

EPHESIANS FOUR
AND
THE ROLE OF WOMEN

by

Herbert Kiesler
Biblical Research Institute
Washington, D. C.

April 21, 1987

I. Introduction

Central in the current debate about the role of men and women in the church is the matter of women's ordination to ministry.

In connection with this issue one must ask the fundamental question "Should a woman who aspires to serve as a minister be denied this privilege?" More specifically, one would have to raise the question whether a woman who feels that God has called her into active ministry should be denied not only to bear all the responsibilities of an ordained minister but also to enjoy all the rights and privileges of said office.

The immediate, natural response of many women to this question is a clear no! Some women maintain that in Christian service they are hardly ever given the opportunity to fully realize their God-given talents. They object to this, pointing out that Scripture does not at all suggest that the gifts of teaching, wisdom, knowledge, and administration are always given to men. The gifts of helping and service on the other hand are given only to women. In their opinion this trend is not biblical, for in 1 Corinthians 12:7 the apostle states that "to each" (i.e. male and female) is given the manifestation of the Spirit for the common good.¹

As a matter of fact, some hold that the proper or improper utilization of their gifts which God has bestowed upon women has important ramifications for the entire body. It can either have a beneficial or a weakening effect upon the whole body, the church.²

Other women, however, are quick to point out that in 1 Timothy 2:11-15 the apostle clearly argues for female subjection in the light

of Genesis 2, the order of creation. According to this view the apostle leaves no doubt that a woman may neither teach nor usurp authority over man because "Adam was first."³

In support of their view opponents to the ordination of women also point to 1 Corinthians 11:3-16 and 1 Corinthians 14:34ff and argue that these two passages confirm the prohibition in 1 Timothy 2:12-14. Reference is also made to texts such as Numbers 30:1-15; Ephesians 5:21-23; Colossians 3:18,19, and 1 Peter 3:1-7 for these agree on the significance of the creation order, lending support to the view that hierarchical relations are in harmony with God's plan.⁴

But what does Ephesians 4 teach us on the role of women in the church? This question is important since there is no indication in the text that only men or only women should be the recipients of these special gifts. Thus the question arises, "How are we to interpret the apostle's silence on the question of sex roles in Ephesians 4? Can one infer from this that Ephesians 4 represents an advanced stage over Galatians 3:28? Put differently, does Ephesians 4 represent a stage of development within the Early Church where Paul's model of an ideal and equal partnership in the Christian community has been fully realized and is now a fait accompli? We can hardly do justice to this question in the present paper, but it seems that our answer to it would largely depend upon our understanding of Galatians 3:28.

In view of the fact that there will be detailed exegetical studies on the major Pauline passages on the role of women in the church, it will not be necessary to examine them here. However, in order to get a better grasp of Paul's view of the role of men and women in the

Christian community, we will (1) briefly consider Paul's concept of unity to be enjoyed by his new society as portrayed in Ephesians 4:1-16, and (2) focus our attention upon the key issues in the following passages: 1 Corinthians 11:2-16; 1 Corinthians 14:34ff, and 1 Timothy 2:11ff.

Paul's Concept of Unity.

The theme of the section Ephesians 4:1-16 is unity in the body of Christ. In vss. 1-6 the apostle exhorts the Ephesians to cultivate the graces of the spirit and to make every effort to keep the unity of the Spirit through the bond of peace. This unity arises from the unity of our God.

In vss. 7-12 the apostle points out that this unity is enriched by the variety of gifts. These are given to the Christian community for the purpose of preparing God's people for the works of service. Put differently they are given for the purpose of building up the body of Christ until all reach unity in the faith and in the knowledge of the Son of God.

In vss. 13-16 Paul indicates that unity demands the maturity of our growth.

Among the various gifts mentioned in Ephesians 4:11 is that of pastors and teachers. For our present purpose we wish to focus our special attention upon the gift of a pastor.

As we have already noted in Ephesians 4 the apostle does not indicate whether this gift is to be apportioned to both men and women or to men only. In order to be able to give a reasonable answer to this question, one needs to assess Paul's position on sex roles in

other key passages.

The Texts:

1. 1 Corinthians 11:2-16

Context: This particular section 1 Corinthians 11:2-16 stands out as one block from its context. In the previous section 1 Corinthians 10:23-11:1, the apostle discussed the nature, extent and limitations of Christian freedom. In 1 Corinthians 11:2-16 he seeks to regulate the conduct of men and women in the worship service. More specifically Paul addresses the question of women's clothing or their headgear.⁵ Paul's discussion of the conduct of women in the worship service is then followed by instructions relative to the Lord's Supper.

Central in his discussion in 1 Corinthians 11 is the matter of the orderly conduct of men and women within the context of the worship service. In Clark's opinion the teaching in 1 Corinthians 11:2-16 is grounded primarily on the order of heads and not on the idea of subordination.⁶ But the two ideas do not conflict and the concept of subordination seems to follow from that of headship. Clark, however, sees a difference between the two ideas, for he maintains that the order of heads is probably the key idea in 1 Corinthians 11, because Paul links the presence and absence of the headcovering to the relationship expressed by the idea of being a head.⁷

The instructions which Paul passes on to the Corinthian believers are in line with the central truths of the Christian faith. These truths are being handed on from evangelist and teacher to convert.⁸

In harmony with the cardinal teachings of the Christian faith, Paul's concept of church order and the consequent proper relationship

between the sexes is rooted in the headship of God.⁹ It is true that in 1 Corinthians 11 Paul does not develop a hierarchical structure which follows the sequence God, Christ, man, woman instead of Christ, man; man, woman; God, Christ.¹⁰ And yet one cannot overlook the fact that in 1 Corinthians 11:2-16 the apostle enunciates most clearly the significance of the role differences between men and women in both home and church.¹¹

Paul's reference to the veil further accentuates the special relationship between men and women within the worship setting. In verse 7 this difference is brought into focus, "For a man ought not to cover his head since he is the image and glory of God; but woman is the glory of man." The veil apparently does become a symbol of the woman's subordination to man.¹²

In the Pauline scheme of things the concept of a woman's subordination to her husband does not appear as something unusual or extraordinary. It is understood as part of the divine human structure of the church. As the woman is to be subordinate to her husband, so is he also to be subordinate to Christ and Christ to God.¹³

Paul further details the particular relationship between man and woman in worship presenting various reasons as to why the woman is to cover her head and why the man is not (vss 7-15).¹⁴

In order to rightly understand Paul's discussion of the role of men and women in the worship service, it will be necessary to briefly discuss the word head, a key concept in the passage.

Excursus: The Concept of "Headship."

To an English-speaking person the figurative meaning of the word

head might be chief, boss, authority, or ruler.¹⁵ However, it appears that the real meaning of the word can only be determined from the original language and not from its direct equivalent in English.¹⁶

Therefore if we trace the meaning back to its secular usage in ancient Greek, we will discover that the Greek word for head kephalē denotes what is first, supreme or extreme. From the time of Homer the word is commonly used for the "head" of a man or animal in many different connections. In addition to this the word could also be used for "the point," "the top", the "end" or the point of departure. It may designate the prow of a ship, the head of a pillar, the top of a wall, or the mouth of a river.¹⁷

Schlier points out that the word kephalē as used by Paul conveys the meaning of one who stands over another in the sense of being the ground of his/her being. He maintains that the apostle could of course have used the word archē if there had not been a closer personal relationship in kephalē.¹⁸

Referring to 1 Corinthians 11:3, Schlier emphasizes the relational aspect of the term head in the sense that by her very nature a woman relates to man as to her basis.¹⁹ The woman's particular relationship to man is further indicated by the veiling of her head before God and Christ. The refusal to cover her head while praying or prophesying would signal her abandonment of the foundation of creation. It would be an offense against her head if she were not to cover herself.²⁰ The relational aspect of the word head is also emphasized by other scholars.²¹

In reference to 1 Corinthians 11:3, Hurley points out that in this

text Paul was teaching that a hierarchy of headship authority exists and that it is ordered. He is fully aware of the fact that a term such as hierarchy is not well suited to express the relationship between man and woman. On the other hand he holds that it cannot be denied that in the worship setting Paul envisions a definite order on a descending scale.²² On this particular point he finds himself in disagreement with Bilezikian, whose anti-headship authority position leads him to a different definition of the term kephale. He maintains that all the problems created by a hierarchical interpretation vanish when the Greek word for head is properly rendered as "fountain-head." Then the three relationships are viewed as illustrating the principle of headship as source of being and they naturally fall into their chronological sequence as per Paul's order: first Christ/man with the creation of man, second, man/woman with the formation of woman; and finally God/Christ with the birth of Jesus.²³ Bilezikian's proposal, however, is unconvincing for two reasons: (1) He offers no support for his definition of kephalē in terms of fountainhead. (2) The chronological view is not germane to Paul's argument in 1 Corinthians 11.

Thus the question remains, "Which meaning is to be preferred in 1 Corinthians 11:3?" Until recently scholars were uniform in preferring 'head over' to 'origin of.' This question, however, can hardly be solved by an appeal to numbers of authorities nor by consulting many lexicons. It seems that better progress could be made if one were to answer the question in the light of the context and from analogy in other Pauline writings.²⁴

Our brief survey of the term kephalē leads to the following

conclusion: The meaning of the term head cannot be determined from its direct equivalent in English. Therefore it cannot simply be interpreted in the sense of chief, boss, authority, or ruler. Its true meaning is to be determined in two ways: (1) From the original language; (2) from its context. With these considerations in mind, the term kephalē in 1 Corinthians 11:3 conveys the meaning of headship authority, which is ordered. In distinction to the term archē, the word kephalē emphasizes the relational aspect.

While in 1 Corinthians 11 the apostle upholds the concept of headship authority and a definite order within the worship setting, he does in no way envision a dictatorial relationship between men and women within the church. This is borne out by verses 11 and 12 in which he emphasizes the interdependence of men and women in the service of the church.²⁵

1 Corinthians 14:34ff.

This passage is found in the context of Paul's discussion of the value of speaking in tongues vss. prophesying. In vs. 26 Paul states his main concern. Everything in the worship service, whether it be a hymn, a piece of instruction or revelation, etc., should all serve edification. This counsel also applies to vs. 34. Some have indicated that vs. 34a could be construed as a massive contradiction to Paul's statement in I Corinthians 11:5, for in 11:5 the apostle approves the prophesying of women, while in 14:34a he insists that women should keep silence in the churches.²⁶ This seeming "contradiction" within one and the same book has given rise to numerous attempts to resolve the problem it poses: (1) Paul cannot be the author of the prohibition

statement, for several clauses in the passage indicate a non-Pauline authorship pointing to a restrictive Judaic origin.²⁷ (2) Some scholars consider the whole passage 33b-36a as an interpolation.²⁸ (3) A third approach to the problem is to consider this whole passage as a marginal note, for the language of these verses seems to have its basis in 1 Timothy 2:11ff.²⁹ These proposals however are unconvincing.

As we consider the entire chapter we observe that Paul is deeply concerned about the orderly use of the gift of tongues in the worship service. The possibility that the exercise of this gift could result in confusion causing outsiders and unbelievers to think that the believers are mad prompted Paul to remind the Corinthians that in the worship service all things were to be done for edification (1 Corinthians 14:26).³⁰ Later on in the chapter he points out to them that there is no room for confusion in a Christian worship service, for God is not a God of confusion but of peace, vs. 33.

In order to reach his objective and create order in the divine service, Paul puts certain restrictions on the speaking in tongues. In the absence of an interpreter, those who speak in tongues are to keep silence in the church. In vs 29 priority is given to the one who has received a revelation over the one who prophecies. He who has first begun to prophecy is to keep silence. Then in vs 34 he addresses the women in the churches. There is no indication in the text as to whether Paul is addressing married or unmarried women.³¹ However, these "women" are not to speak in the churches but they are rather to be subordinate as even the law says.

While the concept of headship authority is basic to Paul's

injunction in vs 34, the real issue here is once again that of due respect and good order in the worship service. Thus Paul is carrying through a theme which is characteristic of the entire chapter.

In order to maintain good order in the worship service, Paul is sensitive to the fact that society at large observed propriety in speech.³² Wives in general were accustomed to speak in a way that expressed their subordination to their husbands as would sons to their fathers. Since this kind of relationship was the cultural norm of society in Paul's day it would have been shocking to outsiders or unbelievers if Christian women would have ignored such elementary rules of conduct within the worship service.

The text however does not give us any clues as to the specific issue Paul has in mind when he penned the statement of prohibition in vs. 34a. This has given rise to theorizing. According to one explanation both the covering and silence are cultural expressions which no longer apply. In other words, Paul's remarks in 1 Corinthians 14:34-35 reflect the rabbinic tradition which imposed silence on the women in the synagogue as a sign of her subjection. On the other hand it should be noted that even though Paul uses law in different senses, here he appeals to it as an authoritative source which would silence all objections.³³

According to another theory one ought to distinguish between two types of Christian meetings. 1 Corinthians 11:2-16 is said to describe a closed meeting in which the Lord's Supper was served. Only baptized Christians were admitted and women were allowed to participate.

1 Corinthians 14:34-35, on the other hand, regulates an open meeting

where non-Christians, who might be offended by public activity of women, were present. This proposal, though ingenious, cannot be substantiated by the evidence.

The most reasonable position seems to be that the silence in 1 Corinthians 14:34-35 does not include praying and prophesying, that it is not absolute but qualified by the context.³⁴ Therefore some have suggested that vs. 32 refers specifically to the evaluation of prophets and that women were to keep silent on this point only. If on the other hand they had any questions they could always ask their husbands about it at home.³⁵

According to this proposal, Paul's statement of prohibition in vs. 34a does not limit women to speak in the congregation on other occasions. This thesis is attractive for various reasons. It diffuses the idea that v 34a represents a massive contradiction to 1 Corinthians 11:5ff and makes it very probable that Paul did not set up rules which would make it impossible for women to speak in the church at all. On the other hand, it is somewhat conjectural for the text does not give us enough information enabling us to state with absolute certainty that the particular issue under consideration in vs. 32ff is the evaluation or judging of prophets.

1 Timothy 2:8-15

This passage may be considered as one of the most important texts in the New Testament on the roles of men and women in community leadership. Some hold that its main concern is "church order,"³⁶ for it explains how the communal life of Christians is to be ordered so it can function effectively.³⁷ The passage is important for our present

purposes because it focuses on one particular aspect of the roles of men and women, namely on the exercise of their authority in leadership positions in the Christian community. The similarities between this passage and 1 Peter 3:3-6 have been noted.³⁸ This similarity which does not extend to every small detail seems to indicate that we are dealing here with a standard teaching of the early church for women.³⁹

The instruction given in 1 Timothy 2 is preceded by a corresponding instruction given to men. The men were to avoid conflict and quarreling and to give themselves to prayer. The women on the other hand were exhorted to adorn themselves modestly and sensibly.

The main point of Paul's instruction, however, is to be found in vss. 11-12, the subordination of woman. These verses are introduced by vss. 9-10 and are justified by vss. 11-12.⁴⁰

There are some key words in vss. 11-12 which deserve careful consideration: "subordination" (hypotagē), "quietness," "to teach," and "to exercise authority." These need to be explained. The parallelism of vss 11 and 12 is helpful in explaining the word hypotagē. In the present context it means that women should subordinate themselves to what the men in the congregation teach. The word authentein "to be domineering" would be the opposite.⁴¹ In this context it would mean that they should not "interrupt" men who speak in church. The second word to be considered is hēsuchia. It is also found in 1 Peter 3:4. In some passages as for example in Acts 22:2 the word refers to a process of ceasing to make objections or ceasing to be contentious. It thus seems to refer to a condition that would be characteristic of those who are taught and who receive what is being said.

"Quietness" in 1 Timothy may refer to a disposition that is ready for learning and receptive to direction. The third word to be considered is "to teach" (didasko).⁴²

The early Christian understanding of teaching was that of an activity involving the declaration of the claim of Jesus, leading men and women to repentance.⁴³

The final word to be considered is authenthein. It is translated in the sense of "to exercise authority" or "to usurp authority." This word occurs only once in the NT and is never used in the LXX. The possible meanings of the word authenthein allow for two different interpretations of vss. 11-12. (1) These vss forbid a woman's exercise of authority over men. This may imply that every time she does, she is usurping authority. (2) These vss forbid a woman to exercise authority over men only when she usurps that authority or exercises it in an arbitrary or domineering way.⁴⁴

The text however does not give us any indication that the women addressed here are handling authority wrongly. But in his concern for church order, Paul seeks to clearly define the role of women in relation to the role of men within the context of the Christian community.

According to 1 Timothy 2:8-15, therefore, women are not to hold positions of authority over men within the Christian community. This idea of the role of women is clearly based on the way men and women were created (vss. 13ff.).

Paul's contention that women are not to be in positions of authority over men also seems to be indicated by the context of the passage. With ch. 3:1 the apostle continues immediately with the section on the

process of choosing overseers, deacons and servants and their particular qualifications in caring for the church.⁴⁵

Summary and Conclusion

The apostle's silence on the question of sex roles in the distribution of spiritual gifts in Ephesians 4 has prompted us to consider other Pauline key passages such as 1 Corinthians 11:2-16; 1 Corinthians 14:34f, and 1 Timothy 2:8-15.

From these passages the following understanding of Paul's thinking on the role of men and women in the Christian community has emerged: The prime objective of the apostle is the edification of believers in the setting of the worship service. In order to achieve this goal, Paul unfolds his concept of church order. From a theological as well as sociological perspective the order which the apostle envisions between the sexes is rooted in the headship of God.

We have observed that Paul manifests a positive attitude toward both sexes. For instance he does not object to women's active participation in prayer and prophesying. And yet he clearly enunciates the significance of the role differences between men and women. In 1 Timothy 2:11ff, e.g. the apostle maintains that women are not to hold positions of authority over men within the Christian community. This view we have observed is based on the way men and women were created.

1. Scanzony and Hardesty, cited by Susan T Foh, Women and the Word of God: A Response to Biblical Feminism, Grand Rapids: Baker Book House, 1985, pp.

2. Foh, op.cit., p.

3. Ibid., p.

4. Ibid., p.

x 5. Hans Conſelmann, 1 Corinthians: A Commentary on the First Epistle to the Corinthians, (trs. James W Leitch), Hermeneia, Pha.: Fortress Press, 1981, p. 182. On this point he differs with Bachmann, who maintains that the service of worship is discussed only from v. 17 on, as a new topic while in the present passage it is a question of family worship in the home. The advantage of this explanation is that it removes the contradiction with 14:33-36. However, this approach is hypothetical and in Conselmann's opinion impossible.

6. Stephen B. Clark, Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences, Ann Arbor, Michigan: Servant Books, 1980, p. 179.

7. Ibid., p. 179.

8. The word "tradition," paradosis according to Conselmann is already a technical term which has a previous history in Judaism. Conselmann, op.cit. p. 182 n. 18. Clark has pointed out that this term in contemporary Western society conveys the idea that it is something unexamined and therefore done simply out of habit, that is for no good rational reason. However in the present context the following words: "tradition" (paradosis), "delivered" (paradidomai) and "maintain" (katechein) and possibly in this context "remember" (mimnes komai), along with "receive" (parelambanein) and "uphold" (kratein) indicate a careful process of preserving truths from one generation to another. Clark, op.cit., p. 175. See also Jeremias, The Eucharistic Words of Jesus, p. 101, who points out that without a doubt the words 'to receive' (paralambanen) and 'to deliver' (paradidonai) represent the rabbinical technical terms Kibbel min and masar which insures that the tradition of 1 Corinthians 11:23 e.g. goes back unbroken to Jesus Himself.

9. This is implied in vs. 3.

10. Gilbert Bilezikian, Beyond Sex Roles: A Guide for the Study of Female Roles in the Bible, Grand Rapids: Baker Book House, 1985, p. 138.

11. In vs. 3 Paul states that the head of a woman is her husband. A woman is not to pray or prophecy with her head unveiled.

12. On this point Bilezikian remarks that woman in worship stands in a different relation before God. Because of her origination from man she is fully qualified to represent the essence of complete, uncompounded humanhood before God. Her physical head emblemizes man as a reminder of her derivation from him. Therefore she is humanity _____ recognized, first for herself and again for man, represented by her

physical head as her life-source...For Paul, a woman's disposition to wear the headcovering was the sign of his willingness to represent the glory of full (male and female) humanhood before God. Bilezikian, op.cit., p. 141.

13. Commenting on this point, Barrett states that man is the head of woman in the sense that he is the origin and thus the explanation of her being. That God is the head of Christ can be understood in a similar way. The Father is fons divinitatis; the Son is what He is in relation to the Father. In Barrett's opinion there can be no doubt that Paul taught a form, perhaps an innocent form of subordinationism. See also 1 Corinthians 3:23; 15:28. The claim stating that Christ is the head of every man may go further in the sense that Christ is not only the agent of creation, but that His existence is given in the existence of God, and as the existence of woman is given in the existence of man, so the existence of man is given in the existence of Christ, who is the ground of humanity. (cf. Colossians 1:16, In Him all things were created). C. K. Barrett, A Commentary on the First Epistle to the Corinthians, 2nd ed. (London: Adam & Charles Black, 1979.)

14. Paul's line of thought in this passage is not always _____ and calls for a careful analysis. For our present purposes, however, it will not be necessary to engage in a discussion of the many small points which have grown in to heated disagreements. It is important to note, however, that one of the grounds for Paul's teaching on headcoverings in 1 Corinthians 11:2-16 is an appeal to authority. When Paulo provides reasons for why the Corinthians should accept the rule, he primarily appeals to Genesis 2 and to the order of God's creative works. Clark, op.cit., p. 177.

15. Bilezikian, op.cit., p. 137.

16. Ibid., p. 137. Bilezikian points out that in order to avoid possible misunderstandings, translators of the Bible should not use direct word equivalents when such words do not have the same meaning as in the original language. (For example the antiquity of the word bowels has caused translators to abandon it when a literal translation could result in an obscurity.) Philemon 7, 12, 20; 1 John 3:17 a.s.o.

17. Heinrich Schlier, "Kephate," TDNT, p. 673.

18. Ibid., p. 679.

19. Ibid., p. 679.

20. Ibid., p. 679.

21. James E Hurley, Man and Woman in Biblical Perspective, Grand Rapids: Zondervan Publishing House, 1981, p. 165.

22. Ibid., pp. 166ff

23. Bilezikian, op.cit., p. 138.

24. Hurley, op.cit., p. 165.

25. Here Paul states that in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman.

26. In particular, the _____ position of Paul's approval of women prophesying (11:5) with this absolute command for women not to speak in church and to remain silent as a sign of their subordination constitutes such a monumental contradiction that only a state of mental dissociation could explain an authorial inconsistency of such proportions. Bilezikian, op.cit., p. 145-146.

27. Bilezikian, op.cit., p. 147.

28. Clark, op.cit., p. 184f. In Clark's opinion such a view would only be valid if there were strong reason to believe that the difference is clearly a discrepancy. However, there is much evidence that no discrepancy exists. For instance, the external evidence supporting the inclusion of 1 Corinthians 14:34-35 abounds. All of the major vss. include it. X.A.B. and D (which places vss. 34-35 after v. 40), p. 46, dated in the 2nd - 3rd centuries, also include 1 Corinthians 14:34-35.

29. Barrett points out, however, that the textual evidence is simply not strong enough to make it compelling. Barrett, op.cit., p. 332.

30. Blum, Commentary on 1 Corinthians 14:33b-36, suggests that Paul may have merely put glossolalia within proper bounds. Georg Gunter Blum, "The Office of Woman in the New Testament," in Why Not? Priesthood and the Ministry of Women ed. by Michael Bruce and G. E. Duffield (Abingdon [Berkshire]: Marcham Manor Press, 1972), pp. 66-67, cited by Susan T. Foh, op.cit., p. 118.

31. It appears that the rule is intended for all women, although the passage sees wives as the model.

32. Clark, op.cit., p. 186f.

33. Paul does not tell us which part of the Old Testament (the Law can mean so much) he refers; presumably Genesis 3:16. Barrett, First Corinthians, p. 330.

34. S. T. Foh, op. cit., p. 117f.

35. Hurley, op.cit., p.

36. Martin Dibelius, Hans Conzelmann, The Pastoral Epistles, in Hermeneia, Philadelphia: Fortress Press, 1972, pp. 35ff.

37. Clark, op.cit., p. 192.
38. Ibid., pp. 192ff.
39. Ibid., p. 193.
40. Ibid., pp. 193f.
41. Dibelius, op.cit., p. 47.
42. Clark, op.cit., p. 195.
43. Kittel, TDNT, II. p. 145.
44. Clark, op.cit., pp. 196-197.
45. Ibid., p. 199.

BIBLIOGRAPHY

A. Books

Barrett, C. K., A Commentary on the First Epistle to the Corinthians, 2nd ed. London: Adam and Charles Black, 1979

Bilezikian, Gilbert, Beyond Sex Roles: A Guide for the Study of Female Roles in the Bible, Grand Rapids: Baker Book House, 1985.

Clark, Stephen B., Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences, Ann Arbor, Michigan: Servant Books, 1980.

Conzelmann, Hans, 1 Corinthians: A Commentary on the First Epistle to the Corinthians, in Hermeneia, Philadelphia: Fortress Press, 1975.

Foh, Susan T., Women and the Word of God: A Response to Biblical Feminism, Grand Rapids: Baker Book House, 1985.

Hurley, James B., Man and Woman in Biblical Perspective, Grand Rapids: Zondervan Publishing House, 1981.

B. Reference Works

Kittel, Gerhard, "didaskō," in TDNT, II, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971.

Schlier, Heinrich, "kephalē," in TDNT III, G. Kittel (ed.) Grand Rapids: Wm. B. Eerdmans Publishing Company, 1972.