

“Women’s Ordination in the 21st Century: The Growing Edge of the Church”

*Scripture holds up women’s ordination as
a goal for the mature Body of Christ.
We today are living on the growing edge
of the Church as she moves in that direction.*

	Page
I. Method	2
A. The Nature of Scripture	
1. Revelation of the nature of God	
2. Guidelines rooted in the nature of God	3
B. Examples	
1. Interpretive method	
2. Doctrine of the Trinity	4
3. Issue of Slavery	
C. This is also the Interpretive Approach of our Anglican Heritage	7
1. Cranmer quotes	
2. Hooker quotes	8
II. Word View	9
A. The Nature of God’s Purposes and Work in the World	
1. According to other Interpretive Methods	
2. Progressive Revelation and Redemptive History	
B. Examples from Church History	10
III. Growing Edge	
A. Chronological indicator	
B. Examples of Scriptures POINTING toward a more mature view of women	11
C. The 21st Century Growing Edge of the Church	14

- I. Method
 - A. The Nature of Scripture
 - 1. Revelation of the nature of God

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God.

Revelation 19:13 *He is clothed with a robe dipped in blood, and His name is called The Word of God.*

Hebrews 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

2 Peter 1:19 So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰ But know this first of all, that no prophecy of Scripture is a *matter* of one's own interpretation, ²¹ for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

2 Timothy 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.

*This Word is not only the record of what that Incarnate God said and did while on Earth.
This Word is the vehicle for God's continuing self-manifestation
and His continuing communication.*

2. Guidelines rooted in the nature of God

*Scripture not only shows us what to believe;
Scripture shows us how to decide what to believe.*

John 21:25 And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

*Scripture will make a POINT about something that is true.
AND, Scripture POINTS to things that are true.*

B. Examples

1. Interpretive method

Deuteronomy 25:4 "You shall not muzzle the ox while he is threshing."

Psalms 36:6 Your righteousness is like the mountains of God; Your judgments are like a great deep. O LORD, You preserve man and beast.

Proverbs 12:10 A righteous man has regard for the life of his animal,

1 Corinthians 9:7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? ⁸ I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? ⁹ For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." God is not concerned about oxen, is He? [Is God really concerned with oxen? CSB Holman Christian Standard Bible of 2004 or Is God occupied about the oxen DBY Darby Bible of 1884] ¹⁰ Or is He speaking altogether certainly for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to *thresh* in hope of sharing *the crops*. ¹¹ If we sowed spiritual things in you, is it too much if we reap material things from you?

1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. ¹⁸ For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages."

*The text makes a POINT;
it also POINTS to who God is,
and it POINTS to God's ongoing self-revelation and will.*

*This is called a Hermeneutical Trajectory.
A seed of understanding grows as the canon develops.*

2. Doctrine of the Trinity

Genesis 1:1 In the beginning God created the heavens and the earth.

John 1:3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

The text does not explicitly say Jesus is God or Jesus is Divine.

The text POINTS to this truth, which the Early Church articulated in the classic Creeds.

Romans 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

Matthew 3:16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him,¹⁷ and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

Matthew 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

Each of these verses say something in black-and-white that is important in their own context.

Orthodox Trinitarian Christianity is based on reading Scripture in a way that also sees GOD revealed through the sum of all of Scripture.

As the Church matures, we are better able to see and articulate Truth.

3. Issue of slavery

Genesis 2:5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

Genesis 39:1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there.

(For this section, see William J. Webb, *Slaves, Women & Homosexuals*, IVP Academic Press, 2001, 44, 74-76.) A sampling of the specific Scriptural POINTERS which contribute to this trajectory of FREEDOM are:

Exodus 23:12 "Six days you are to do your work, but on the seventh day you shall cease *from labor* so that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves.

Leviticus 25:39 'If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. ⁴⁰ 'He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee. ⁴¹ 'He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers. ⁴² 'For they are My servants whom I brought out from the land of Egypt; they are not to be sold *in a slave sale*. ⁴³ 'You shall not rule over him with severity, but are to revere your God.
(cf. Jer. 34:8-22)

Deuteronomy 15:12 "If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. ¹³ "When you set him free, you shall not send him away empty-handed. ¹⁴ "You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you.

Exodus 21:20 "If a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished. ²¹ "If, however, he survives a day or two, no vengeance shall be taken; for he is his property.

Exodus 21:26 "If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye. ²⁷ "And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.

Colossians 4:1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

Ephesians 6:9 And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

AND notice, even in Scripture, slavery is addressed as a current reality that has not come into the full mature FREEDOM which is the will of God.

Exodus 21:21 "If, however, he survives a day or two, no vengeance shall be taken; for he is his property.

Leviticus 19:20 'Now if a man lies carnally with a woman who is a slave acquired for *another* man, but who has in no way been redeemed nor given her freedom, there shall be punishment; they shall not, *however*, be put to death, because she was not free.

Deuteronomy 22:25 "But if in the field the man finds the girl who is engaged, and the man forces her and lies with her, then only the man who lies with her shall die.

The black-and-white texts are POINTING toward the prohibition of slavery, even though Scripture nowhere condemns nor prohibits slavery.

Isaiah 61:1 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;

² To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn,

³ To grant those who mourn *in* Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.

Galatians 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

Jeremiah 31:31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, ³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. ³³ "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

Hebrews 9:15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Romans 8:21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

Philemon

All of these POINTERS in Scripture clearly reveal a trajectory which points to the expansion of FREEDOM and the eventual prohibition of slavery, even though such a teaching is nowhere made explicit in the black-and-white text, just as it was with the Trinity, or other core orthodox beliefs.

C. This is also the Interpretive Approach of our Anglican Heritage

*We discern Truth not just through what the black-and-white text says,
but also through what those words reveal to us about the Nature of God,
and also through what God is saying at this very moment through that text
in relation to all of Scripture (all of which will be consistent).*

*Any other interpretive approach does not lead to beliefs such as the Trinity,
the need for evangelism, or the ungodliness of slavery.
To abandon this interpretive approach would be to abandon
Paul's approach, the approach of the Early Church which produced the Creeds,
and the approach of the Reformers.*

From *Miscellaneous Writings and Letter of Thomas Cranmer*, Vancouver: Regent College Publishing, reprint of 1846 Cambridge University Press. Vol. 2.

p. 19 "But cleave ye fast to the sound and certain doctrine of God's infallible word, written in the canonical books of the new and old Testament, which is able sufficiently to instruct you to eternal salvation, through Jesus Christ our Lord. To whom, with the Father and the Holy Ghost, be all honour and praise for ever and ever."

p. 14 "... believe them no further than they can shew their doctrine and exhortation to be agreeable with the true word of God written."

p. 82 "That ye and every one of you do not admit any young man or woman to receive the sacrament of the altar, which never received it before, until that he or she openly in the church, after mass, or evening song, upon the holy-day, do recite in the vulgar tongue the *Pater Noster*, the Creed, and the Ten Commandments."

From *Writings and Disputations Relative to the Lord's Supper*. Vol. 1.

[addressing the difference between the Anglican view of the Eucharist and the Roman Catholic belief in Transubstantiation] p. 3 "... and so the old writers many times do say, that Christ and the Holy Ghost be present in the sacraments; not meaning by that manner of speech, that Christ and the Holy Ghost be present in the water, bread, or wine, (which be only the outward visible sacraments,) but that in the due ministration of the sacraments according to Christ's ordinance and institution, Christ and his holy Spirit be truly and indeed present by their mighty and sanctifying power, virtue, and grace, in all them that worthily receive the same. ... my meaning is, that the force, the grace, the virtue and benefit of Christ's body that was crucified for us, and of his blood that was shed for us, be really and effectually present with all them that duly receive the sacraments: but all this I understand of his spiritual presence, of which he saith, "I will be with you until the world's end" (Matt. 6), and "wheresoever two or three be gathered together in my name, there am I in the midst of them" (Matt. 18), and, "he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him" (John 6).

Richard Hooker, *Of the Laws of Ecclesiastical Polity*.

What Scripture doth plainly deliver it is that the first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by the force of reason. After these the voice of the Church succeedeth. *Eccl. Pol. V.viii.2.*

Reason is the director of man's Will by discovering in action what is good. For the Laws of well doing are the dictates of right Reason. *Eccl. Pol. I.vii.4.*

Neither may we in this case lightlie esteeme what hath bene allowed as fitt in the judgment of antiquitie and by the long continewed practise of the whole Church, from which unnecessarie to swarve experience hath never as yet found it safe. *Eccl. Pol. V.vii.1.*

This wee believe, this we hold, this the Prophets and Evangelists have declared, this the Apostles have delivered, this Martyrs have sealed with their blood and confessed in the midst of torments, to this we cleave as to the ancre of our Soules, against this though an Angell from heaven should preach unto us we would not believe. *Eccl. Pol. V.viii.2.*

And the framinge of our particular experimentes accordinge to the rule of their principles shall make us such as they are. If therefore even at the first so greate accompt should be made of wise mens counsels touchinge things that are publiquellie don, as tyme shall ad thereunto continewance and approbation of succeeding ages, their credit and authoritie must needes be greater. ... For the world will not indure to heare that we are wiser then anie have bene which went before. ... So that in this kinde there are fewe things knowne to be good, till such time as they grow to be ancient. ... In things the fittnes whereof is not of it selfe apparent nor easie to be made sufficientlie manifest unto all, yeat the judgment of antiquitie concurringe with that which is receyved may induce them to thinke it not unfitt. *Eccl. Pol. V.vii.3-4.*

For more on how this Classic Method of Interpretation is being recovered in the Church in our generation, see Daniel Treier, *Introducing Theological Interpretation of Scripture*, Baker Academic, 2008.

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II. Word View

A. The Nature of God's Purposes and Work in the World

1. According to other Interpretive Methods

2. Progressive Revelation and Redemptive History

2 Peter 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. ¹¹ Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

Revelation 5:9 And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation.

2 Peter 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. ¹⁴ Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, ¹⁵ and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, ¹⁶ as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction. ¹⁷ You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, ¹⁸ but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

Ephesians 4:11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, ¹² for the equipping of the saints for the work of service, to the building up of the body of Christ; ¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. ¹⁴ As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; ¹⁵ but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, ¹⁶ from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

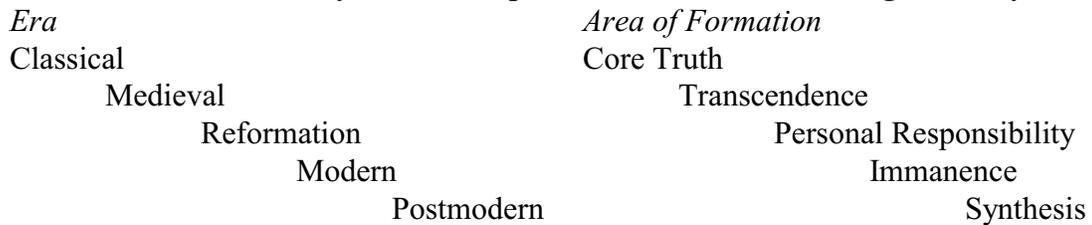
Galatians 4:19 My children [plural - child of either gender, not masc or fem], with whom I am again in labor until Christ is formed in you--

Galatians 4:19 τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν· ["you all" personal pronoun dative plural]

- B. Examples from Church History
1. Apostolic Era c.first 100 years
 2. Classical Era c.AD 100-600
 3. Medieval Era c.AD 600-1500
 4. Reformation Era c.AD 1500-1800
 5. Modern Era c.AD 1800-1990
 6. Postmodern Era c.AD 1990-

The challenge to the Church today is to develop a SYNTHESIS of all prior Christian advances, against the cultural movement toward SYNCRETISM.

The Church's Journey toward corporate Christlikeness through History



© p. 212 in Susan Bubbers, *Reviving Spiritual Formation Principles for Postmodern America*, RTS, 2002.

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- III. Growing Edge
- A. Chronological indicator

Galatians 3:24 Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. ²⁵ But now that faith has come, we are no longer under a tutor. ²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

B. Examples of Scriptures POINTING toward a more mature view of women
(Webb, p. 46-47)

Numbers 27:5 So Moses brought their case before the LORD. ⁶ Then the LORD spoke to Moses, saying, ⁷ "The daughters of Zelophehad are right in *their* statements. You shall surely give them a hereditary possession among their father's brothers, and you shall transfer the inheritance of their father to them. ⁸ "Further, you shall speak to the sons of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter. ⁹ 'If he has no daughter, then you shall give his inheritance to his brothers.

Women permitted in primary leadership positions: Deborah (Judges 4-5); Huldah (2 Kings 22:14; 2 Chron 34:22); Priscilla (Acts 18); Junias (Rom 16:7).

Adultery viewed as destructive to the home (Exod 22:16-17; Lev 20:10; Num 5:11-31; Deut 22:22-24, 28-29).

Legislation introduced to regulate aspects of polygamy (Exod 21:10; Lev 18:18; Deut 21:15-17).

Protective measures for women captured in battle (Deut 21:10-14; 20:14).

Contrary to rabbinical practice, Jesus and Paul have female disciples.

Jesus (Mark 10:12) and Paul (1 Cor 7:10-16) expand women's rights to include the freedom (under certain circumstances) to initiate separation or divorce.

Men are now under obligation to fulfill responsibilities in the home.

1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

Husbands are now under obligation to develop a love relationship with their wives.

Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

Women given equal say in sexual domain.

1 Corinthians 7:2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. ³ The husband must fulfill his duty to his wife, and likewise also the wife to her husband. ⁴ The wife does not have authority over her own body, but the husband *does*; and likewise also the husband does not have authority over his own body, but the wife *does*. ⁵ Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

Women are no longer obligated to “obey,” and men are now under equal obligation to “submit” [the term ὑποτάσσω has more of the connotation of “yield” than “obey,” which is communicated by a different Greek term ὑπακούω only a few verses later in 6:1, 5]

Ephesians 5:21-22 and be subject to one another in the fear of Christ, wives to your own husbands, as to the Lord.

^{BGT} **Ephesians 5:21** Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ, ²² αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,

Equality between male and female held up as an ideal.

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

1 Corinthians 11:11 However, in the Lord, neither is woman independent of man, nor is man independent of woman. ¹² For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.

1 Corinthians 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

Ephesians 2:15 by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might make the two into one new man, *thus* establishing peace,

Colossians 3:11 *a renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

Just as with the slavery issue, Scripture gives POINTERS toward the mature expression of freedom and redemption.

Scripture also includes black-and-white texts that address the situation-as-it-existed at that time.

Examples regarding women include:

Females valued less in vow redemption (Lev 27:1-8).

Infertility seen as only a female problem (the term “barren” is only used of women).

Wife to be primarily in the home (1 Tim 5:13-14; Titus 2:5)

1 Corinthians 14:26 What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. ²⁷ If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret; ²⁸ but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God. ²⁹ Let two or three prophets speak, and let the others pass judgment. ³⁰ But if a revelation is made to another who is seated, the first one must keep silent. ³¹ For you can all prophesy one by one, so that all may learn and all may be exhorted; ³² and the

spirits of prophets are subject to prophets; ³³ for God is not a *God* of confusion but of peace, as in all the churches of the saints. ³⁴ The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. ³⁵ If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. ³⁶ Was it from you that the word of God *first* went forth? Or has it come to you only?

1 Corinthians 11:5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.

Suzanne Henderson, "Taking liberties with the text: the Colossians household as hermeneutical paradigm," *Interpretation* 60 (2006): 420-432.

"...apply the logic of Christ's lordship to the writer's own cultural milieu, actively engaging the prevailing worldview in light of the Cross."

In Colossians 3:18-4:1, Paul "refracts prevailing assumptions regarding household conduct through the lens of Christian faith and, in so doing, offers a hermeneutical model that retains traction today." The passage is a "dynamic, pointedly Christian interface with the dominant cultural mores."

Bradly S. Billings, "The Disputed Words in the Lukan Institution Narrative," *JBL* 125 (2006): 507-526.

"In the first two centuries... the Roman authorities acted against Christianity only insofar as it was perceived to be a threat to the cherished Roman peace and social order. In this sometimes tense environment, the initial missionary concern, present in the NT itself, is to protect the gospel and to resist accusations of 'shameful practices' and 'disgraceful acts' that might impede its preaching and reception, a critical imperative in the context of an 'honor/shame' society.' Further, they had the need "... to protect the community itself from allegations of such practices that might, in addition to impeding the preaching and reception of the gospel, result in mob-driven violence and the instigation of imperial persecution against the Christian community."

Various other authors, such as Justin, wrote that their aim was to "present Christianity as 'inoffensive and politically and morally harmless.' "

*The Biblical World View is that God is bringing His Church to maturity,
and that process will take time.
Along the way, amidst it's own growing process,
the Church is to remain sensitive to how their actions and witness
are received by the culture around them.*

For further detailed discussions of particular passages about women, see

Mary J. Evans, *Woman in the Bible*, InterVarsity Press, 1983.

Gilbert Bilezikian, *Beyond Sex Roles: What the Bible Says About a Women's Place in Church and Family*, Baker Academic, 3rd ed., 2006.

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C. The 21st Century Growing Edge of the Church

James 5:7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. ⁸ You too be patient; strengthen your hearts, for the coming of the Lord is near. ⁹ Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.

Titus 2:1 But as for you, speak the things which are fitting for sound doctrine. ⁷ in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified, ⁸ sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. ¹¹ For the grace of God has appeared, bringing salvation to all men, ¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession

From an evangelical, biblical perspective, the same approach to Scripture which leads to core truths such as the Trinity and anti-slavery leads to the biblical basis for full participation of women in holy orders.

For Further Reading:

William J. Webb, *Slaves, Women & Homosexuals*, IVP Academic Press, 2001.

Miscellaneous Writings and Letter of Thomas Cranmer, Vancouver: Regent College Publishing, reprint of 1846 Cambridge University Press. Vol. 2.
Writings and Disputations Relative to the Lord's Supper. Vol. 1.

Richard Hooker, *Of the Laws of Ecclesiastical Polity*, published volumes 1-4 in 1594, volume 5 in 1597, volumes 6-8 after 1600.

Daniel Treier, *Introducing Theological Interpretation of Scripture*, Baker Academic, 2008.

Susan Bubbers, *Reviving Spiritual Formation Principles for Postmodern America*, RTS, 2002.

Suzanne Henderson, "Taking liberties with the text: the Colossians household as hermeneutical paradigm," *Interpretation* 60 (2006): 420-432.

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