will happen.¹²
- 2. The curse distorted men's view of women and set in motion an oppressive patriarchal culture that exists to this day.¹³
 - a. Greek writers
 - 1. Pseudo-Demosthenes notes various "uses" for women (sexual, work, procreation).¹⁴

2. Homer's "Great Conversation" of 73 people in the Iliad contains no women and the discussion about women expresses thoughts that are thoroughly mean-spirited.
 3. Socrates says that women are halfway between men and animals.¹⁵
 4. Plato states that evil people will be reincarnated as women.
 5. Aristotle sees women as defective males.
- b. Philosophers
1. Schopenhauer saw women as foolish and useful only for children.
 2. Nietzsche considered men to be shallow who thought women to be equal.
 3. Darwin found women inferior in all aspects.
 4. Freud saw women hopelessly envious of man's biology (penis envy).
- c. Religious thought
1. Jewish:
 - a. Daily prayer: *"Thank you Lord for not making me a women."*
 - b. Jewish women were dominated by males in every aspect of life.
 1. It was men who received the sign of the covenant (circumcision).
 2. Women were kept from the inner temple, separated and silenced in the synagogue, not considered true members and were not permitted to be taught Jewish law.
 3. Men preferred sons and thought it better to burn the Law than give it to a woman.
 4. They could not bear witness and were to be veiled in public.¹⁶
 2. Church Fathers thought women were to be avoided because they were a *"subtle and dangerous temptress always inclined to beguile man and to inflame him with evil passions."*
 - a. John Chrysostom believed women to be a *"necessary evil"* and a *"natural temptation"*.
 - b. Tertullian saw women as *"the devil's gateway"* of sin to men.
 - c. Augustine thought another man would have been a better companion for Adam . Women were for procreation only.
 3. To Aquinas, women were defective by nature, not imaging God.¹⁷ Men needed to dominate because women can't reason well.¹⁸

4. Luther said man reflected God's image but the woman only lesser, similar to the sun and moon. Man's dominion was woman's punishment for introducing sin into the world.¹⁹
5. John Knox thought women should be subordinate because the female nature was stupid, weak, unstable, and cruel.²⁰
6. Charles Hodge said that for the general good all women should be deprived of the rights to self-government.²¹

It was out of this kind of philosophical and theological mindset that Christian theologians have formulated their views regarding women.

B. Inferior sex? It was only natural (as with Knox) to subject women to male authority due to their obvious inferiority.

1. Calvin saw women as "born to obey men".²²
2. To John Knox, it was repugnant by nature for woman to be in leadership.²³
3. Fundamentalists thought that women's roles were to be mothers of good men, laying aside personal ambition for husbands and brothers advancement. For a woman to leave her sphere was to be an "*instrument of Satan*." It was a sign of the last days.²⁴

C. Equal but different? Even when theologians began to see men and women as equal but different²⁵ the restrictions remained. Throughout church history when God moved through women, men often stepped in to restrict their influence.

1. Early Church: When the church meetings moved from the house into institutionalized buildings men took back the positions of leadership that women had functioned in.²⁶
2. Fundamentalism: Men sought to take back the church for men after great female advancements in the late 1800's and early 1900's.²⁷
3. Feminism Movement: Out of a fear that the church was going down a slippery slope the conservative Christians have organized to stop the slide into cultural relativism.²⁸

- D. **Slavery is all too similar.** Blacks were once thought to be inferior to whites, then equal but functionally different. Today we know that there are no justifications for separating the races.²⁹

Christianity has not been spared from error merely due to a sincere dedication to scripture and prayer. Our best theologians have been proven grossly wrong in the past. Are we above error today? Because of this we should step cautiously and humbly into areas that would restrict others freedom.

IV. An Alternative Viewpoint

The traditionalist view has taken a few biblical points on a graph and assumed a straight line connects them all. But there are alternative views that also connect the dots and are still biblical, although they may not take the "obvious" path that traditionalists assume.

A. Genesis 1:26-28 and the nature of God.

1. God is relational by nature.
2. Man *and* woman in relationship are the expression of His nature.
3. God gave both man *and* woman dominion.
4. There is no expression of hierarchy.³⁰

B. Genesis 2

1. Adam's priority in creation doesn't necessitate his priority in status.³¹
2. Eve's status as "helper" is a term of equality, not subservience.³²
3. Adam's "naming" of Eve does not follow the pattern of his naming the animals and therefore does not show his authority over Eve.³³

C. Women leaders in the Bible

If God does not desire women to be in leadership then one would think that there would be no valid examples of female leadership in the Bible. But even in a culture that could be considered hostile to women, we find female leaders who are called and used by God.

1. Miriam - note especially Micah 6:4 that makes a point to underline her leadership.
2. Deborah - Judges 4-5. As a prophetess she led and delivered Israel without even a hint of dishonor from the scripture.

3. Huldah - 2 Kings 22:14-20. King Josiah sends the priest and royal cabinet to meet with her to hear God's word for Israel.
4. Phoebe - Romans 16:1³⁴. Phoebe was mentioned first in Paul's list, a deacon[ess] and a helper of many, even Paul.
5. Priscilla - Romans 16:3. She is mentioned before her husband which is odd in that culture unless she was the more active leader.³⁵ In Acts 18:26 she is used to teach Apollos, a great leader in the church.
6. Junia - Romans 16:7 - A disputed name (whether it is male or female)³⁶ but evidence exists³⁷ that Junia was female and an apostle.

Some traditionalists would say that these examples are exceptions and/or concessions due to men's failure to lead well.³⁸ But it would rather seem that these women are precedent setters, the first fruit of things to come as the culture becomes more open to women leaders.³⁹

D. Women in Church History.

1. Every era has had at least one woman who stood out with a strong calling from God to either evangelize or build the church.
2. Some of the most notable men to encourage women preachers were John Wesley, Charles Finney and D.L. Moody.⁴⁰

E. Jesus on women. Jesus validated women by...

1. including them as disciples.
2. teaching them (when woman were not to be taught).
3. entrusting the gospel and resurrection message to them (when his male disciples forsook him and the culture didn't consider a woman's testimony valid.)⁴¹

F. Jesus on leadership.

1. His disciples were not supposed to rule over others like the Gentiles did (Mt. 20:24-28).
2. Jesus set the precedent of leadership by washing his disciple's feet (John 13:1-17).⁴²

Therefore leadership was *not* to be viewed in super-subordinate terms.

G. **Pentecost.** This event occurred after men and women waited for the Spirit *together* in the upper room. A new day dawned where the church mission to reach all nations was to be pursued without the rigid restrictions of past days⁴³.

1. Pentecost is the fulfillment of Joel 2:28 where the Spirit is no longer for old, Jewish males but is poured out on the previously marginalized people (young, women and servants).
2. Acts 2 was "Emancipation Day" where both men *and* women experienced the in-filling of the Spirit with its accompanying gifts.⁴⁴

H. **Paul on women.** Paul reflected this new day in his approach to women. He continued the validation and dignity of women that began with Jesus. He incorporated women into ministry while still respecting cultural limitations.

1. Galatians 3:28
 - a. This passage is a general passage in regard to salvation (as traditionalists insist) but there are ramifications that follow this truth (which traditionalists deny).⁴⁵ If Gentiles and slaves, after being baptized into the faith, are able to function in leadership roles that were previously kept from them, why not women?⁴⁶
 - b. Paul encouraged slaves to seek their freedom if possible (1 Cor. 7:21), so too women should seek to use their giftedness if possible.
 - c. Scriptural restrictions on women should be viewed through the lens of Gal. 3:28 not vice versa.⁴⁷
2. I Corinthians 7:2-5- Paul calls for a truly mutual relationship between husbands and wives in regard to sexuality in a culture where men did as they pleased.
3. I Corinthians 11:2-15- This same mutuality is stated at the end of a very disputed text (vs. 2-10)⁴⁸ regarding submission. Note the qualifier in verse 11 "*In the Lord, however...*" seeming to set Paul's words of mutuality above his preceding words on submission.
4. The meaning of "head" in I Corinthians 11:3 and Ephesians 5:23. If Paul wanted to refer to head as authority (as traditionalists believe)⁴⁹ there are better Greek words to do so. *Head* most often denotes the source from which something comes, not leader or authority.⁵⁰

I. Paul on giftedness

1. I Corinthians 12- In a letter that is giving details regarding worship, etc. it seems odd that Paul would not mention that leadership gifts are *not* for women if that were the case. To the contrary, no distinction is made.
2. Romans 12- Paul's emphasis on gift-based ministry is shown here where specifically the gifts of *teaching* and *leadership* are specifically mentioned.⁵¹ There are no qualifications or restrictions regarding women.

Traditionalists would say that women who feel called into leadership over men are wrong. They have sensed a false leading.⁵² But this seems to put us in a potentially precarious position of resisting the will of God if he indeed does choose to call a woman (as we have seen him do in past history).⁵³

J. Cultural Factors.⁵⁴ As noted already, the cultural norms of the day expected women to be "in their place" which was under the rule of men. Paul diplomatically addressed submission by encouraging women to subject themselves to men in specific instances, yet his teaching removed the theological underpinnings of authoritarianism which he knew would lead to its eventual dismantling.⁵⁵

1. I Corinthians 14:32-35
 - a. Women are called to silence because their questioning caused a nuisance due to their lack of scriptural understanding.
 - b. They were not kept from participating in worship (cf. 11:5) but were expected to control themselves.⁵⁶
2. I Timothy 2:11-14
 - a. Women are *temporarily* prevented from teaching because of their lack of training in scripture.⁵⁷
 - b. Paul fears their teaching could lead others into error as Eve did when she responded to Satan without proper knowledge.⁵⁸
 - c. The situation is complicated by the spiritual/sexual overtones of the local pagan cults which is another reason to restrict women teachers for Paul.⁵⁹

I Corinthians 10:23 sums up Paul's approach to women in leadership. Yes, women in leadership is permissible. But it is not always beneficial due to cultural expectations.⁶⁰

V. Theological Obstacles to the Traditional View

One of the foundational issues for the traditional view is the understanding of the "maleness" of God. Not that God is male but that the male gender best reflects God's nature. From this it follows that leadership should be male.⁶¹

- A. *Is God male?* God is neither male nor female, but Spirit.⁶² He is often spoken of in masculine terms to represent his strength and protection.
- B. *Did Jesus need to be a man?* Due to cultural reasons, Jesus needed to be male in order for his message to be heard and accepted but not for any theological reasons.⁶³
- C. *Did the apostles need to be male?* As with Jesus, they too needed to be male for the sake of the message.⁶⁴
- D. *Is Jesus subordinate to the Father?* Traditionalists often say that female subordination is reflective of Jesus' subordination to the Father⁶⁵. But his subordination is temporary while on earth, not permanent for all eternity.⁶⁶

The traditional view is not only restrictive of women's giftedness but also reflects a distorted view of the Trinity.⁶⁷

VI. Logical Obstacles of the Traditional View

The practical out-workings of the traditional view is filled with inconsistencies and contradictions. Only three are mentioned here.

- A. *Are women equal or inferior?* If women are deemed equal to men then it would follow that they should be allowed the same functional roles as men. To deny function based purely on women's femaleness is to imply inferiority.⁶⁸
- B. *Who makes the rules?* Denominations that once ordained women are now some of the most restrictive regarding women⁶⁹.
- C. *Where do you draw the line?* Each denomination that attempts to restrict women in leadership draws the line in a different place. Even individual churches have their own lines (i.e. women can give an announcement but can't share a testimony, etc.)⁷⁰

VII. Concluding Thoughts

- A. A Christian can be biblical and not embrace the traditional view of gender roles.⁷¹
- B. Scriptural restrictions on women in leadership are temporary due to cultural considerations and were never intended to engrain a status quo.⁷²
- C. Current culture allows for full expression of women's freedom in Christ without their involvement in leadership causing a stumbling block.⁷³
- D. To purposefully eliminate women from leadership is to negate the full expression of God's nature.^{74 75}
- E. Imposing restrictions on women is arbitrary, not biblical, and tends to reflect a pharisaical attitude (creating or promoting laws that put heavy loads on people), not one of grace or "good news" (the gospel).
- F. Instead of perpetuating the oppression of women, men should seek to nurture and release women's giftedness regardless of the gift.⁷⁶

Conclusion: The Bible tells us that women are created equal to men and can be gifted with leadership ability according to the ministry of the Spirit of God. History has reflected this truth and theology and logic reinforce it. Therefore it would be unethical to eliminate women from the role of pastor/elder in the church.

¹ As posed by Rebecca Groothuis, Good News for Women. (Grand Rapids: Baker Books, 1997), p. 46.

² The most commonly cited document expressing this view is the Danvers Statement developed by the Council on Biblical Manhood and Womanhood. See especially affirmation #6 "...wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership. ...[S]ome governing and teaching roles within the church are restricted to men."

³ David K. Clark/Robert V. Rakestraw, Readings in Christian Ethics, Vol. 2. (Grand Rapids: Baker Books, 1996) p. 333.

⁴ Mary Stewart Van Leeuwen in Clark/Rakestraw notes that many people fail to distinguish between types of feminism. Typically they lump them all together and dismiss them wholesale, p. 301.

⁵ Danvers Statement, point #2.

⁶ John Piper and Wayne Grudem, Fifty Crucial Questions About Manhood and Womanhood, published by the Council on Biblical Manhood and Womanhood, 1992, p. 8.

⁷ J.I. Packer says that, "*the present-day pressure to make women presbyters owes more to secular, pragmatic, and social factors than to any regard for biblical authority....[He sees the liberal church as attempting to] baptize secular culture into Christ...*" in *Christianity Today* 35, no. 2 (February 11, 1991): 19, "Let's Stop Making Women Presbyters."

⁸ J. David Pawson, Leadership is Male. (Nashville: Thomas-Nelson, 1990) p. 17.

⁹ Piper/Grudem, 50 Questions..., p. 10.

¹⁰ James B. Hurley, Man and Woman in Biblical Perspective. (Grand Rapids: Zondervan, 1981)p. 212.

¹¹ Danvers Statement, point #1.

¹² Kari Torjesen Malcolm, Women at the Crossroads. (Downers Grove: IVP, 1982) p. 82.

¹³ Groothuis, p. 21.

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- ¹⁴ Except where noted, examples come from Paul K. Jewett in Man as Male and Female, (Grand Rapids: Eerdmans, 1975) p. 150-154.
- ¹⁵ As quoted by Berkeley and Alvera Mickelsen in "What Does the Bible Teach about Men-Women Relationships?".
- ¹⁶ Jewett, p. 90.
- ¹⁷ Rosemary Radford Ruether in Women and Redemption. (Mpls: Fortress, 1998) p. 95.
- ¹⁸ Jewett, p. 63.
- ¹⁹ Ruether, p. 118, 120.
- ²⁰ John Knox, The First Blast of the Trumpet against the Monstrous Regiment of Women (1558), in The Political Writings of John Knox: The First Blast of the Trumpet against the Monstrous Regiment of Women and Other Selected Works, ed. Marvin A Breslow (Washington: Folger Books, The Folger Shakespeare Library, 1985), p. 42-43.
- ²¹ Charles Hodge, "The Bible Argument on Slavery, " in Cotton is King, and Pro-Slavery Arguments, ed. E. N. Elliot (Augusta: Pritchard, Abbot and Loomis, 1960; repr. 1968), 863; cited in Klyne R. Snodgrass, "Galatians 3:28: Conundrum or Solution?" in Women, Authority, and the Bible, ed. Alvera Mickelsen (Downers Grove, Ill: IVP, 1986), p. 162.
- ²² Jewett, p. 131.
- ²³ *ibid*, p. 68.
- ²⁴ Betty A. DeBerg, Ungodly Women: Gender and The First Wave of American Fundamentalism (Mpls: Fortress, 1990), p. 46, 53.
- ²⁵ See Jewett, p. 69, on Barth.
- ²⁶ Church History, Volume VII, Number 1, Issue 17: Women in the Early Church.
- ²⁷ DeBerg, p. 76.
- ²⁸ Piper/Grudem, 50 Questions.... p. 54.
- ²⁹ See Groothuis discussion p. 61f.
- ³⁰ Gilbert Bilezikian, Beyond Sex Roles (Grand Rapids: Baker, 1985), p. 22-26.
- ³¹ Consider the examples of Jacob being chosen over Esau, Joseph over Rueben, or David over all of his older brothers, etc. God seems to delight in promoting the unlikely candidate.
- ³² Groothuis, p. 129. See also Stanley Grenz with Denise Muir Kjesbo, Women in the Church. (Downers Grove: IVP, 1995), p. 164.
- ³³ *Ibid*. p. 128, see also Mary Stewart Van Leeuwen in Gender & Grace (Downers Grove: IVP, 1990) p. 41.
- ³⁴ Thomas C. Oden in Clark/Rakestraw, p.318 notes how striking it is that when Paul lists his most esteemed partners in the gospel that so many of them are women.
- ³⁵ Groothuis, p. 194.
- ³⁶ Piper and Grudem, 50 Questions... p. 39.
- ³⁷ Groothuis notes John Chrysostom as regarding Junia as female and an apostle.
- ³⁸ Thomas R. Schreiner, "The Valuable Ministries of Women in the Context of Male Leadership: A Survey of Old and New Testament Examples and Teaching," in Recovering Biblical Manhood and Womanhood, p. 126. See also Piper/Grudem in 50 Questions.... p. 29.
- ³⁹ Aida Besancon Spencer, Beyond the Curse: Women Called to Ministry. (Peabody, MA: Hendrickson, 1985), p. 99-100. She says, "*If even one woman could be found who was affirmed [in the Bible] as an apostle, a prophet, an evangelist, a pastor, or a teacher, then one could - one must - conclude that women have been given gifts from God for positions to which we now ordain people and for positions considered authoritative in the first-century church.*"
- ⁴⁰ For excellent discussions see Malcolm, p. 107-126, Ruether on Abolitionist Feminism and chapter 2 of Stanley Grenz with Denise Muir Kjesbo, Women in the Church. (Downers Grove: IVP, 1995).
- ⁴¹ Grenz/Kjesbo, p. 71-77.
- ⁴² Gilbert Bilezikian, Beyond Sex Roles (Grand Rapids: Baker, 1985) p. 107-118.
- ⁴³ Grenz/Kjesbo note that the church structure was to be subservient to the church mission, p. 217.
- ⁴⁴ Mary Stewart Van Leeuwen, p. 34,35.
- ⁴⁵ Dorothy Patterson in "Southern Baptists Lead the Way" from Journal for Biblical Manhood and Womanhood, Summer 1998, vol. 3, No. 2.
- ⁴⁶ See discussion by F.F. Bruce, The Epistle to the Galatians: A Commentary on the Greek Text (Grand Rapids: Eerdmans, 1982) p. 188-190.
- ⁴⁷ Grenz/Kjesbo note that Galatians was written first of the letters and quote F.F. Bruce in saying, "*Paul states the basic principle here; if restrictions on it are found elsewhere in the Pauline corpus...they are to be understood in relation to Gal. 3:28 and not vice versa.*" from his commentary on Galatians, p. 190.
- ⁴⁸ Grenz/Kjesbo, p. 108.
- ⁴⁹ Mary A. Kassian, Women, Creation and the Fall. (Westchester, Ill: Crossway, 1990) p. 95.

⁵⁰ See discussion in chapter six of Mickelsen (ed.) "What does Kephale mean in the New Testament?".

⁵¹ Groothuis, p. 74.

⁵² Piper/Grudem, 50 Questions..., p. 36.

⁵³ Grenz/Kjesbo, p. 16.

⁵⁴ Richard Foster in The Celebration of Discipline (New York: Harper & Row, 1978) p. 103, gives an interesting cultural insight regarding submission. He says, "*This Discipline of submission has been terribly misconstrued and abused from failure to see this wider context. Submission is an ethical theme that runs the gamut of the New Testament. It is a posture obligatory upon all Christians: men as well as women, fathers as well as children, masters as well as slaves. We are commanded to live a life of submission, not because we are in a particular place or station in life. Self-denial is a posture fitting those who follow the crucified Lord...the only compelling reason for submission is the example of Jesus. This single rationale for submission is staggering when we compare it to other first-century writings. In them there was a constant appeal to submission because that was the way the gods had created things; it was one's station in life. Not a single New Testament writer appeals to submission on that basis. The teaching is revolutionary. They completely ignored all the contemporary customs of super-ordinate and subordinate and called everyone to "count others better than yourselves." (Phil. 2:3)...The revolutionary thing about this teaching [Col. 3:18ff to wives, slaves and children] is that these people, to whom first-century culture afforded no choice at all are addressed as free moral agents. Paul gave personal moral responsibility to those who had no legal or moral status in their culture. He makes decision-makers of people who were forbidden to make decisions. It is astonishing that Paul called them to subordination, since they were already subordinate by virtue of their place in first-century culture. The only meaningful reason for such a command was the fact that by virtue of the gospel message they had come to see themselves as free from a subordinate status in society. The gospel had challenged all second-class citizenships and they knew it. Paul urged voluntary subordination not because it was their station in life but because it was 'fitting in the Lord' (Col. 3:18).*"

⁵⁵ Grenz/Kjesbo, p. 103.

⁵⁶ See Malcolm's discussion on Kroegers study [Catherine Clark Kroeger and Richard Kroeger, "Pandemonium and Silence at Corinth," The Reformed Journal, June 1978, p. 10] of *sigao* (silent), *laleo* (speak) and *hupotasso* (subject) p. 74-75. The word *sigao* is used in Acts 12:17, 15:12 and 21:40 where someone should be silent to listen to another. *Laleo* can be used in Greek literature to mean not merely speech but also gossip or prattle. It is used of people who talk a lot but won't listen. So in v.34 when it tells women not to speak, it is saying that they *should "listen to the speaker and not spend their time gossiping."* Kroeger's say that the word *subject* in vss. 32 and 34 are the same and should be translated in a manner that reflects controlling oneself rather than being in submission to another. The issue here was that people were not controlling themselves and speaking whenever they wanted. It was not a "submission" issue but a self-control issue.

⁵⁷ Grenz/Kjesbo notes that the tense of Paul's command is the present active indicative rather than the imperative which would better translate "*I am not presently allowing a women to teach...*" implying temporary limitations for a specific situation that existed in Ephesus alone. It is assumed that as women are taught the scriptures that the injunction will be removed since the threat of further heresy would then not exist.

⁵⁸ Bilzekian, p. 180.

⁵⁹ Grenz/Kjesbo, p. 126.

⁶⁰ David K. Clark reference in class at Bethel Seminary, St. Paul, MN, November 27th, 2000.

⁶¹ For excellent discussions on this see Jewett, p. 165f and Groothuis's chapter on "Sexuality in God and in the Image of God."

⁶² Jewett, p. 68.

⁶³ Grenz/Kjesbo, p. 209.

⁶⁴ Jewett, p. 169 states it well, "*...one should no more infer from this fact [maleness of apostles] that the Christian ministry must remain masculine to perpetuity than one should infer from the fact that the apostles were all Jews, that the ministry must remain Jewish to perpetuity.*"

⁶⁵ Wayne Grudem, Systematic Theology: An Introduction to Biblical Doctrine (Grand Rapids: Zondervan, 1994), p.251.

⁶⁶ Groothuis, p. 56-60.

⁶⁷ Grenz/Kjesbo, see page 142 where they say, "*We are convinced that the question of women in ministry cannot be abandoned because it is central to the gospel. Positions taken on this issue reveal one's deeper theological understanding of fundamental vision about the nature of God, the intent of God's program in the world and who we are as the people of God.*" See also page 154 where they further discuss the Godhead.

⁶⁸ Groothuis, p.53-55, 74, 86.

⁶⁹ Malcolm notes especially the Evangelical Free Church, p. 129-130. See also Grenz/Kjesbo where they note that "Women frequently led during the early, formative years of a new church body, only to be replaced by men as the denomination 'came of age'". P. 53.

⁷⁰ Groothuis, p. 209.

⁷¹ Ibid. citing David M. Scholer, "the Evangelical Debate Over Biblical 'Headship,'" in Women, Abuse and the Bible: How Scripture Can Be Used to Hurt or to Heal, ed. Catherine Clark Kroeger and James R. Beck (Grand Rapids: Baker, 1996) p. 46 says "Probably the biggest hindrance to a productive approach to the gender debate is the perceived threat of the 'slippery slope.' Many fear that a rapid descent into a secular, liberal, or pagan feminism would be the result if evangelicals were to accept a nonhierarchical, flexible, equalitarian approach to gender relations. In view of this fear, it is crucial that we understand what is and what is not at stake in this debate ... What is at stake is the opportunity for women to pursue their callings whatever they may be, as well as the opportunity for both men and women to benefit from the full range of women's gifts and to learn from and relate to women as whole persons. What is not at stake is biblical authority, biblical morality, the integrity of the church, or the preservation of the family and civilized society." P. 239.

⁷² Jewett, p. 148.

⁷³ Groothuis, p. 25.

⁷⁴ Grenz/Kjesbo say that "a true perception of the divine nature requires the contribution of both men and women." P. 150. They also go on to quote from Aida Besancon Spencer who says, "If we want people to mature in God's image, it is imperative that we have women and men to model all aspects of God's nature. Women and men are needed to participate at every level of theological practice and discussion so that God's full counsel can become apparent." From her book, Beyond the Curse: Women Called to Ministry. (Peabody, MA: Hendrickson, 1985), p. 122.

⁷⁵ Ruth A. Tucker and Walter L. Liefied quote Finney "the church that silences the woman is shorn of half of its power." Daughters of the Church (Grand Rapids: Zondervan, 1987) p. 252-3.

⁷⁶ Jewett concludes his book with these remarks based on D.S. Baileys book Sexual Relation in Christian Thought. (New Your: Harper & Bros., 1959), p. 117 "In the past, this genuine partnership of mind and spirit between the man and the woman has been greatly hindered by theories of male superiority and domination. The woman has been excluded from many spheres of life, especially those where decisions are made. And her social and educational disabilities have deprived her of the means to refute the arguments by which the man has buttressed his position of privilege. The woman has had to compete with the man in a 'man's world', on his terms, rather than relate to him as a partner who is equal to him in every way. In view of the many obstacles she has had to face in exercising her natural fits as a female human being, her achievements are remarkable. Yet compared to the man's they are slight indeed. Little do we know what resources she has because of the stultifying effects of male supremacy... [Man needs to] renounce the prerogatives, privileges, and powers which tradition has given him in the name of male headship. And it calls for courage on the part of the woman to share the burdens and responsibilities of life with the man, that in love and humility they may together fulfill their common destiny as Man." P. 150

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