

FEMINISM AND THE CHRISTIAN LIFE

A Research Paper

Submitted to Dr. Jay Robertson

In Partial Fulfillment
of the Requirements for the Course
Christian Theology (CST 331)

by

Isabella Sanders

March 31, 2019

CONTENTS

INTRODUCTION 1

DEFINING FEMINISM..... 2

FEMINISM IN THE BIBLE 2

ARGUMENTS AGAINST WOMEN IN CHURCH LEADERSHIP 7

WOMEN’S ROLE IN THE CHURCH..... 13

CONCLUSION 14

BIBLIOGRAPHY 15

BELLA SANDERS

INTRODUCTION

Feminism is the movement to institute the equality of the sexes by implementing greater justice for women.¹ Many would say that feminism has no place within the Christian Theology or the church, or that the terms “Christian” and “feminist” are mutually exclusive. It is often portrayed that “God’s natural order” calls for women to be held subject to men’s dominance and any other opinion is unbiblical.² However, this is a false, misogynistic view of Scripture ingrained into the Christian life by antiquated tradition. Feminism does have a place in the Christian theology and does belong in Christian churches no matter the denomination, demographic, or style. Although many feminist theologians do agree that original Christianity is overtly-masculine, the main goal is not to disprove this approach but to come at Christianity from a different perspective which does justice to the proper needs of women who are made equally to men in the image of God as stated in Genesis 1:27.³ Therefore, the new Christian approach to systematic theology and church life should be to interpret both through the lens of the question: “Is it good for women?”⁴ This paper aims to display how feminism fits into Christian theology and in what capacity women can serve in the Church through

¹ *A Dictionary of the Bible*, s.v. “feminism,”
<http://www.oxfordbiblicalstudies.com/article/opr/t94/e672>.

² Nina Dafe, “5 Misconceptions About Feminism in the Church,” *Relevant*, October 4, 2017, <https://relevantmagazine.com/current/5-misconceptions-about-feminism-in-the-church/>.

³ *A Dictionary of the Bible*, s.v. “feminism.”

⁴ Amy-Jill Levine, “Multiculturalism, Women's Studies, and Anti-judaism,” *Journal of Feminist Studies in Religion* 19, no. 1 (2003): 119-28, accessed March 13, 2019, <http://www.jstor.org.libproxy.aum.edu/stable/25002467>.

defining Biblical feminism, outlining feminism present in the Scripture, analyzing opposing arguments, and examining women's role in the Church.

DEFINING FEMINISM

To begin, one must define the terms. Many Christians today hear the term “feminist” and think of the concepts “anti-male,” “anti-family,” and “anti-God.” Although radical feminists may take these views, the true essence of feminism is the idea that women and men are to be seen as equals in God's sight as well as in earthly relationships, responsibilities, rights, and privileges.⁵ Gloria Steinem defines a feminist as “anyone who recognizes the equality and full humanity of women and men.” If one is to base their belief off this definition, it could be proposed that God was the first feminist since He fashioned the woman in His own image and gave her equal dignity with the man (until it was destroyed by the entering of sin into the world).⁶ When feminism is defined this way, the correct way, it is difficult to rationalize how this is a concept incompatible with the Christian faith.

FEMINISM IN THE BIBLE

At first glance, the Bible appears to be quite the pro-male piece of literature. However, one could propose that it seems this way because of the cultural context in

⁵ Letha Scanzoni, “Reflections of a Christian Feminist: On Being All We're Meant to Be,” *Christian Feminism Today* (blog), December 18, 2012, accessed March 20, 2019, <https://eewc.com/christian-feminism-basics-letha/>.

⁶ Wendy Alsup, “God's Feminist Ideals,” *Christianity Today*, March 20, 2017, accessed March 29, 2019, <https://www.christianitytoday.com/women/2017/march/god-feminist-ideals-is-bible-good-for-women.html>.

which it was written and the tradition through which it has been interpreted. If one really faces the text, with no predispositions or opinions, it can be easy to spot the feminist views held within the Scripture. As we know, the Bible is the basis for all of Christian Theology. We cannot take our beliefs from anything outside of the Word of God. Therefore, the presence of feminist leanings in the text defends feminist ideals within our Christian theology.

To begin, one must start from the Creation account of humanity. Genesis 1:27 (ESV) states: “So God created man in his own image, in the image of God he created him; male and female he created them.”⁷ Both were created in God’s image and were equal—neither holding less or more value than the other. Because of this fact, the vital equality of all humans is the foundation from which Christians and the Church must build upon.⁸

Furthermore, the Creation is not the only Old Testament account of Biblical feminism. Other Old Testament feminist characters includes women such as Deborah who was a prophetess and a judge of Israel. The title “judge” was representative of a political and military leader of the time, and although a woman at the head of the armed forces would have been controversial, Deborah was placed in power by God. This idea within itself displays that God can use whomever He wants in achieving His plan—He does not stick to gender restrictions or norms. Deborah united the hill country people in

⁷ Unless otherwise noted, all biblical passages referenced are in the *English Standard Version*.

⁸ Randy Stinson, “Male and Female ~ Made in the Image of God,” *SBC Life* (December 1, 2009), accessed March 28, 2019, <http://www.sbclife.net/article/1852/male-and-female--made-in-the-image-of-god>.

Galilee, raised an army of approximately ten-thousand men, and also aided Israel in making wise decisions. Moreover, a man named “Barak” was her main general. She gave orders to him and he followed them which further displays the feminism present in the Bible where a woman is the leader.⁹

Although there are more feminist examples within the Old Testament, one can see more of a feminist view in the New Testament as Jesus is introduced into the narrative. Jesus himself was a feminist and often treated women equally. Jesus did this by relaying women-centered parables, such as the parable of the lost coin or the persistent widow. Through this fact, it is easy to see that Jesus was not solely focused on the men, nor did he elevate men over women. This can also be seen in Luke 10:39 as Mary sat at his feet and listened to his teaching. He did not turn her away or push for the teaching of males alone but taught her without the slightest resistance.

In addition, Luke 8:1-3 displays the presence of women in Jesus’ ministry in addition to the twelve disciples: “And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod’s household manager, and Susanna, and many others, who provided for them out of their means.” One can witness through this passage that women were just as much evangelists as the men were. Their gender did not hold them back from being preachers of the Word. They were not

⁹ Peter Tarlow, “Deborah, the Feminist Biblical Heroine,” *Eagle*, November 1, 2014, accessed March 28, 2019, https://www.theeagle.com/news/gardening/elmer_krehbiel/deborah-the-feminist-biblical-heroine/article_5c77b94b-a025-517f-ac3c-e3d30071497d.htmlhttps://www.theeagle.com/news/gardening/elmer_krehbiel/deborah-the-feminist-biblical-her.

forced to stay at home while the men traveled and evangelized—they *accompanied* Jesus just as the men did.¹⁰

Moreover, Jesus did not conform to the standard customs of the day regarding gender. John 4:1-42 gives an account of Jesus passing through Samaria and stopping at Jacob's Well in Sychar. While at the well, he encounters a Samaritan woman drawing water. It is important to understand that there was much animosity between the Jews and the Samaritans. The Samaritans came out of the union between Hebrew people and Assyrian settlers in Israel. They had a different place of worship on Mount Gerizim, rather than Jerusalem, and were more liberal than the Jews in their beliefs. Religiously, they were considered to be foreigners. Therefore, Jesus should not have spoken to this woman on the mere premise that she was a Samaritan and he was a Jew. Another reason he should not have engaged in conversation with her is because of her gender and the culture surrounding them. Hebrew men did not talk with women in the street, not even if they were his mother, sister, daughter, or wife. Yet, in John 4:7, Jesus says to her, "Give me a drink." In one fell swoop, Jesus shattered racial bigotry of the time as well as the hurtful sexist disposition of his culture.¹¹ This chapter recognizes yet breaks and reshapes the social taboos of the time that separate males and females while also intentionally jarring cultural taboos. Jesus had no regard for the "taboos" and cared for people and their salvation. Where other men may have seen her as less than, Jesus found the value within her and spoke life into her rather than shaming her. Additionally, this passage not

¹⁰ Dafe, "5 Misconceptions About Feminism in the Church."

¹¹ Wayne Jackson, "Jesus and the Samaritan Woman," ChristianCourier.com, accessed March 29, 2019, <https://www.christiancourier.com/articles/282-jesus-and-the-samaritan-woman>.

only displays Jesus' feminism, but also the feminism at play in the form of this woman. This passage is the lengthiest conversation Jesus has with any female in all of the Gospels. The Samaritan woman represents the "outsider" who becomes an "insider" post-acceptance of Jesus and a leader who publicly tells of Jesus to both men and women in her village. The text highlights how she does not conform to normal gender-stereotypes or roles of the time; however, this non-conformity is not an obstacle to her leadership within the family of God.¹²

One of the many feminist characters of the New Testament is Lydia of Thyatira. The mentioning of Lydia in Acts 16, although somewhat slim, tells one much about her and her influence on the early church. Acts 16:14a gives a good amount of detail as to who she was: her name, where she was from, her occupation, and her faith. Most likely, this much information is given because she was a woman of significance. The fact that Luke even called her by name displays her importance and most likely her prominence within the Philippian congregation. Another crucial truth about Lydia is her status as the owner and mistress of her own home. Acts 16:15 makes mention of *her* household being baptized—not her husband's. In fact, neither husband nor father is mentioned in Lydia's story. This is quite unusual, since Biblical women were mainly identified by their spouses, fathers, eldest sons, or brothers. It is likely that she had no surviving male relatives. Obviously, she had not remarried and was thriving on her own, based off her

¹² Christine Schenk, "Clueless Preaching About the Samaritan Woman Misses the Point," *Simply Spirit* (blog), *National Catholic Reporter*, March 3, 2015, accessed March 28, 2019, <https://www.ncronline.org/blogs/simply-spirit/clueless-preaching-about-samaritan-woman-misses-point>.

career of selling purple textiles and her large home that was utilized for the Philippian congregation to gather.¹³

Further, Galatians 3:26-28 (NIV) says, “So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” These verses are quite clear that partiality does not exist with God. Christians are “all children of God... there [is no] male and female... for you are all one in Christ Jesus.” If this is the truth, and Christians believe it is, how can one say feminism contradicts Christian values? It is blatantly stated in these verses that gender is not a matter of importance in the eyes of Christ once a person is saved. Therefore, one gender does not take authority or dominance over the other, for this is outside the will of God.¹⁴

Although there are many other examples of feminism present within the Holy Scripture, these examples stand out substantially in proving that feminism is a Biblical concept and should be implemented and supported in Christian doctrine and the Church.

ARGUMENTS AGAINST WOMEN IN CHURCH LEADERSHIP

Before discussing how feminism can be implemented in the Church, one must examine the claims of the opposing viewpoint. There are a few key passages that proponents against female church leadership utilize, namely: Genesis 2:18, 1 Corinthians

¹³ Marg Mowczko, “Lydia of Thyatira: The Foreigner Who Became the Founding Member of the Philippian Church,” *Marg Mowczko* (blog), November 30, 2017, accessed March 21, 2019, <https://margmowczko.com/lydia-of-thyatira-philippi/>.

¹⁴ Dafe, “5 Misconceptions About Feminism in the Church.”

14:34-35, Ephesians 5:22-33, and 1 Timothy 2:11-14. To begin, the sexism within the Church begins with a distortion of Genesis 2:18, “Then the LORD God said, ‘It is not good that the man should be alone; I will make him a *helper* fit for him.’” Defenders of women not leading in the Church play off the term “helper” and utilize it as an expression of submission and service of woman to man; however, this simply is not the case. The Hebrew word “עֵזֶר” (*’ezer*), when utilized in the Old Testament almost always refers to God (in 29 different usages). This, then, displays that the woman as a helper serves God with man.¹⁵

Moreover, 1 Corinthians 14:34-35 details how women should be silent in church: “...the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.” Most will read this Scripture and take it at surface value—women cannot speak in church and can only learn through their husbands in the context of their homes. This is one instance where many are turned off by Christianity since this verse, out of the right context, seems blatantly sexist. However, one can read that women did participate in prayer and prophecy with authority in the church in Scriptures such as 1 Corinthians 11:5, 10 and 14:3-5. The mere presence of these Scriptures displays that these two verses do not mean women cannot speak at all, at any time in a church setting. When studying the cultural context of this passage, one can see that the speaking of women was prohibited in regards to disruptive inquisitions of uneducated wives toward their

¹⁵ David M. Scholer, “Women in Ministry: Equally Called,” Fuller Theological Seminary, accessed March 25, 2019, <https://www.fuller.edu/womeninministry/>.

husbands. This directly fits into the message within verse 35: “If there is anything they desire to learn, let them ask their husbands at home.” Disruptive questioning would have been seen as a disgrace in this time due to the fact that it was seen as morally wrong for a woman to speak on anything in a public setting. This interpretation of the text also fits in the specific context of 1 Corinthians 14:26-40, where Paul is concerned about order and propriety. Therefore, this passage boils down to a cultural and historical oversight that does not apply to the present-day.¹⁶

Furthermore, Ephesians 5:22-33 is often referenced as evidence for male leadership in the home and, in turn, the Church. However, the main focus of the passage is not headship—it is living a life in the Spirit. Many will begin to pay attention at verse 22 and isolate this specific passage as, for example, part of a sermon series on biblical relationships. This take, however, misses Paul’s main goal and misapplies the Scripture. Verses 21-33 are part of the passage as a whole—which is about living life in the spirit. “Submitting to one another” in verse 21 is merely a continuation from other commands given in order to be filled and propagate the Spirit within oneself. Moreover, it is important to see that Paul not only instructs wives to submit to their husbands, but for both parties to submit themselves to one another. Paul is encouraging mutual submission in marriage, not one-sided prostration or male dominance. Additionally, knowing the historical context is crucial when reading these passages. Yes, Paul does specifically instruct wives to submit to their husbands in verse 22; however, the contextual nature of Paul’s letters display how he was writing to confront specific issues within the Ephesian congregation. The Ephesus congregation had troubles with false teachers, most of whom

¹⁶ Ibid.

were women embracing their newfound liberation by Christ from toxic and suppressive masculinity. Most likely, Paul was concerned these women would upset the strict social order of the time, which would draw more attention than the Gospel. These women not conforming to society would be an impediment to the Gospel being heard and received. In continuation, Paul moves from submission language in verses 22-24 to love language in 25-33. This is an intensification of the command to the Ephesian men who, apparently, had trouble loving their wives amongst other things. Paul aims to shatter this trouble by using Jesus as the role model of perfect, selfless love. The command of husbands to love is rare within ancient texts. Usually, women are referenced as the ignorant sex and mere temptations for men to stumble upon while men did very little other than serve as the provider. Paul is subverting the previous roles of this context and giving a better way—the godly way. One can see that Paul does label the men as the “head,” yet he also overturns the ideas of patriarchy. Husbands are the “head,” but within that they are to love, serve, and submit to their wives. What Paul does not say is that the husband is the sole decision maker, nor does he say that the wife’s role is to stay home while the husband provides. He is not using “head” in the English sense, which we perceive as “boss” or “chief.” No, he transforms headship language by modeling it after Jesus—the ultimate servant. All Christians are to be servants like Jesus in all aspects of life, and that is what Paul is displaying in the larger context of Ephesians 5.¹⁷

Finally, many proponents against women in Church leadership use 1 Timothy 2:11-14 to support their sexist viewpoint. John Piper, in the interview segment *Ask Pastor*

¹⁷ Patrick Franklin, “Ephesians 5 How Paul Turns Headship On Its Head: 21-33,” *The Junia Project* (blog), May 31, 2016, accessed March 26, 2019, <https://juniaproject.com/paul-turns-headship-head-ephesians-5/>.

John on his website *desiringGod.org*, address the question: “Can a woman preach if elders affirm it?” His answer is no. He utilizes verse 12, “I do not permit a women to teach or to exercise authority over a man,” to display how women and men are supposed to relate to one another. He takes verse 12 to mean that women cannot serve as elders within a church setting because elders govern and teach the congregation. Piper goes on to say that women are permitted only to teach “the younger women”—not because they are incompetent but because it would disrupt God’s natural order. A woman teaching men with authority under the elders is not under the authority of the New Testament.¹⁸ It is inappropriate, however, to separate verses 11 and 12 from the context of 1 Timothy 2:8-15. Pieces of this passage of Scripture are seen to be cultural (v. 8-10) or difficult in reference to Pauline theology (v. 15) but one must also come to the realization that these ideas are also to be seen when confronting verses 11-14. The terms “quietly” (v. 11) and “quiet” (v.12) are the same word, ἡσυχία (*hēsychia*). This word is also utilized by Paul in 2 Thessalonians 3:12, which the NIV translates “settle down.” This term, although mainly taken as “verbal silence,” is better comprehended as a sign of correct order or following of social norms. Moreover, the word for “to exercise authority,” ἀυθεντέω (*authenteō*), is not utilized much at all within the New Testament. It does not indicate positive leadership but is an indication of an abuse or usurpation of power. Therefore, verses 11-12 speak against the abuse of authority by women, but not against correct authority and teaching by women. The abuse of power is further evidenced by the heretical acts detailed in 1-2 Timothy. Heretics had an abnormal viewpoint to sexuality (1

¹⁸ John Piper, “Can a Woman Preach If Elders Affirm It?” (MP3 podcast), February 16, 2015, accessed March 30, 2019, <https://www.desiringgod.org/interviews/can-a-woman-preach-if-elders-affirm-it>.

Timothy 4:3; 5:11-15) and an emphasis on deceiving women, who were usually uneducated (2 Timothy 3:6-7).¹⁹ In contrast, Piper utilizes Genesis 3:6 to bolster his argument, tying it to Paul's words in 1 Timothy 2:14, "...Adam was not deceived, but the woman was deceived and became a transgressor." Piper argues that even though Adam did eat, Eve was the one deceived because Satan lured her and Adam to switch their godly roles. Satan focused his words on Eve and made her the main spokesman rather than Adam, which disrupts the godly order of humanity.²⁰ However, Genesis arguments are only utilized to support a localized and restricted command.²¹

When approaching the Bible, one must take into account the cultural difference between the first century and Modern America. Writers of Scripture lived out their Christianity in the context of their world. Therefore, when Paul limited women's authority and abilities, one could propose that he did so to accommodate the culture.²² The Middle-East, throughout history, has consisted of shame-honor, collectivistic cultures²³ where everyone has a role based off gender, age, and position. An individual finds their identity in their family and could be banished for bringing shame upon their

¹⁹ Scholer, "Women in Ministry: Equally Called."

²⁰ John Piper, "Can a Woman Preach If Elders Affirm It?"

²¹ Scholer, "Women in Ministry: Equally Called."

²² Kindalee Pfremer DeLong, "Women and Culture in the New Testament World," *Leaven* 4, no. 2 (2012), accessed March 24, 2019, <https://digitalcommons.pepperdine.edu/cgi/viewcontent.cgi?article=1894&context=leaven>.

²³ Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (n.p.: Timē Press, 2017), 11.

name.²⁴ However, the American culture is one of guilt-innocence and individualism.²⁵ Individual thought and identity is encouraged.²⁶ Therefore, this begs the question of whether adjustments to the likeness of a very contrasting culture are crucial as we strive to live out our Christian faith today.²⁷

Although many will attempt to discredit women in ministry leadership through the utilization of these specific passages, one must understand the context of the Bible and of the specific occurrences within each book in order to truly comprehend how these instances are merely cultural and historical and do not apply today.

WOMEN'S ROLE IN THE CHURCH

Women's roles in the church are ultimately based off what God calls them to do. However, the Bible gives details of the ways women can be involved in the Church. For example, women are to "pray" and "prophesy" as shown in 1 Corinthians 11 and Acts 21:9. They can serve as deacons, as Phoebe did in Romans 16:1-2. Additionally, women can serve as evangelists and teachers, like Euodias and Syntyche in Philippians 4:2-3.²⁸ Furthermore, 1 Corinthians 12-13 does not distinguish female spiritual gifts and

²⁴ Ibid, 22-23.

²⁵ Ibid, 10.

²⁶ Ibid, 17.

²⁷ DeLong, "Women and Culture in the New Testament World."

²⁸ W. Ward Gasque, "The Role of Women in the Church, in Society and in the Home," *Priscilla Papers* 2, no. 2 (1998), accessed March 30, 2019, <https://www.cbeinternational.org/resources/article/priscilla-papers/role-women-church-society-and-home>.

male spiritual gifts, meaning it does not make sense for leadership gifts to revolve around being male. God desires for all believers to aspire for the greater gifts in 1 Corinthians 12:31: “But earnestly desire the higher gifts. And I will show you a still more excellent way.” Many believe God only equips men with special gifts to be elders or pastor; however, that argument is about as logical as the argument that women are equipped with special gifts to be old. It makes no sense at all.²⁹ Finally, one can propose that God is God and can use whomever He pleases. Christians cannot allow tradition and common interpretation limit their view of God and His divine power. If He wants to use a woman, then He can and will.

CONCLUSION

In conclusion, feminism (when defined correctly) fits into Christian theology and women do have a role in Church leadership. No longer can Christians allow antiquated tradition and interpretations to bind them to a misogynistic view of Scripture and Christianity itself. Feminism is present in the Bible in the forms of powerful women and can also be seen in the ministry of Jesus. Arguments against women in ministry are all relevant to the past culture and not necessarily applicable to contemporary American believers.³⁰ Finally, one could propose if women serving as leaders within the church is really a matter to argue over. As long as people are hearing the Gospel and are being saved and grown in the Spirit, then what difference does it make if it comes by female or

²⁹ Amy R. Buckley, “Does Scripture Subjugate Women or Do We?,” *Arise* (blog), *CBE International*, April 7, 2017, accessed March 24, 2019, <https://www.cbeinternational.org/blogs/does-scripture-subjugate-women-or-do-we>.

³⁰ DeLong, “Women and Culture in the New Testament World.”

male? If it is the work of the Holy Spirit through an individual, then the gender is of no importance because, as Galatians 3:28 says, all believers are “one in Christ Jesus.”

BELLA SANDERS

BIBLIOGRAPHY

- Alsup, Wendy. "God's Feminist Ideals." *Christianity Today*, March 20, 2017. Accessed March 29, 2019. <https://www.christianitytoday.com/women/2017/march/god-feminist-ideals-is-bible-good-for-women.html>.
- Buckley, Amy R. "Does Scripture Subjugate Women or Do We?." *Arise* (blog). *CBE International*, April 7, 2017. Accessed March 24, 2019. <https://www.cbeinternational.org/blogs/does-scripture-subjugate-women-or-do-we>.
- Dafe, Nina. "5 Misconceptions About Feminism in the Church." *Relevant*, October 4, 2017. Accessed March 20, 2019. <https://relevantmagazine.com/current/5-misconceptions-about-feminism-in-the-church/>.
- Franklin, Patrick. "Ephesians 5 How Paul Turns Headship On Its Head: 21-33." *The Junia Project* (blog), May 31, 2016. Accessed March 26, 2019. <https://juniaproject.com/paul-turns-headship-head-ephesians-5/>.
- Georges, Jayson. *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*. N.p.: Timē Press, 2017.
- Jackson, Wayne. "Jesus and the Samaritan Woman." *ChristianCourier.com*. Accessed March 29, 2019. <https://www.christiancourier.com/articles/282-jesus-and-the-samaritan-woman>.
- Levine, Amy-Jill. "Multiculturalism, Women's Studies, and Anti-judaism." *Journal of Feminist Studies in Religion* 19, no. 1 (2003): 119-28. Accessed March 13, 2019. <http://www.jstor.org.libproxy.aum.edu/stable/25002467>.
- Mowczko, Marg. "Lydia of Thyatira: The Foreigner Who Became the Founding Member of the Philippian Church." *Marg Mowczko* (blog), November 30, 2017. Accessed March 21, 2019. <https://margmowczko.com/lydia-of-thyatira-philippi/>.
- Piper, John. "Can a Woman Preach If Elders Affirm It?" (MP33 podcast). February 16, 2015. Accessed March 30, 2019. <https://www.desiringgod.org/interviews/can-a-woman-preach-if-elders-affirm-it>.
- Scanzoni, Letha. "Reflections of a Christian Feminist: On Being All We're Meant to Be." *Christian Feminism Today* (blog), December 18, 2012. Accessed March 20, 2019. <https://eewc.com/christian-feminism-basics-letha/>.

Schenk, Christine. "Clueless Preaching About the Samaritan Woman Misses the Point." *Simply Spirit* (blog). *National Catholic Reporter*, March 3, 2015. Accessed March 28, 2019. <https://www.ncronline.org/blogs/simply-spirit/clueless-preaching-about-samaritan-woman-misses-point>.

Scholer, David M. "Women in Ministry: Equally Called." Fuller Theological Seminary. Accessed March 25, 2019. <https://www.fuller.edu/womeninministry/>.

Stinson, Randy. "Male and Female ~ Made in the Image of God." *SBC Life* (December 1, 2009). Accessed March 28, 2019. <http://www.sbclife.net/article/1852/male-and-female--made-in-the-image-of-god>.

BELLA SANDERS