

ROLES OF MEN AND WOMEN
IN
CONTEMPORARY CULTURE AND CHURCH:
MODELS OF CHANGE COMPATIBLE
WITH SCRIPTURE

MODELS OF CHANGE I

Wednesday, April 24

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LECTURE ONE

MODELS OF CHANGE I

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Shakespeare has one of his characters use the following exit lines from the stage, "O Time, thou must untangle this, not I, it's too hard a knot for me to untie." So, likewise is our topic, "*Roles of Men and Women in Contemporary Culture and Church: Proposed Models of Change Compatible with Scripture.*" However difficult the topic may be, it is one that is unavoidable in the life of the contemporary church.

We are accustomed to religious speeches calling upon us to take immediate action. That is exactly the opposite of what I am wanting from you. I do not want you to go out from these three lectures and immediately implement changes in social relations. Cultural change is complex and requires time for development of a new consensus when old ways are set aside. However, the larger society is initiating change in male-female roles, and the church cannot and must not remain isolated from this cultural shift. I am hopeful that you will begin a serious dialogue on this critical issue for the church. Some of the ideas which I will present are experimental and are meant to be tried, sifted and tested before they are accepted, adopted or rejected.

My personal background is certainly reflected in the ideas which I will present. I have spent more than thirty years in a *secular* University setting. I was in the social sciences with psychology as my field of interest. During some of my career years, as an academic dean, I had responsibility for the social science fields with respect to curriculum, recruitment of doctoral level specialists as teachers and assisting in overall program evaluation. In this role, you become familiar with the concerns of the social sciences. I am not a professional theologian. So, in keeping with my background, I have decided that the only thing I can realistically do at this stage of my life is to take a look at my Christian faith in the way which I think a social scientist would. This is, after all, the world that your sons and daughters, or perhaps your grandsons and granddaughters, are now living in with respect to their intellectual life. The secular university and public education in general is, I think, doing a good job of presenting to young people the post modern world view. We as believers, need to be able to address that same arena, and to express our faith in a meaningful way. The secular world will not present a realistic option of the Christian faith. We, as believers, must fulfill that task. In conformity with

this background, I will pursue the topic of male-female role changes in light of both Scripture and the contemporary study of culture by the Social Sciences.

We are confronted with a new issue across the spectrum of Christianity. The problem of “change” with regard to male-female roles is a challenge calling for new understanding with regard to our Christian experience. Some have defined this question as one of accepting either “change” or the “authority of scripture.” *Protestant Christendom may divide over this issue* as has been its pattern with regard to numerous controversial issues in the past. This will be the likely result *unless Christian believers can reach a new consensus on the intellectual and spiritual task of defining the essence of the unchanging gospel and then delineating models for change in our discipleship.* This complex task will be attempted in this lecture series. Success in such an endeavor will be the work of many. We seek a partnership in this conversation which is so important for the peace and prosperity of the church.

The second lecture will present some *very explicit models* and endeavor to draw out the idea of *change within the unchanging.* We will attempt to state the difference between the eternal, abiding, once-for-all “substance” of the gospel and the changing “form” of our discipleship. We are convinced that *unless Christendom deals with this issue, it will not avoid divisiveness.* Our first lecture will engage our theme by considering the “feminist critique” of the Scripture position on male-female roles.

We will not be able to deal with many of the complicating factors which surround this topic. Feminism, as a contemporary social movement, challenges Christendom with the concept of “parity” between male and female. For many segments of contemporary Christianity, this is a demand for change. We cannot go into *the complex philosophical issues*, such as, what do we mean by *parity or equity* between males and females in all aspects of life.¹ We would need to ask, does equity mean sameness, obviously it cannot. Is it conceivable to think of “equity” as adaptable to what Aristotle believed and taught; namely, that the natural difference of the sexes means the male is superior, and the female inferior. Furthermore, in keeping with this natural difference, the male is to rule and the female is to submit.² This was Aristotle’s doctrine three hundred years before Christ. Aristotle would also challenge our founding fathers who wrote that “all men are created equal.”³ He could ask, “I wonder how many of you are signing multimillion dollar contracts to handle a baseball, basketball or football.” The reason, of course, most of us are not signing those contracts is because *we are not created equal at the brute fact level.* This argument can be extended to the social fact level. We know that we are not equal at the social level. There are problems with regard to “parity.” How do we define “parity” or “equity”? Also, how do we define “justice”? Do we define “justice” in the secular sense as simply meaning “equity”? What about “value” as attached to persons or roles? Are we to contend, for example, that males have one role, “appointive headship,” and females have another role, “appointive submission”? Can we then argue that, though different, the roles are equally valued? These are complex philosophical problems of long-standing in Western civilization and in Christendom. Our major focus will be on the issue of “parity.”

The feminist challenge of “parity” is a problem for conservative and Evangelical Christianity for a significant reason. Namely, we want to take scripture authority seriously, and scripture authority seems to align itself with Aristotle who believed and taught that males are to lead and females are to submit. This is the challenge. It will be focused on leadership. We will not consider the other philosophical implications, because it is clear that, at least in the feminist challenge, “parity” means that with regard to leadership roles, we should define the task, and define the required experience and knowledge to competently perform that task. After this has been accomplished, we should look for a person who has the qualifications to fill that task *without regard to whether they are male or female*. I think feminists would agree that this is what “parity” should mean.

When we turn to the social scientists and ask the question about male-female roles, some surprising answers are returned. Scholars do not like to make generalizations, but they do on this issue of male-female roles. I consulted a current college text by a male-female team of authors, Carolyn and Melvin Ember, with the hope of finding an impartial, neutral observation.⁴ Here is how, as cultural anthropologists, they generalize about the male-female role issue. All societies make divisions of roles along gender lines. No society treats males and females alike. It is startling to find academicians using these emphatic words, such as “all” and “none.” However, they continue in this same vein. Men in general tend to have higher status than females. In almost all societies males are leaders. They report one study which found that 85% of societies have *only* had male leaders. *In the societies in which some women occupied leadership positions, the women were either outnumbered by or less powerful than the men leaders. Male leadership is pervasive.* The anthropological data bank used consists of some 2000 societies which have been analyzed and studied.

Why have societies so consistently, world-wide, and history-long, followed the pattern of male headship? This is not solely a Judeo-Christian issue, as it was present in the Orient thousands of years ago. This is a world-wide and history-long phenomenon. Interestingly, anthropologists use the concept of *complementarity* as one explanation of why male leadership is so pervasive in history. The use of the concept of “complementarity” is relevant to our concerns because it is the explicit teaching of the Roman Catholic Church with regard to the matter of male-female roles. It is much the same talk as you would hear in conservative Christianity, and even in our own Restoration Movement.

Anthropologists entertain the hypothesis that role distinctions may constitute a *biological issue*. Perhaps role differences are explainable as a matter of physical characteristics, since men’s physique equips them to do certain things and women’s physique equips them to do other things. An obvious fact in reference to procreation. This theory recognizes the fact that the anatomical, physiological differences are there, and unchangeable. This argument can be extended beyond procreation. In fact, if you look at males as a group and females as a group, males tend to have greater muscle ratio in proportion to total body weight than females. Males have greater heart and lung

capacity, as a group, than females. So these biological factors may have some implications for the different role assignments found world-wide and history-long. Social scientists do not like this hypothesis as a full solution to the problem, because you can find all manner of exceptions to role assignment based on physical characteristics. Instead, they propose that the concept of *social-cultural factors* will more adequately explain role differences.

What Men and Women Do

We have charted some of the anthropological findings concerning roles. I have purposefully simplified the data (See Fig. 1.1) on cultural role descriptions. Looking at the summary of the data on the 2000 cultures analyzed, we can note some broad generalizations about what males do and what females do. Let us consider the extremes because *the role definitions for men and women are rather clear* at that point. We have deleted the data where overlap occurs in male-female roles. Anthropologists have found that (See Fig. 1.1) in ancient cultures *males generally did the heavy work* in forestry. They worked with wood and stone, *built the ships, engaged in war*, constructed the catapults which were used to throw the great stones over the walls of the city. Men mined the ore, and hunted large animals. Also, *the men sat at the city gate engaged in the political talk*.

Figure 1.1

TASK ASSIGNMENT BY GENDER	
MALES/MOST	FEMALES/USUALLY
Forestry	Care for Children
Work with Wood & Stone	Cook food, Procure drink
Build Ships	Make Clothing
Engage in Warfare	Dairy Work
Mining	Laundry
Hunt Large Animals	Gather Plants
Political Leadership	Collect Fuel

Figure 1.1 Task Assignment by Gender
 Summary & Adaptation from Carol R. Ember and Melvin Ember
 Cultural Anthropology, 6th Edition, 1990
 Englewood Cliffs, N.J.: Prentice-Hall
 p. 153.

Now, *in these cultures, what did women do? They cared for children.* In most ancient cultures, how is a woman engaged throughout most of her adult years? The data indicate that she was involved in bearing and nurturing children; providing for the young involved her time and energy throughout what was generally a short span of life. She cooked and prepared the food for the family. She did the laundry, she gathered plants around the home, she collected the fuel, and made the clothing. Some striking conclusions can be drawn from this data. The feminist scholars are certainly not unaware of this information. They look at it and say, "All right, what do we have going on here?" Obviously, *we have women confined, kept close to home and children; engaged heavily in the nurture and care of children. By contrast, we have men engaged in the broader, social experiences of the community. What is associated with leadership? The answer is, broad contact with the tribe or culture, and having the relevant wide social experience that accrues from these activities.* Furthermore, the men engaged in war. All of these ancient cultures tended to look at military prowess as an important criteria for selection as a leader. Of course, in a sophisticated democracy like ours, we would not think of following such a practice, although some of us wish that Colin Powell had been willing to run for president this year.

In summary, we have learned that in the ancient culture, the men had broad social experience, military prowess and political leadership. Consequently, the feminist scholar can say, "Yes, we understand. *Since that was the way things were in the ancient society with men and women, there is a self-fulfilling, self-perpetuating prophecy at work.*" The men had the leadership experience, so it would have been absurd to go to the right side of our chart (See Fig. 1.1) and pick an older woman, and move her to the left hand side (See Fig. 1.1) to teach the younger men. It is evident why this would be foolish. She has not done the kinds of things that men did. She has not built ships, she has not engaged in war, she has not done the politicking that men have learned to do. She would not be able to competently perform in these tasks for which she has not had the relevant experience. Consequently, in the ancient culture, the *older men taught the younger men. The older women taught the younger women. Relevant social experience defined their roles. Ancient culture demonstrated wisdom in its assignment of roles.* With regard to women in those societies, it was simply a self-fulfilling, self-perpetuating reality that women were not generally in leading roles.

We can already say something about women not being in leadership in the New Testament world and not be offensive *from the cultural anthropologist's standpoint. It was simply a situation where the woman was inferior when it came to her teaching or leading men. It was a pragmatic fact.* This situation with regard to males and females was a "given" in that culture. To state that females, as a group, would have been inferior in leadership over men would not have been news in that historical time. To have made such a pronouncement would have been as if one stepped out on a clear day and announced that "the sky is blue." Yet, we in conservative Christianity tend to become very anxious, if someone suggests that the biblical position is that the woman of the first century was inferior as a teacher or as a leader of men. With the help of the cultural

anthropologist, perhaps we can now face this pragmatic reality. *This matter of the severe social role restriction for females was the ancient situation with regard to men and women, but it is not our situation today.* I wish to emphasize this difference between the first and twentieth centuries. Dale Pauls, in his lectures on this topic last year, was emphatic on this issue of the changed conditions which we face today.⁵ We are suddenly, in this brief period of Western human history, in an entirely new world. All of a sudden, *large numbers of women now have the relevant experience, the broad, social experience, the education, the training qualifying them to teach and lead in the public arena* including males and females. That has not been true as a generalization *except* in cultures of very recent, modern times. *We are in a new world* and we are faced with a new challenge. It is important that we recognize this fact. I think Dale Pauls saw the real issue which we face with regard to this changed situation and its impact on the social roles of males and females. We can no longer ignore it.

Since we have promised to consider the feminist critique of Scripture, we must recognize that feminism is not a monolithic, unitary phenomenon. Figure 1.2 depicts the various aspects of the spectrum of feminism.⁶ There is a range of views from radical feminism, which tends to reject scripture authority and which seeks to abolish gender distinctions for social roles, to the other extreme where we have a patriarchal view that is very severe in its contention for male headship. It may seem preferable to look at the more centrist issues as stated by the conservative, biblical feminists. However, *the arguments of the radical feminists are part of the contemporary intellectual thought world and must also be faced.* When you participate in the academy, the arguments become part of the public domain. If we want to say something helpful to our sons and

Figure 1.2

MALE AND FEMALE IN CULTURE

RADICAL FEMINISM	EQUITY FEMINISM	HIERARCHY	MALE SUPERIOR
Radical Distinction of Male/Female Roles or Some Would Obliterate Gender Roles	Parity Full Equity	Male-Headship Female-Submit	Male Superior Female Inferior
Radical Androgyny Some View Males as Cause of Female and of the Conflict in the Larger Society	Social, Legal, Political Economic & Personal Equality. Maintain Gender Roles but Irrelevant for most Tasks. Women can compete in former male tasks	Emphasize Male as Head of Home Emphasize Gender as God Ordained Method of Task Assignment and Gender Roles are Inviolable	Males as Rational, Cognitive, Versus Female as Sensual Roman, Greek, Jewish Representatives of this view are frequent Aristotle, Philo, Josephus.

Figure 1.2

Male & Female in Culture: Summary & Adaptation to a chart format from material in Christina Hoff Sommers *Who Stole Feminism?* New York: Simon & Schuster, 1994

daughters or our grandsons and granddaughters, we need to assist them with the whole spectrum of arguments from conservative to radical. These issues will not go away, and one must not simply dogmatize about them, if we propose to contribute to a solution. The issues will lie on the table and they will have to be met, whether we find them to our liking or not. *In this first lecture, we will look briefly at the radical feminist critique of the Biblical position on the roles of men and women along with a consideration of some more moderate positions.* We need to have the arguments before us in their severest form as the background for our proposals in lecture two for models of change in our discipleship.

There will be a growing tension for our youth, if we continue to teach and practice the patriarchal model of male headship and female submission in the home, and in the church. Your grandsons and granddaughters function during the work-a-day week in a setting where gender distinctions are considered illegal and irrelevant when selecting someone who is going to do the job of teaching and leading. There will be a growing tension for the young woman in the faith, accustomed to exercising her leadership talents in the larger society, who is unable to exercise her gifts in the church. Are we required to limit the mission challenge for young women based on the first century roles of females? Furthermore, this tension will be heightened by the fact that the social science model of egalitarianism is being taught not only in the larger society but also in our Christian literature. Figure 1.3 presents a contemporary model of male-female roles by

Figure 1.3
Equity Model of Christian Marriage Counseling

<p>AFFIRM EQUAL REGARD</p> <p>I Love Me I Equally Love You I Know I am Worthful Simply As I Am I Know You are Valuable Simply As You Are</p>	<p>ASSERT EQUAL RIGHTS</p> <p>I Prize My Rights I Equally Value Yours My Freedom to be me and your Freedom to be You are Equally Precious To Me</p>
<p>AFFIRM EQUAL RESPECT</p> <p>I Respect My Integrity I Equally Respect Yours I will Honor my Wholeness, My Sense of Justice, My Concern for Right Relationships. I will Equally Honor Yours</p>	<p>ASSERT EQUAL RESPONSIBILITY</p> <p>I Assert My Responsibility. I am Firm in Respecting Yours. The Words and Acts I Choose are Mine; for them I am Fully Responsible. The Words and Acts You Use Are Yours; for them I am In No Way Responsible.</p>

Figure 1.3 Equity Model of Christian Marriage Counseling
Abbreviated, Summarized and Adapted from
David Augsberger & John Faul. *Beyond Assertiveness*. 1980. Waco, Texas: Calibre Books p.55

David Augsburger,⁷ a Christian counselor. Let us suppose that a Christian couple seeks marriage counseling today. They may very well be taught an egalitarian model of the husband-wife relationship. Note in our chart (See Fig. 1.3) that the husband and wife are counseled that they should affirm equal regard and equal respect; they should assert equal rights and equal responsibility in dealing with family issues. Consequently, at one and the same time, *we may be publicly teaching a patriarchal mode of relating as the norm for the Christian home and church while privately training couples to behave in the opposite, or egalitarian mode.* Certainly, the social science model of egalitarian human relationships is pervasive in public education, and is the standard in the week-day world of work for male-female relations.

Let us look at the fact that until very recent times *we have had a consensus in conservative Christianity, a very firm consensus on the matter of patriarchy as the model of male-female relations.* It has certainly been pervasive in our Restoration Movement churches. For example, in October 1994, there was a lectureship at the Getwell Church of Christ in Memphis which dealt with the topic of the role of women in the church and in the home. The conclusions of the speakers was reported in the Christian Chronicle.⁸ In summary, “all speakers agreed that I Cor. 14 and I Tim. 2 limited women in having dominion over a man in religious teaching. All agreed that men were to lead in worship and that God had placed women in a submissive role. All agreed that women could not serve as evangelists, elders or deacons. All agreed that this was not a cultural statement. All were united in opposing the extremes introduced by the feminist agenda.” I would add that this is a statement that has been the traditional Christian position, namely that of patriarchy. *This would have been true until very recent times pretty much across the spectrum of orthodox Christianity.*

At this point, I can hear the cultural anthropologist asking for the floor. I can *imagine the cultural anthropologist saying: “Wait a minute, patriarchy has been a world-wide and history-long phenomenon.”* In fact, the Judeo-Christian stream of history is only one part of this pervasive tradition. Patriarchy would have been the model elsewhere as well. *Male headship and female submission, or patriarchy, has been the model for world history until relatively recent times.” We need to listen carefully to this broad perspective on our topic. In other words, the issue is not confined to our Biblical heritage.* The feminist critique of Scripture makes use of this data. The Biblical world, along with the rest of human history, lived, believed and taught a patriarchal mode of human relations. Virginia Mollenkott points to this concordance of scripture with the larger culture of ancient history. “At the outset, she says, *we must admit that Christian traditionalists and most feminists agree firmly on one point. Both camps believe that the Bible supports male supremacy in homes and churches.*”⁹

The feminist critique tends to focus directly on the literal Biblical text. *The literal text of the scripture is irrevocably patriarchal, they insist.* In this regard, the biblical feminists tend to deal with us very gently, but the radical feminists scholars go right to

the severest instances of patriarchal teaching in the biblical texts and demand, "Now, what do you say?" The Biblical passages, used in a proof text fashion, that is, when quoted in isolation, do sound harsh and severe with regard to male headship and female submission in our contemporary world. As an example, last week I listened for the second time to a national television broadcast on feminist issues. On this program, they read the statements in the Old Testament and the New Testament on male headship-female submission without a single comment. I will ask you to think about the following scripture statements being read to a modern television audience, namely that *"the husband will rule the woman, that she was made for man not man for the woman, that she is to keep silent in a public assembly, that she is to be in submission, that it is shameful for a woman to speak in the public assembly, that if she wishes to know something let her ask her husband at home, that the man was not deceived but the woman was deceived and became a transgressor in the temptation of Adam and Eve, that she is not permitted to teach or have authority over man but that she can be saved through childbearing."* These scripture texts sound a very jarring note to a modern audience.

The traditional position of male-headship and female submission is referred to under the concept of "complementarity". At the University of Chicago, the Roman Catholic Scholar Anne Carr critiques the Catholic position on complementarity in male-female relationships.¹⁰ She asserts that the church has interpreted the scripture as teaching male leadership in both the Old and New testament. *The notion of complementarity has been that the woman was created to complement or complete the male and the practical outworking has been to assign her to a subordinate role.* The church, she contends, has interpreted this to have been the order of creation which was reinforced by further doctrine on submission after the fall. The headship-submission teaching was renewed in the new creation by the apostles when they required woman's silence and restricted her from leading in the presence of men. As a consequence, she feels that the doctrine of complementarity works "injustice" on women. *It is unjust because it does not allow the woman to exercise her gifts in ministry.* She notes that she, a university woman, can't do things in church which an eight year-old male could do. *Complementarity is unjust because it extends biological differences into social areas of life* and results in a three-tiered creation with men at the top, women second and then the rest of creation. *Complementarity, whether intended or not, does in fact imply the inferiority of the woman.*

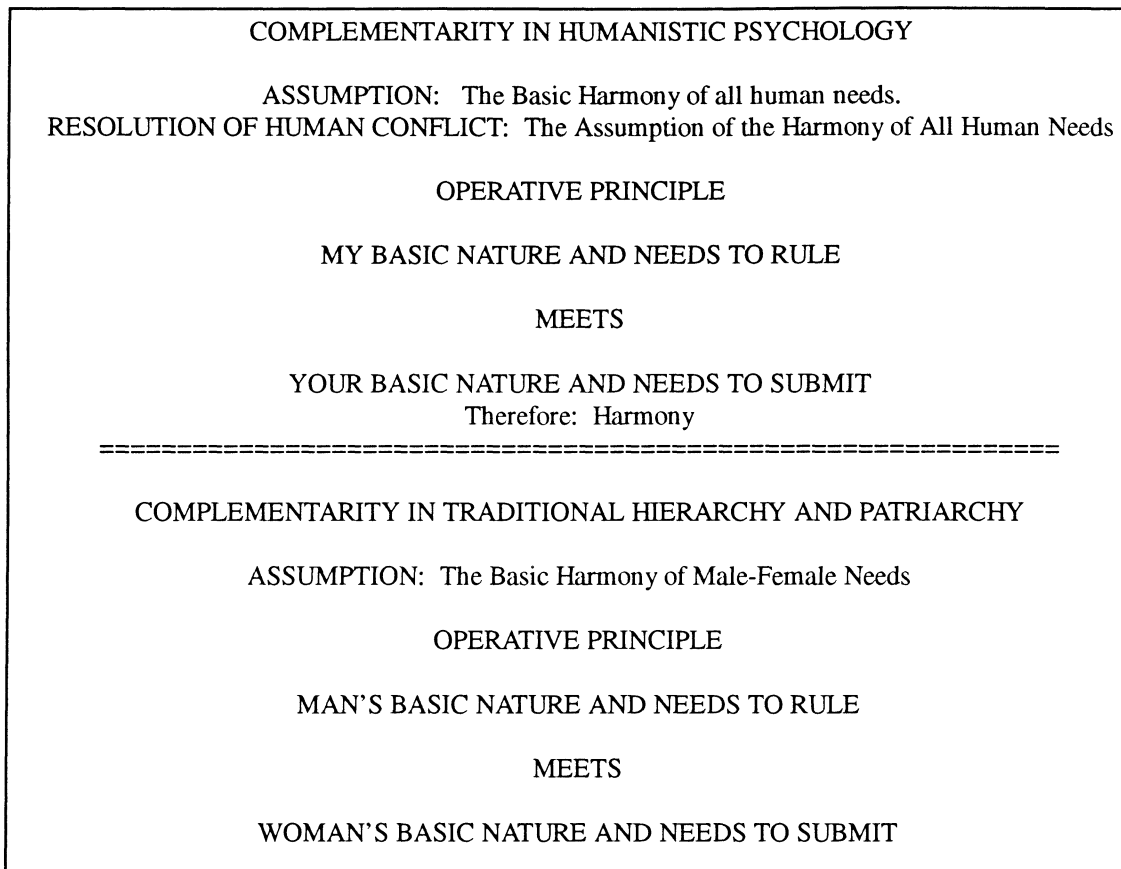
The concept of *complementarity is not only a traditional religious construct, it is also a philosophical notion.* Don Browning, who is also at the University of Chicago, has critiqued complementarity as a philosophical concept.¹¹ Browning has been concerned with analyzing the assumptions underlying the modern social science positions exhibited by Behaviorism, Psychoanalysis and Humanistic Psychology. His critique of Humanistic Psychology is particularly crucial for our topic because Browning attacks the assumption of complementarity in this theory. Humanistic Psychology has had a pervasive influence in the United States, since the end of World War II. One could say that it has engulfed us as a people. Interestingly, Browning is not speaking to concerns raised by feminism,

yet his ideas are relevant to the concerns raised by Anne Carr about complementarity as the doctrine of the Catholic church. Browning takes notice of the fact that *humanistic psychology is grounded in the assumption of the complementarity of human needs*. This assumption is considered naïve by Browning. In his presentation of the Colliver lectures at the University of the Pacific, Browning argued that *Christianity never made the assumption about the complementarity of human needs*. The concept of *complementarity in humanistic psychology states that if you fulfill your potentials or self-actualize that this is the ultimate good*. Remember, I cannot tell you what you are to do, that would be “other actualization”. *Self-actualization means that you must proceed from within*, from the urges, impulses, and ideation from your own ego; you must work from within, outward upon life, for this to be your self-actualization. Furthermore, if you actualize to the fullest your potential, then that it is the greatest good. This initially sounds very praiseworthy. In addition, *If I will actualize my unique potentials to their fullest extent then this will likewise work to the greatest good*. In summary, if everyone engages in self-actualization, the result will be the greatest good for all. *So, in popular language, you do your thing and I do mine and this results in the greatest good*.

Now, *what happens when your needs to self actualize clash with my needs to self actualize*. How does one deal with human conflict? *Christianity had, of course, a doctrine of neighbor love?* That is how the scriptures dealt with need conflict and self-actualization. Christianity will subordinate self actualization to Christ and the body as a whole. Diversity of self-hood is recognized in that one member is likened to the hand, an eye or a foot, but self actualization is not the ultimate goal. *Each member serves the needs of the whole body. Self-actualization is in the interest of the body*. It is a secondary goal and it is subservient to the head and to the body. But *how will humanistic psychology deal with human conflict*, since it does not appeal to a doctrine of neighbor love? It does so, says Browning *by making a grandiose assumption, namely the complementarity of human needs*. In order to eliminate human conflict, this doctrine of the complementarity of human needs has to say that your needs to actualize cannot possibly clash with my needs to actualize, since there is a basic harmony of all human needs.

Let us note what “complementarity” has to assume about my needs and yours. I call your attention to our chart of the assumptions made in the concept of “complementarity” (See Fig. 1.4). With regard to my needs, I trust that you know, I am a leader! *Since there is complete harmony of human needs, then my basic nature and needs to rule has to meet your basic needs to submit.* Now, *that is the doctrine of complementarity of human needs*. There is no conflict among humans, no need for a doctrine of neighbor love, because human needs are complementary. Browning commented in his lecture that such an assumption only needed to be stated in order for one to see it is *self-serving and carries its own refutation*.

Figure 1.4
Complementarity



With regard to this critique, let us remember it is along these same lines that Ann Carr attacks complementarity in the Roman Catholic tradition on patriarchy. Look again at our chart and *we see a parallel assumption in the notion of complementarity with regard to the roles of males and females.* (See Fig. 1.4) “Man’s basic nature and needs are to rule. Now remember, *that means all men everywhere, at all times, and in all places.* And now the conclusion, “*man’s basic nature and needs to rule meets the woman’s basic nature and needs to submit.*” Here again, *that means all women everywhere at all times and in all places.* This will reinforce the relevance of Anne Carr’s critique about injustice in that you can have a situation in a public assembly with only “one talent” males, and maybe a small number of those, and you have “ten talent” females there, but you would still have to observe the rule that the man’s basic nature and needs is to rule and the woman’s basic nature and needs is to submit. Please note that the doctrine and *concept of complementarity in male-female roles is almost verbatim out of Aristotle three hundred years before Christ.* He states that “the male is to rule and the female is to submit and this, he says, is their nature.”

The critique of the doctrine of complementarity is also a critique of patriarchy as we have customarily heard it presented. Ann Carr is very gentle in her critique. Sandra

Schneiders,¹² is more severe in her analysis of complementarity and patriarchy. She comments as follows:

“women are aware that one of the most powerful allies of patriarchy in general and sexism in particular is the biblical text. The Bible was written in a patriarchal culture and reflects the assumptions of that society. It assumes that history is the story of important men and their exploits and so to a large extent it omits, obscures, and distorts the participation of women in sacred history. It assumes the human and moral inferiority of women and so regularly reduces them to their biological roles in relation to men and demonizes their initiatives. It assumes male superiority and so legitimates the sexual double standard within and outside of marriage and winks at male violence against women. And this says nothing of such explicitly oppressive injunctions as that ‘wives submit to their husbands’, (Eph. 5:22-24), and ‘keep silent in the Churches’ (I Cor. 14:34-35). We are not speaking of an occasional text that could be explained or explained away, but of a pervasive patriarchy, androcentrism, and overt sexism that directly and indirectly, by what it says and what it fails to say, lends the authority of sacred scripture to the age old oppressions of patriarchy and particularly to the oppression of women by men.”

Schneiders has yet more to say and we need to hear it because this is part of the public domain and the public debate. The arguments which she presents will be on the table for discussion in the university world. She concludes, “In short, the Bible is a book written by men in order to tell their story for their advantage. As such, it confronts both women and justice inspired men with enormous problems. It is not at all certain that the Bible can survive this challenge, that it can retain the allegiance of people called to justice and freedom in the post modern world.”

This is a challenge to the effect that the Christian scriptures in their plain, literal statements are not higher in their philosophical judgment than the pagan philosopher, Aristotle, who maintained that the male is by nature superior and the female inferior, the one rules and the other is ruled and that this principle extends to all mankind.

This is the level of the debate over the issue of the role of men and women in Christian teaching. These arguments are now part of the public domain. They will not go away. Consequently, if we are to be helpful to our grandsons and granddaughters we must be able to speak meaningfully about this critique and its meaning for our understanding of the Scriptures.

What is the response of biblical scholars who disagree with a critique as sharp and severe as that of Sandra Schneiders? Those like Schneiders who make this severe critique are willing to say, “Listen, I am going to put my finger right on the texts about the subordination of the woman and I want you to show me how that by the plain text of scripture you can guarantee parity for men and women.” The second charge often is, “I want you to look at those same plain text of scriptures and show me how you can

guarantee the full humanity of the woman?" I must admit that if we listen with integrity to this challenge there is reason to sweat. What do we answer? I think many biblical scholars do a lot of ducking and weaving on these passages. That is, they engage in what the feminists call an attempt to "pretty up" the scripture text. This refers to the attempts through exegesis to make Paul into a modern "egalitarian" theologian. I agree with Virginia Mollenkott's summation of such efforts that though they may have a noble motive, the exegesis tends to be unpersuasive. We will propose a course that will not follow this path.

One of the common responses to the feminist challenge that complementarity teaches the inferiority of the woman is to *simply deny that this was ever the intent*. The feminist scholar may be willing to respond to such a denial by saying, "I know that you probably did not "intend" to imply such but remember it was only in 1994, that this great Western democracy, this enlightened, sophisticated country, finally struck down through the Supreme Court the practice of seven states of not allowing women to serve on juries." You may say, "Is it possible that it was only in 1994, approximately eighteen months ago, that we finally took this step with regard to women's rights in this enlightened nation?" Unfortunately, the answer is, "yes." Now our masculine response may well be a plea that women understand that we were not excluding them from voting until 1919, and we were not excluding them from serving on juries in some states until 1994, because we thought they were inferior in judgment. No, we were not "thinking" such a thing. If the feminists asks, well, tell us what you were thinking. I might have to say, "I do not really know what we men were thinking, but I can assure you, that if you had followed protocol and asked your husbands at home we would have taken care of this a long time ago." A better answer would be, of course, that we males are the product of conditioning by culture and the long arm of ancient views about women have reached to the present across history.

Another response from the Biblical scholar is to *shift the debate on complementarity to something called appointive headship of the male*. Clark Pinnock¹³ takes the position that complementarity does not teach inferiority of the woman because *the headship awarded the male in scripture is merely appointive*. It is a further illustration of the principle seen in the Old Testament wherein the Levitical tribe was selected to be the priests. The men in the other eleven tribes could not serve as priests but this did not imply inferiority. It was a matter of God's divine election. *We can try to make that argument and say that God in his freedom and election can simply appoint men to lead and women to submit*. In support of the argument of divine election we could cite the instance of God's election in the statement, "Jacob, I loved, and Esau, I hated." Interestingly, this case came up because the divine election is the opposite of the law of primogeniture, namely that the first born was chosen to bear the lineage. The divine election overruled and Jacob, the second born carries the promise of Abraham forward. In another place God's divine election continues in the statement, "I will have mercy on whom I will have mercy and I will harden whom I will harden," a reference to God's work with Pharaoh. In another place we find, "Can the clay say to the potter why did you make me thus?" We recognize that God in his sovereignty has power over the

created and can designate or appoint the place for each. We could try to throw the argument of hierarchy and patriarchy into the doctrine of God. But can we alleviate the difficulty that way? We now have sophisticated feminist scholars who know their theology, doctrine of God, and even Hebrew and Greek. We are not going to be able to mount arguments unchallenged and these *scholars who make the feminist critique know that scripture does not rest the case on the grounds of appointive headship.*

The scripture text does not make the argument for hierarchy and patriarchy on the grounds of divine election. Let us look, for instance, at I Tim. 2:11-14, a favorite text in support of complementarity as grounded in creation (See Fig. 1.5). It says, “let a woman learn in silence, with all submissiveness, I permit no woman to teach or to have authority over men, she is to keep silent.” Now, if Paul had stopped there, we could have argued that this is simply apostolic authority speaking. Paul is designating males to lead and females to follow. If he had left the matter there, then possibly we would not have had much argument. But, he did not stop there. Paul went on to explain why he is not going to allow the woman to teach and this is what he says (See Fig. 1.5). “*For,*” (the word “for” tells us he is going to explain why women are not going to teach and lead), “Adam was formed first, then Eve (that is our old law of primogeniture showing up again) and Adam was not deceived, but the woman was deceived and became a transgressor.” We will not deal with this first argument on the law of primogeniture except to say that it was pervasive in the ancient world, not just the biblical world. Paul is making an appeal to a standard kind of understanding of ancient people that the “first born” implied preeminent status in the inheritance laws and power structures, something which we certainly do not adhere to in our culture today. But, let us look at *this second argument which looks more like our complementarity notion of the created nature of*

Figure 1.5 Complementarity Grounded in Creation

1 Timothy 2:11-14
“Let a woman learn in silence
with all submissiveness.
I permit no woman to teach
or to have authority over man;
she is to keep silent
FOR Adam was formed first, then Eve;
and Adam was not deceived,
but the woman was deceived
and became a transgressor.”

male and female. The text notes that Adam was not deceived but the woman was deceived and became a transgressor. Here is where the feminist scholar causes us to hyperventilate. She will draw the argument out like this (See Fig. 1.6). Look at the two

lines of the argument which says that the man, Adam was not deceived. This must mean that he was perceptive, cognitively knowledgeable about the situation. He transgressed, and I think we would have to concede, knowingly. *Adam transgressed knowingly, therefore he is to teach and have authority.* Now, look at the case of the woman (See Fig. 1.6). Paul uses the word, Eve or woman here in the second instance. The woman or Eve was deceived. This must mean that she was not perceptive or cognitively knowledgeable about the situation. *Eve transgressed unknowingly, therefore she is not to teach or have authority over men.*

Figure 1.6
1 Timothy 2:13-14

MAN (ADAM)	NOT DECEIVED	TRANSGRESSED	THEREFORE IS TO TEACH AND HAVE AUTHORITY OVER MEN & WOMEN
	PERCEPTIVE	KNOWINGLY	
=====			
WOMAN (EVE)	DECEIVED	TRANSGRESSED	THEREFORE IS NOT TO TEACH NOT TO HAVE AUTHORITY OVER MEN
	NOT PERCEPTIVE	UNKNOWINGLY	

Once the argument is drawn out, we can see that it has some moral problems. Our western sense of justice cannot tolerate this first part and I would contend that the Pauline or scripture sense of justice cannot tolerate this interpretation that seems to lie there before us as the plain inference of the text. Scholars readily concede that Adam's "knowing" transgression makes him the more culpable in the situation. This is the point where scholars criticize the argument made by the feminist scholar. They will point out that the text does not draw the argument out for the man in the temptation and fall. At least, it does not do so explicitly, as it does for the woman.

If we look back at our chart (See Fig. 1.6), we can note that *the text only focuses on the word deception for Adam.* It does not refer to *the fact that he knowingly became a transgressor.* Admittedly, *the argument is drawn out more fully for the woman than for the man.* The text does take note of the fact that the woman was both deceived and became a transgressor. Her transgression is apparently to be considered an aspect of that deception. The text goes further, with regard to the woman, by stating a relief for her action. It is said of her, "Nevertheless she shall be saved through childbearing". This is her solution. Again, this sounds like the viewpoint of the ancient cultures with regard to woman's role. That is her way out of tragedy, namely through childbirth. We have to concede that the text does not say any thing about the man's transgression, or about his willingness or even about his part in the conceiving of the child. It does not award him any saving significance from this process of conception as it does for the woman. The argument seems more focused on the role of the woman than the man. The focus on the

man in the argument seems to be on the fact that he was not deceived, rather than on the progression of events leading to his willing transgression.

At this point, let us suppose that the feminist scholar is willing to be gracious as we look at this troubling text. I think we must admit that we cannot use Adam's "willing transgression" as a rationale to establish him as the teacher and leader. Let us hope that the feminist scholar will allow us to drop the focus on both the "will" and the "transgression" with regard to Adam. Admittedly, this represents two major concessions not granted to the discussion of the woman in the text. But, *with these two concessions, we can focus the meaning on the matter that Adam, the man was not deceived, but Eve, the woman was deceived.* However, have we really extricated ourselves from the central difficulty. We have stripped the text back (See Fig. 1.6) and focused on the issue of a "not deceived" man versus a "deceived" woman. All we have left is a "deception" issue or something about the judgment factor in the temptation event. *The woman is being treated as more deceivable than the man.* In the most straightforward reading of the text, this "deceivableness" is the rationale for not allowing woman to teach or lead men. The text seems to be saying that something happened with regard to Eve, the woman, in the original temptation and transgression that is brought forward across the generations and focused on the limitation of women in Ephesus in the first century who are now being restricted from teaching or leading men. Since this focuses on the act of the fall, we are dealing with the original created nature of the woman. This interpretation grounds complementarity, hierarchy and patriarchy in the inferiority of the woman. However, most scholars are unwilling to accept the teaching of the inferiority of the woman as the grounds for male headship and female submission.

In the face of the seemingly literal meaning of the text, what options are available other than accepting them at face value as teaching that women are not to lead and teach men because they are more deceivable than man in these roles. Biblical Scholars offer a wide array of alternative interpretations. We can look briefly at some these attempts to deal with this text which try to make Paul more palatable to the modern taste with regard to male-female roles. The problem with the various exegetical moves, and there are countless pages on this topic, is simply this, namely, after you expand and expound on the scriptures about women's role, you are still faced with the straightforward statements in 1 Corinthians 11:2-16; 1 Corinthians 14:34-35; Ephesians 5:21-33; and 1 Timothy 2:9-16. As one Christian woman of patriarchalist persuasion remarked, after listening to alternate interpretations of these passages, "I have heard all of the scholarly exegesis but you can interpret those scriptures as long as you want, my Bible still plainly says, a woman is to submit, the man is to lead, the woman is to be silent and that is the way it is." She has stated a fact. Those hierarchical and patriarchal texts remain in the Biblical text for both present and future readers and hearers of the Scriptures. She was correct. That is the way it is. After looking in summary fashion at some of the exegetical moves aimed at blunting the literal meaning of these texts, I will propose another option, namely that we let these texts speak their plain meaning. We will propose to accept them as an accurate statement of the situation in the first century with regard to the Form

of Discipleship required in the new testament church. Yet, we will make the argument that there is scripture evidence and support for our changing these roles today.

One interpretive strategy with regard to 1 Timothy 2:11-14, is to *accept that there is a “deception factor”* being taught. *This view asserts that Paul is teaching that the woman does have some “deception factor” in her nature,¹⁴ or in her brain, that is different from the male. She is forbidden to teach or lead because she is more deceivable than the man in some aspect of her created nature.* In keeping with the argument about the fact universe, which we will present in lecture two, this is a contention that there is a male-female difference at the “brute fact” or “biological” level. Now, there is a problem with this argument which grounds restriction on the woman at the “biological” or “brute fact” level, namely the fact that “the older woman is instructed to teach the younger women” (Titus 2:3-5). In response to grounding the female difference in her nature, the radical feminist is entitled to put in a sharp remark at this point to the effect, “Thank you. You are very gracious. In other words, you will allow the “older deceivable woman” to teach the “younger deceivable women.” No further damage can be done anyway.”

That is not an exit I would like to make. We must admit that the Biblical text (Titus 2:3-5) does say that the older woman can teach the younger women, so, if we are going to argue for a “deceivableness factor” at the level of the nature of the woman, how can we evade this embarrassing problem, namely that we have deceivable teachers, instructing the younger women? Some scholars propose that we make the “deceivableness factor” gender specific. *This “deceivable factor”, which women presumably have, is operative only in the presence of a male.* It is “gender specific” in that it is triggered by the male and does not become a factor in the presence of women only. Jack Cottrell,¹⁵ one of the scholars who proposes the “gender specific” notion, will allow women to be leaders and teachers of men in the public sphere. He restricts women’s leadership only in the Christian home and the church. This seems a desperate argument. If women are deceivable in a way that men are not, and this factor is rooted in the Genesis creation narrative, it would seem only logical to contend that we are dealing with the nature of the woman. This nature will affect her in the presence of the male in public as it would in church. The deceivableness factor would work its ill in public places. *The logical result would be to contend that women cannot teach and lead men in any realm without doing harm.* This radical exegetical move would seem to require that women in leadership in our society today are, according to the Bible, a negative or deceitful influence in their leadership roles over men. As we noted, scholars who favor this interpretation, tend, inconsistently I believe, to restrict the factor to the “religious sphere” of life.

Another exegetical move by biblical scholars is to raise the issue that the Biblical text (*1 Timothy 2:11-14*) is based on an analogy. *It is then proposed that one should not derive Paul’s theology about women from an analogy. As one scholar of this persuasion states, this text is not the place to talk about the gullibility of the woman.¹⁶ This seems like an attempt to simply dismiss the problem with regard to the text rather than to deal*

with it. Certainly, it would seem that the question can be raised, "If this is no place to talk about Paul teaching the gullibility of woman, what should we talk about with regard to this passage? *After all, an analogy is a comparison. It has to mean something.* Tell us what it means." To attempt to dismiss this as merely an analogy is too much like throwing dust in the air with the hope that it clouds the issue and fogs over the matter.

Another approach is to say that *one must go to the larger context of Paul's teaching about the role of women in order to understand the analogy in this particular text.* The scholars who make the feminist critique would gladly say, "Let us do that. Why don't we go to I Cor. 11, where the woman was created for the man, then to I Cor. 14, where the women are told that it is a shame for them to speak in public, they are to be in subjection, to be silent and if they have anything they want to learn ask their husbands at home. *Let us go to this larger Pauline context.* Now, tell me if that really relieves your pain?" I think we will have to concede that *the larger Pauline context is in harmony with the restriction on teaching and leading found in the argument in 1 Timothy 2:11-14.* Furthermore, the restriction is not couched in any more palatable words for modern ears.

An extension of the contextual argument involves consideration of the whole of the pastorals, namely first Timothy, second Timothy and Titus. Here the process involves demonstrating that Paul is very concerned in all of the pastoral letters about false teaching.¹⁷ You can certainly demonstrate that Paul is concerned about both order in the church, and the matter of false teachers in these letters. In second Timothy you do find that apparently there were some men using certain women to infiltrate their false teaching into the congregation. So, if that is what is alarming Paul, then we could bring that larger context of concern down on this local context of I Tim. 2:11-14 where Paul is restricting the women and thereby hope to coerce this local context into saying that Paul really meant to restrict women from teaching falsely. The awkwardness of this argument is evident first because it is conceded that Paul would not let anybody teach falsely whether male or female. A second problem is that the context of I Tim. 2:9-16 is quite large by itself and it does not breathe a hint that we can import the notion that Paul is concerned about women engaging in false teaching and thereby being restricted in leading and teaching men for this reason. I think the local context has to stand just as it is. This does not help us to reinterpret the plain, literal sense of the text.

A more recent venture to reduce the offensiveness of this instruction restricting women is found in the work of Richard and Catherine Kroeger.¹⁸ They are doing an exploration of the culture in Ephesus before the time of Christ. There were Jewish settlements in that area considerably earlier than the New Testament period of history. There is evidence that syncretism had occurred between Judaism and paganism with regard to the creation account in Genesis and pagan religious ideas. If this literary evidence can be chronologically dated before the time of the mission work of Paul, it may help us here. From their work, Paul might simply be giving corrective information to certain persons in the congregation at Ephesus who were being influenced by these syncretist ideas. Women were reputedly involved in the teaching work with regard to these

concepts. The stories circulated from certain syncretist groups radically rearranged the Genesis creation account and apparently taught that Adam was created second. Eve being the mother of all living had been created first. In some of those accounts, Adam was reported to have been put to sleep and deceived into thinking that he was first in creation. Also, these stories have Adam as the one who was deceived in the temptation. There is also an explanation for the difficult statement of Paul about women being saved through childbearing in that these stories view woman made unclean with regard to salvation through childbirth. Obviously, if this were the context for Paul's writing to Ephesus, then he is correcting false impressions and may simply be asserting that women are not to teach these incorrect ideas. In his restriction, he provides the corrective information about the temptation, the fall and woman's childbearing role. This work is put forward by the Kroeger's as a theory or hypothesis for testing. They recognize that it will need to be tested by scholars sifting the evidence before it can be accepted.

I wish to take further notice of *the interpretive move which attempts to limit the restriction on the woman with regard to leading and teaching men to the context of the Christian assembly and the Christian home. This is what I have called the monastic retreat.* We are being asked to believe that during the week-day world women can teach and lead men. It is, of course, a fact that women are leaders over men and women in the public domain in ever growing numbers. We will cite some of the data in our third lecture to show that women teach and lead men in areas where male leadership was dominant in the past. Women now head large corporations, as well as engage in the learned professions, such as University Professorships and the practice of medicine. Biblical scholars who attempt to limit the restriction on women to the church willingly concede both leadership "right" and "ability" to women in the work-day world.¹⁹ Consequently, these scholars would seem to be forced to drop the argument for a "deception factor" or else explain why that it does not affect the woman during her public work day. *This position would seem to require that the "deception factor" takes possession of the woman when she comes home at night from her job or when she goes to the public assembly on Sunday morning.* This is why we labeled this a monastic view of religion. It should be noted that *the "appointive headship" argument fares no better than the "deception factor" idea.* If we contend that the woman's restriction from leading and teaching men in church and home is simply an "appointive" role, we have already had the concession by Biblical scholars that women are both capable of leading and teaching men and are allowed to do so during the week on the job. This seems to reduce "appointive headship" to some arbitrary ruling to the effect that regardless of who has the competence or ability, in the home and in the church, the male must do the leading and teaching.

In summary, this is a brief treatment of the feminist critique of the Biblical teaching on hierarchy and patriarchy. We have looked at some of the prominent interpretive moves made to either establish hierarchy or patriarchy and noted some of the problems associated with them. We have promised that we will not try to evade either the severe critique of the scriptures by some feminist scholars nor will we try to evade the plain meaning of the text. What we are proposing in response to the more severe feminist

critique of the Biblical view is to accept the scriptures as they stand. *We will allow the plain, literal statements to have their traditional meaning, namely male headship and female submission with all of the accompanying restriction on women with regard to teaching and leading men. Yet, we are going to propose models of change.*

I agree with Jack P. Lewis who says, “I do not think for a moment that any detailed exegesis—no matter how scientific, capable, and thorough it may be—is going to do a great deal in solving the problems the church now faces all over our world. There may be cases where some faulty exegesis is engaged in, but exegesis is not where the real rub is. The real problem is what constitutes authority for the contemporary church.”²⁰ I think the more you exegete these passages and the better you do the job the more clearly you are going to exegete Paul right back into the first century. Is that surprising? That is where and when he lived. You will exegete him right back into the first century thought world. Yes, he is going to show us some revealed aspects in his teaching but he is going to remain a first century man. Paul does plainly teach that men of the first century are to be the head of the home and that first century women are to submit. Paul does teach that in the first century church service the men are to lead, the women are to be silent. Paul does teach that in a public assembly involving males and females, that men are to teach and women are not to teach and lead men. I think that is exactly what the plain, literal text says. And frankly, if you had to stand in the academy lecture hall and describe Paul’s teaching on the roles of men and women, you would have to live with these plain, literal statements which we have been discussing. Scholars in this public domain would cite these passages from the Old and New Testament and they will assert, “That is what your scriptures teach about these social roles.”

Now, what shall we say?” We promised you that we would attempt to be provocative, that is to provoke you to further study of this important topic. You are not asked to follow the path I am pursuing but you will hopefully give it thoughtful, thorough consideration before accepting or rejecting it. I am going to propose a hypothesis, at least for myself. The church at large will have to decide whether it has value or not, whether to accept or reject it. But I think that we have blundered in Protestantism in general and in Roman Catholicism in particular by not being able to define what is the substance of the gospel and what is the changing form of the expression of our discipleship. One example of this error is that *we have inserted the roles of males and females into the unchanging substance of the gospel*. It is placed in the center of our vision of the master motive of discipleship where the life, death and resurrection of the Lord belongs. *This is a confusion of Form with Substance*, that will be one hypothesis which we will propose. Secondly, I will propose that we have been fifty percent biblical. We have preached and taught, and our people live and breathe a true fact that we must be faithful to the unchanging substance, the once for all gospel. We know that. We, who were reared in the church, grew up with it. *But we have failed to do the other fifty percent. Namely, to teach people that we are to expect, teach, demand changing forms of the expression of our discipleship. We must not canonize the New Testament world and the forms in which the gospel had to be expressed in that world.* If we canonize them then how do we avoid being guilty of idolatry, namely “absolutizing” matters which

are “relative” to this age and time. I do not think that the apostle Paul made that mistake. *Paul was extremely clear. He knew the difference between Form and Substance.* He knew how to be among the Jews as one under the Law. He knew how to be among the Gentiles as one not under the Law. He knew what was “Substance” and what was “Form” with regard to the gospel. This is a very significant difference and the distinction should have been world-wide and history-long from that time to this. Christendom has gone in other directions by fastening onto external forms as being the absolute goal and ultimate vision. *We must grasp Paul’s master motive and ultimate vision of conformity to Christ and participation in his life, death and resurrection (Phil. 3:2-21).*

But, let us never give up! We will have hope by the end of tomorrow.

¹ Adler, Mortimer J. (1981) *Six Great Ideas*. New York: Macmillan. See Adler’s treatment of the complex ideas of Justice and Equality Pp. 135-197. Equity as “natural endowment” is rejected by Adler. He also notes the limitations on “equity” in human affairs whether political, legal or other circumstantial modes of the manifestation of equity.

² Aristotle. *On Man In The Universe*. New York: Walter J. Black Classics Club. 1943. Pp. 253-257.

³ Adler, Mortimer J. (1981). See note one above for reference. Adler is particularly appropriate for a consideration of the realm of “equality” which can be created in human affairs.

⁴ Ember, Carol R. and Melvin Ember. (1990).. Englewood Cliffs, New Jersey: Prentice-Hall. See Pp. 152-172. *Cultural Anthropology*

⁵ Pauls, Dale. Pepperdine University Lectures. 1995. Unpublished lectures on the Role of Women.

⁶ Sommers, Christina H. (1994). *Who Stole Feminism?* New York: Simon & Schuster.

⁷ Augsburg, David and John Faul. (1980). *Beyond Assertiveness*. Waco, Texas: Calibre Books. P.55.

⁸ Christian Chronicle, December 1994.

⁹ Molloenkott, Virginia Ramey. (1988). *Women, Men and the Bible*. New York: Crossroad. P.73.

¹⁰ Carr, Anne E. (1988). *Transforming Grace: Christian Tradition and Women’s Experience*. San Francisco: Harper.

¹¹ Browning, Don S. (1984). Colliver Lectures at the University of the Pacific, Stockton, California. Unpublished Audio-tapes were made by the University. An excellent statement of the critique of Humanistic Psychology is contained in Don S. Browning. (1987). *Religious Thought and the Modern Psychologies: A Critical Conversation in the Theology of Culture*. Philadelphia: Fortress Press. See Chapter 4: Self-Actualization and Harmony in Humanistic Psychology. Pp. 61-93.

¹² Schneiders, Sandra M. (1989). “Does the Bible have a Postmodern Message?” In Frederic B. Burnham (Ed.). *Postmodern Theology: Christian Faith in a Pluralist World*. San Francisco: Harper. Pp. 56-73.

¹³ Pinnock, Clark. (1986). “Biblical Authority and the Issues in Question.” In *Women, Authority & the Bible*. Alvera Mickelsen (Ed.). Downers Grove, Illinois: InterVarsity Press, 1986. Pp. 51-58.

¹⁴ Scholer, David M. (1986). “1 Timothy 2:9-15 & the Place of Women in the Church’s Ministry.” In *Women, Authority, & the Bible*. Alvera Mickelsen (Ed.). Downers Grove, Illinois: InterVarsity Press, 1986. Pp. 193-219. See pp. 211-212 where Scholer critiques the stand taken by J.B. Hurley and Douglas J. Moo who view Paul’s restriction on women as a ‘universal, timeless absolute’ and tend to ground it in the fact that by nature women are deceivable in a way that men are not. Scholer discusses their attempt to deny this position but shows their inconsistency. Scholer rejects their position but admits that their view is in accord with ancient Jewish tradition of Paul’s day.

¹⁵ Cottrell, Jack. (1994). *Gender Roles & the Bible: Creation, the Fall, & Redemption*. Joplin, Missouri: College Press Publishing Company. Pp. 122-124.

¹⁶ Lewis, Jack P. (1996). "An Analysis of 1 Timothy 2:8-15." In *The Spiritual Sword: A Review of Feminist Theology*. Alan E. Highrs (Ed.). Vol. 27. January 1996. No. 2. Pp. 34-38.

¹⁷ Geer, Thomas C. Jr. (1993). "Admonitions to Women in 1 Tim. 2:8-15." In Carroll D. Osburn (Ed.). *Essays on Women in Earliest Christianity*. Joplin, Missouri: College Press Publishing Company. Vol. 1. Pp. 281-302. Geer makes a similar argument from within the totality of the context of the letter of 1 Timothy.

¹⁸ Kroeger, Richard Clark & Catherine Clark Kroeger. (1992). *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence*. Grand Rapids, Michigan: Baker Book House.

¹⁹ Bellizzi, Frank. (1996). "The Principle of Submission." In *The Spiritual Sword: A Review of Feminist Theology*. Alan Highers (Ed.). Vol. 27. January 1996. No. 2. Pp. 31-34. Bellizzi comments, "The recent movement of women into the workplace has made women supervisors and managers a common feature of our society. Though we would rightly object to a woman's neglect of her family for the sake of a career or needless income, there is nothing inherently wrong with a woman directing men." P. 33.

²⁰ Lewis, Jack P. (1996). "An Analysis of 1 Timothy 2:8-15." In *The Spiritual Sword*. January 1996. Vol. 27. No. 2. P.38.