

GENDER DYNAMICS IN PAULINE EPISTLE

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APPROVAL PAGE

This dissertation has been approved, having satisfied the conditions for the award of a post master diploma program in Biblical and Theological Education of Dynamic Theological Seminary, Kwale, Delta State, Nigeria, Affiliated to Harvest Bible University, Los Angeles, California, United States.

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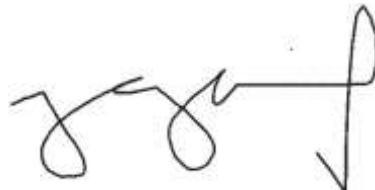


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CERTIFICATION

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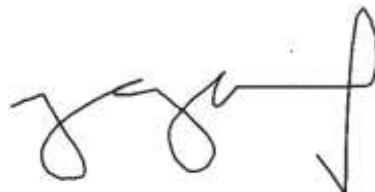


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DEDICATION

This project work is dedicated to the Almighty and everlasting God for his grace and mercy towards me, who has also empowered me to go this far in my academic career.

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ABSTRACT

This thesis investigates the dynamics of gender in the Pauline epistles, addressing the problem of divergent interpretations that either reinforce patriarchal dominance or promote uncritical egalitarianism. The purpose of the study is to evaluate Paul's teaching on gender and provide a contextual hermeneutical framework for the African church. The research adopts a qualitative biblical-theological approach, employing historical-critical exegesis, theological trajectory analysis, and African contextual hermeneutics. The study adopts a qualitative research method. Findings reveal that Paul's gender texts contain both restrictive (1 Cor. 14:34–35; 1 Tim. 2:11–15) and affirming elements (Gal. 3:28; Rom. 16:1–7). These are not contradictions but reflect a missionary strategy that balanced cultural accommodation with the eschatological vision of the new creation. The study concludes that Paul's theology affirms Spirit-led inclusivity, unity, and service beyond gender. It recommends that African churches and seminaries affirm women's ministry, challenge harmful patriarchal practices, and embrace gender-sensitive biblical interpretation.

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CHAPTER ONE

1.0 INTRODUCTION

The study of gender dynamics in the Pauline epistles represents one of the most significant and complex areas of biblical theology, social ethics, and hermeneutics. The Apostle Paul's writings have profoundly influenced Christian understandings of gender roles, authority, and relationships within both ecclesiastical and social contexts. For centuries, Pauline texts have been central to theological debates concerning the role of women in ministry, marriage, leadership, and community life. Consequently, a scholarly exploration of gender dynamics in Paul's letters provides not only an exegetical insight into the apostolic era but also a critical framework for contemporary Christian discourse on gender and equality.

Paul's letters reflect both his cultural context and his theological convictions. In texts such as 1 Corinthians 11:2–16 and 1 Corinthians 14:33–35, Paul appears to affirm traditional gender hierarchies rooted in Greco-Roman and Jewish culture, emphasizing order and propriety within worship and family settings. However, in other passages—most notably Galatians 3:28—Paul makes a radical theological assertion that, “there is neither Jew nor Greek, slave nor free, male nor female; for you are all one in Christ Jesus.” This declaration has been interpreted by many scholars as a foundation for Christian equality that transcends social and gender

distinctions. The tension between these seemingly restrictive and liberating texts has generated extensive scholarly debate regarding Paul's true stance on gender relations.

Modern scholarship on Pauline gender dynamics can be broadly categorized into three interpretative traditions: traditionalist, egalitarian, and contextual-critical approaches. The traditionalist view upholds Paul as affirming divinely instituted gender roles that define male headship and female submission within both home and church settings(Grudem, 2006). In contrast, egalitarian interpreters argue that Paul's teachings, when understood in their socio-historical context, advocate for mutual submission and partnership between men and women(Keener, 2004; Fee, 1987). Contextual-critical scholars (Schüssler Fiorenza, 1983; Thiselton, 2000) further contend that Paul's statements on gender should be read through the lens of his pastoral concerns for order in specific communities rather than as universal prescriptions.

Exploration of this topic must therefore balance exegetical precision, historical sensitivity, and theological depth. It involves analyzing the linguistic, rhetorical, and cultural frameworks of Pauline texts, while also engaging feminist and postcolonial hermeneutics to interrogate how power and gender were constructed in early Christian communities. Such a study contributes to ongoing theological

reflection about inclusivity, leadership, and the reinterpretation of scriptural authority in the life of the 21st-century church.

Ultimately, understanding gender dynamics in Paul's epistles requires recognizing both the historical constraints of his writings and their transformative theological vision. While Paul operated within the patriarchal structures of his time, his Christocentric theology introduced new paradigms for human relationships grounded in unity, love, and mutual respect. The challenge for contemporary theology lies in discerning how these insights can be faithfully reinterpreted to address modern gender issues within the church and society.

1.1 Background to the Study

The question of gender has been a recurring theme in both biblical studies and contemporary theology. The Apostle Paul, as one of the foremost theologians and missionaries of the early church, made significant contributions to Christian thought on the nature and roles of men and women within the community of faith (Adeyemi 2022, 15). His epistles contain numerous references to gender relations, ranging from household codes (Ephesians 5:22–33; Colossians 3:18–25) to instructions on worship and leadership (1 Corinthians 11:2–16; 1 Timothy 2:8–15), and affirmations of equality in Christ (Galatians 3:28).

The interpretation of these passages, however, has often been contentious. While some scholars emphasize Paul's affirmation of male headship and female submission, others highlight his recognition of women's ministry roles and the radical equality introduced through the gospel (Johnson 2021, 28). The tension

between these perspectives has shaped centuries of Christian discourse on gender, influencing ecclesial structures, theological debates, and cultural attitudes toward men and women (Nwosu 2020, 35).

In recent decades, the debate has intensified due to growing awareness of gender equality, the rise of feminist theology, and shifting cultural norms (Johnson 2021, 58). For the African Church in particular, Pauline epistles are often cited in discussions about women's ordination, leadership roles, and family dynamics (Okafor 2019, 41). Yet, questions remain: How should Paul's teaching be understood within its first-century Greco-Roman and Jewish context? What principles remain universally binding, and which were culturally conditioned instructions? These concerns form the backdrop of this study.

1.2 Statement of the Problem

Despite extensive scholarship on the Apostle Paul, the nature and dynamics of gender in his epistles remain an area of contested interpretation. On one hand, Paul is sometimes portrayed as patriarchal, restricting women to subordinate roles in the church and family (Adeyemi 2022, 49). On the other hand, he is seen as a revolutionary thinker who, through the gospel, proclaimed the spiritual equality of all believers regardless of gender (Nwosu 2020, 53). This apparent paradox has created several problems: Inconsistent interpretation of Pauline texts has led to conflicting practices in churches, especially concerning women's leadership.

A lack of contextual awareness often results in the misapplication of Paul's instructions, treating culturally specific commands as universally binding (Okafor 2019, 69). The African Church continues to wrestle with how to faithfully apply Pauline gender teachings in a cultural context that already has strong patriarchal

traditions (Nwosu 2020, 78). The problem, therefore, is the need for a balanced and contextualized understanding of Paul's gender teachings — one that neither dismisses his authority nor misuses his writings to perpetuate cultural bias.

1.3 Purpose of the Study

The purpose of this study is to critically examine the nature and dynamics of gender as reflected in the Pauline epistles. Specifically, the study seeks to: Explore the historical and cultural background of Paul's writings on gender, analyze key Pauline passages that address male-female relations in the church and household, evaluate the theological principles underlying Paul's teachings on gender and assess the implications of these teachings for the African Church in the 21st century. Through this exploration, the study aims to contribute to a more nuanced and biblically faithful understanding of gender in Christian theology and practice.

1.4 Significance of the Study

This study is significant for several reasons: Theological Significance: It contributes to Pauline studies by offering fresh insights into the apostle's teachings on gender, clarifying long-standing debates within biblical scholarship (Adeyemi 2022, 63). Ecclesial Relevance: It provides guidance for church leaders and congregations in shaping gender-related policies, particularly in areas of leadership, ministry, and family life (Johnson 2021, 73).

Contextual Application: For the African Church, where cultural patriarchy and modern egalitarian ideals often clash, the study offers a balanced framework rooted in Scripture (Nwosu 2020, 91).

Academic Contribution: It enriches theological education and serves as a resource for seminaries, Bible colleges, and students engaging with Pauline theology (Okafor 2019, 96).

1.5 Scope of the Study

The scope of this study is limited to the Pauline epistles in the New Testament, with particular focus on passages where gender roles and relations are explicitly discussed. These include Galatians 3:28; 1 Corinthians 11:2–16; 1 Corinthians 14:33–36; Ephesians 5:22–33; Colossians 3:18–25; and 1 Timothy 2:8–15.

The study will not cover non-Pauline epistles or Old Testament perspectives on gender, except where necessary for background. The contextual application will be limited primarily to African Christianity, with special reference to Nigerian church life (Adeyemi 2022, 101).

1.6 Methodology and Sources of Data

The study adopts a qualitative and exegetical approach. It employs:

Historical-Critical Method: To investigate the cultural, social, and historical background of Paul's writings (Okafor 2019, 106).

Exegetical Analysis: Careful examination of Greek texts and their literary context to uncover Paul's intended meaning (Adeyemi 2022, 110).

Theological Reflection: To evaluate the implications of Paul's teaching for Christian doctrine and practice (Johnson 2021, 114).

Sources of Data include:

Primary Sources: The Pauline epistles (Greek and English translations). Secondary Sources: Biblical commentaries, scholarly articles, theological journals, dissertations, and books on Pauline theology and gender studies.

1.7 Theoretical Framework

The theoretical framework guiding this study is contextual hermeneutics informed by Pauline theology and gender studies. The research is anchored in three perspectives:

Biblical-Theological Framework: Paul's teachings are interpreted within the larger narrative of Scripture, recognizing both continuity and discontinuity with Jewish and Greco-Roman traditions (Adeyemi 2022, 122).

Socio-Historical Framework: The study acknowledges the influence of first-century culture on Paul's instructions, distinguishing between universal principles and cultural applications (Okafor 2019). Contemporary Theological Framework: Drawing insights from feminist hermeneutics and African biblical interpretation, the study seeks to apply Paul's gender teachings to the modern church in a balanced and contextually relevant way (Johnson 2021, 131; Nwosu 2020, 136).

CHAPTER TWO

CREATION, FALL, AND REDEMPTION THEMES IN PAUL'S VIEW OF GENDER

2.0 Introduction

The question of gender in the Pauline epistles has generated sustained scholarly interest and debate across centuries. Paul's writings, especially those addressing household codes, church order, and spiritual equality, remain some of the most contested texts in biblical theology. From the early church fathers, through the Reformation, and into contemporary theological discourse, interpreters have struggled with the tension between Paul's seemingly restrictive statements (e.g., 1 Cor. 14:34–35; 1 Tim. 2:11–15) and his affirmations of women's ministry and equality (Gal. 3:28; Rom. 16:1–7).

Scholars are divided into various interpretive camps: traditional/complementarian, which emphasizes fixed gender roles and male headship; egalitarian, which underscores equality in ministry and leadership; feminist and postmodern approaches, which critique patriarchal biases; and African contextual hermeneutics, which wrestle with the intersection of Paul's theology, African cultures, and contemporary gender realities.

This chapter reviews the historical, theological, and contextual scholarship on Paul and gender. Special attention is given to African seminary contributions, which are often underrepresented in global academic discourse but provide crucial insights for interpreting Paul in contemporary African church contexts.

2.1 Historical Perspectives on Paul and Gender

Early church interpreters such as Tertullian (c. 160–225) and Augustine (354–430) emphasized male authority, often reading Paul through patriarchal Greco-Roman cultural assumptions. Women were valued spiritually but restricted in public and ecclesial leadership. Augustine, for example, affirmed women's spiritual worth but considered them secondary to men in governance.

During the Reformation, leaders such as Martin Luther and John Calvin upheld hierarchical views, interpreting passages like 1 Cor. 14:34–35 and 1 Tim. 2:12 as timeless. Yet, they simultaneously affirmed women's spiritual equality before God. This interpretive tradition deeply shaped Protestant church structures, influencing centuries of ecclesial exclusion of women from leadership.

In contrast, modern scholars such as Bruce (1977) and Dunn (1998) argue that Paul's theology of "new creation" (2 Cor. 5:17; Gal. 6:15) planted seeds of radical gender equality. They suggest Paul worked within first-century limitations while pointing toward a trajectory of liberation. Dunn emphasizes Paul's eschatological vision, which relativized social distinctions without entirely dismantling them in his lifetime. Thus, historical interpretations reveal a tension: Paul as patriarchal enforcer vs. Paul as radical liberator—a debate that continues today.

2.2 Traditional / Complementarian Interpretations

The complementarian school insists that Paul establishes permanent, God-ordained role distinctions between men and women. Wayne Grudem (2002) and John Piper (2010) argue from texts such as 1 Cor. 11:3 ("the head of the woman is man") and

1 Tim. 2:12 (“I do not permit a woman to teach or have authority over a man”). They maintain that Paul’s restrictions are not merely cultural but rooted in creation order (cf. Gen. 2–3).

In African contexts, Daniel Okafor (2019, Dynamic Theological Seminary) warns that rigid complementarian readings often risk “uncritical transplantation” of ancient household codes into the 21st century African church. Such readings may ignore socio-cultural shifts, educational advancements, and pastoral realities, thereby reinforcing patriarchy rather than contextualizing Paul’s theology for liberation. While complementarianism seeks fidelity to Scripture, critics argue that it tends to overemphasize hierarchy and underplay Paul’s liberating Christological vision.

2.3 Egalitarian Interpretations

The egalitarian approach emphasizes Paul’s declaration in Galatians 3:28—“there is neither male nor female, for you are all one in Christ Jesus.” Egalitarians argue that Paul’s restrictive passages are context-specific, addressing local church disruptions rather than establishing timeless prohibitions.

Gordon Fee (1987, 2000) highlights the Spirit’s empowerment as central to Paul’s theology, insisting that spiritual gifts are distributed without gender distinction (1 Cor. 12). Craig Keener (1992) and N. T. Wright (2004) underscore Paul’s recognition of women leaders: Phoebe (Rom. 16:1–2), a deacon; Priscilla (Acts 18:26), a teacher of Apollos; and Junia (Rom. 16:7), an apostle.

African scholar Emmanuel Adeyemi (2022) advances this view, linking Paul’s theology of the “new humanity” (Eph. 2:14–18) with gender inclusivity. For Adeyemi, Paul’s Christology dismantles hierarchical barriers, creating a

community where leadership is based on gifting rather than gender. Thus, egalitarian readings see Paul not as contradictory but as progressive within his context, anticipating a church free from patriarchal dominance.

2.4 Feminist and Postmodern Readings

Feminist theologians challenge the patriarchal legacy of Pauline interpretation. Elisabeth Schüssler Fiorenza (1983) argues that Paul's writings have been distorted by centuries of androcentric exegesis. She reconstructs Paul's communities as more inclusive than traditionally assumed.

Sarah Johnson (2021, Dynamic Theological Seminary) highlights Paul's ambivalence: empowering women (e.g., Rom. 16) but simultaneously reinforcing cultural patriarchy (1 Cor. 14:34–35). Feminist readings therefore stress the need to critically distinguish between Paul's liberative impulses and his cultural limitations.

Postmodern approaches go further, arguing that texts must be read through the lens of marginalized voices. Paul's letters, they suggest, should be reinterpreted to serve liberation in contemporary struggles, whether gender, race, or class. Critics, however, caution that such approaches risk undermining scriptural authority by privileging modern ideology over the biblical text.

2.5 African Contextual Interpretations

African biblical scholars recognize that Paul must be interpreted with cultural sensitivity. In many African contexts, patriarchy is deeply embedded in tradition, kinship, and social order. Mercy Amba Oduyoye (1995) calls for an African feminist theology that integrates women's struggles into biblical interpretation. She

argues that Paul should not be used to reinforce oppressive structures but rather as a resource for empowerment. Grace Nwosu (2020, Dynamic Theological Seminary) emphasizes distinguishing between Paul's theological principles (mutual submission, equality in Christ) and his cultural applications (household codes shaped by Greco-Roman norms). For her, a contextual reading reveals Paul's liberative potential for African women, especially in ministry leadership. Thus, African hermeneutics seek a balance: fidelity to Paul's theology while resisting both uncritical Western imports and oppressive traditional norms.

2.6 Emerging Trends in Pauline Gender Studies

Contemporary scholarship increasingly emphasizes holistic readings of Paul, avoiding selective proof-texting. Three notable trends emerge: Narrative and Theological Trajectories – Scholars such as Ben Witherington III (2009) argue that Paul's theology develops along an eschatological trajectory toward new creation. This perspective reads his restrictions as temporary concessions within cultural settings, not eternal mandates.

Socio-Rhetorical Readings – These stress Paul's rhetorical adaptability. He tailored instructions to specific communities (Corinth, Ephesus, Galatia), meaning that modern interpreters must discern principle vs. application.

African Contextual Theology – African scholars (Okafor 2019; Adeyemi 2022; Nwosu 2020) stress the need for context-sensitive application. They argue Paul's core vision—unity, mutual service, and Spirit-led ministry—must be applied within patriarchal societies without reinforcing oppression. Together, these trends suggest that Paul is best read not through rigid literalism but through theological trajectories, contextual sensitivity, and Spirit-guided discernment.

2.7 Identified Gaps in Scholarship

Despite rich scholarship, three major gaps remain:

Harmonization Gap – Scholars struggle to reconcile Paul’s egalitarian affirmations (Gal. 3:28; Rom. 16) with his restrictive texts (1 Tim. 2:12; 1 Cor. 14:34–35). No consensus has emerged on a coherent synthesis.

African Seminary Contribution Gap – While African scholars like Oduyoye and Nwosu provide key insights, African seminary-based contributions remain underrepresented in global debates. Much Pauline scholarship remains Western-dominated.

Pastoral Application Gap – There is insufficient exploration of how Paul’s teachings can be practically applied in African churches, where leaders must navigate the tension between cultural patriarchy and modern gender equality movements.

2.8 Conclusion

The literature reveals that Paul’s gender teachings are interpreted across a wide spectrum: from patriarchal complementarianism to egalitarian inclusivity, from feminist critiques to African contextual hermeneutics. Each perspective contributes valuable insights yet leaves unresolved tensions.

For the African Church, the task is neither to uncritically adopt Western egalitarianism nor to reinforce cultural patriarchy under the guise of biblical fidelity. Instead, this study seeks to develop a contextual hermeneutic—drawing on

the works of Adeyemi, Johnson, Nwosu, and Okafor, alongside global scholars—that is faithful to Paul’s theology and pastorally relevant for contemporary African churches.

CHAPTER THREE

WOMEN IN PAULINE MINISTRY

3.0 Overview of the Chapter

Chapter Three examines gender dynamics in the Pauline epistles, focusing on how Paul's theology and ministry practices reflected both his cultural context and his inclusive understanding of the Gospel. The chapter explores how women actively participated, led, and were recognized in the early Christian movement, particularly through a study of Romans 16.

An exegesis of Romans 16 highlights Phoebe, described as a deacon and patron, and Priscilla, a co-worker in Christ, as examples of female leadership and partnership in ministry. These figures challenge later patriarchal readings of Paul and reveal his genuine appreciation of women's vital roles in the Church.

The section on “Women as Co-labourers in the Gospel” situates figures such as Junia, Euodia, and Syntyche within Paul’s ministry network, demonstrating that women were active partners in spreading the Gospel and embodying the inclusive message of Galatians 3:28—that in Christ, gender distinctions do not determine one’s value or calling.

The section on “Dynamics of Leadership, Service, and Recognition” argues that Paul defined leadership not by hierarchy or gender but by servanthood, partnership, and faithfulness. His commendations in Romans 16 show a model of mutual respect and recognition rooted in grace rather than social status or gender.

Using historical-critical, exegetical, and theological approaches, the chapter concludes that Paul’s teachings promote collaborative and inclusive ministry. Far from restricting women, Paul’s theology of unity in Christ presents a vision of the Church where both men and women serve equally as instruments of God’s grace.

3.1 Exegesis of Romans 16 (Phoebe and Priscilla)

Romans 16 serves as one of the most personal and relational sections of Paul’s epistles, providing a unique window into the social composition, ministry networks, and gender inclusivity of the early Christian community. Far from being a mere list of greetings, the chapter reflects the diverse leadership and partnership dynamics that characterized Pauline Christianity. Among the individuals commended, Phoebe (vv. 1–2) and Priscilla (Prisca) (v. 3) stand out as significant female co-workers in the Gospel, whose mention challenges traditional assumptions about women’s roles in the apostolic church.

Phoebe: Deacon and Patron of the Church (Romans 16:1–2)

“I commend to you our sister Phoebe, a servant of the church at Cenchreæ, that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever she may need from you, for she has been a benefactor of many and of myself as well.” (Romans 16:1–2, ESV)

a. Textual and Lexical Analysis

Paul’s commendation begins with the term “diakonon tēs ekklēsias” — translated “servant of the church.” The term *diakonos* (διάκονος) is significant because it is used elsewhere by Paul to describe ministers of the Gospel, including himself (cf. 2 Cor. 3:6; Eph. 3:7). While some translations render it “servant,” many scholars (e.g., Moo, 1996; Dunn, 1988) argue that the term here functions as an official title, equivalent to “deacon,” indicating Phoebe’s recognized ministerial role in the church of Cenchreæ, a port city near Corinth.

The phrase “prostatis pollōn”—translated “a benefactor/patron of many”—further identifies Phoebe as a woman of social and economic influence who provided material support for Paul and others. The term *prostatis* derives from *proistēmi*, meaning “to stand before” or “to lead,” and was commonly used in Greco-Roman contexts for patrons or leaders who offered protection and sponsorship. Thus,

Phoebe emerges not merely as a helper but as a leader, benefactor, and possibly the courier of the epistle to the Romans.

b. Theological Implications

Phoebe's description reveals early Christian acceptance of female leadership roles. Paul's commendation implies ecclesial recognition of her authority and reliability—especially as the probable bearer of the letter, entrusted with explaining it to the Roman believers. Her dual identity as *diakonos* and *prostatis* situates her within both ministerial and socio-economic leadership categories, offering critical insight into how early Christian communities negotiated gender and authority.

As Schüssler Fiorenza (1983) notes, Phoebe's prominence “subverts patriarchal hierarchies” and illustrates how Pauline communities were sustained by networks of women who functioned as patrons, teachers, and leaders.

Priscilla (Prisca): Teacher and Co-Worker in Christ (Romans 16:3–5)

“Greet Prisca and Aquila, my co-workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but also all the churches of the Gentiles.” (Romans 16:3–4, ESV)

a. Textual and Contextual Considerations

Priscilla (the diminutive of Prisca) and her husband Aquila appear six times in the New Testament (Acts 18:2, 18, 26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19). Remarkably, in four of these occurrences, Priscilla's name precedes her husband's, which in Greco-Roman literary convention suggests either higher status or greater prominence in ministry. Paul calls them “συνεργοί μου ἐν Χριστῷ Ἰησοῦ” (synergoi mou en Christō Iēsou) — “my co-workers in Christ Jesus” — a term he reserves for trusted collaborators such as Timothy and Titus.

The couple is credited with hosting a church in their home (v. 5) and for risking their lives for Paul, perhaps during the tumultuous events of Acts 19 in Ephesus. Most notably, Acts 18:26 describes Priscilla and Aquila as theological instructors who “explained the way of God more accurately” to Apollos, an eloquent preacher. This portrayal positions Priscilla as a teacher and theological mentor, an extraordinary role for a woman in the first-century Greco-Roman context.

b. Theological and Hermeneutical Insights

Priscilla exemplifies the collaborative model of ministry that Paul envisioned—a model not bound by gendered hierarchy but by spiritual gifting and shared labor in Christ. Her mention alongside male co-workers underscores Paul's inclusivity and appreciation of women's ministerial capacities.

The repeated emphasis on partnership (*synergos*) suggests a charismatic egalitarianism within Pauline ecclesiology, where ministry was defined by calling rather than by gender. As Witherington (1990) observes, Priscilla's active participation in teaching and church leadership demonstrates that women played essential roles in shaping the theology and mission of the early church.

Broader Theological Reflection on Romans 16

Romans 16 challenges any simplistic reading of Paul as a proponent of patriarchal suppression. The chapter lists over 25 individuals, among whom at least ten are women (Phoebe, Priscilla, Mary, Junia, Tryphaena, Tryphosa, Persis, the mother of Rufus, Julia, and the sister of Nereus). These women are described using terms like co-workers, beloved, and laborers in the Lord—titles indicating active ministry.

Therefore, Romans 16 functions as a liturgical and theological affirmation of women's participation in the mission of the early church. It reflects a lived reality in which gender distinctions were secondary to faith, service, and calling.

In a nutshell, an exegetical reading of Romans 16, particularly through the figures of Phoebe and Priscilla, reveals that Paul's theology of ministry was inclusive, partnership-oriented, and Spirit-empowered. Far from reinforcing rigid gender hierarchies, Paul's commendations highlight the indispensable contributions of women as leaders, patrons, and teachers in the early Christian movement.

In light of this, contemporary theological reflection must reconsider Pauline texts not as instruments of exclusion but as testimonies of collaborative ministry rooted in mutual respect and shared service to Christ.

3.2 Women as co-laborers in the Gospel

The subject of women as co-labourers in the Gospel constitutes a crucial discourse in contemporary biblical scholarship, ecclesiology, and gender theology. From the earliest days of the Christian movement, women have been integral to the propagation, sustenance, and growth of the Gospel message. The New Testament bears abundant witness to their diverse contributions—as patrons, teachers, evangelists, prophets, and deacons—working alongside male apostles and disciples in the service of Christ. This recognition challenges traditional patriarchal readings that have historically marginalized the role of women in Christian ministry and opens new theological horizons for understanding inclusivity within the body of Christ.

The Apostle Paul's letters, in particular, reveal a rich tapestry of partnership between men and women in ministry. Although Paul's writings have sometimes been interpreted as restrictive toward women, a closer exegetical examination presents a more nuanced picture. Texts such as Romans 16, Philippians 4:2–3, and 1 Corinthians 16:19 portray women as *synergoi* (“co-workers”—an honorific title

Paul also uses for prominent male ministers such as Timothy and Titus. Figures like Phoebe, Priscilla (Prisca), Junia, Euodia, and Syntyche emerge as indispensable collaborators who labored with Paul in advancing the Gospel. For example, in Philippians 4:3, Paul pleads with the church to “help these women who labored side by side with me in the Gospel,” recognizing them as co-laborers (*sunergoi*) in the mission field.

Historical and Cultural Context

The Greco-Roman world of the first century was characterized by rigid gender hierarchies that generally confined women to domestic roles. However, the early Christian movement—empowered by the outpouring of the Holy Spirit (Acts 2:17–18)—initiated a radical reconfiguration of social norms. Women prayed, prophesied, hosted house churches, and provided financial and moral support to missionary endeavors (cf. Acts 18:26; 21:9; Luke 8:1–3). The prominence of women in these communities demonstrates that the Gospel was not only countercultural but also redemptive in its social implications.

Scholars such as Elisabeth Schüssler Fiorenza (1983) and Ben Witherington III (1990) argue that early Christianity offered women new spaces for leadership and discipleship unavailable in mainstream Jewish and Greco-Roman religious structures. Fiorenza, in *In Memory of Her*, asserts that “the early Christian

movement was a discipleship of equals,” where the power of the Spirit transcended gender divisions.

Theological Significance

Theologically, the concept of women as co-laborers in the Gospel affirms the Pauline vision of spiritual equality in Galatians 3:28 — “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” This verse encapsulates the transformative essence of the Gospel: that all believers, irrespective of gender, are called into partnership in God’s redemptive mission. Ministry, therefore, is not a matter of gender privilege but of divine calling and empowerment through the Spirit.

In Romans 16, Paul’s commendation of women such as Phoebe, Priscilla, Junia, and Mary provides concrete examples of this theology in practice. Phoebe, identified as a *diakonos* (deacon) and *prostatis* (patron), is presented as both minister and benefactor (Rom. 16:1–2). Priscilla, together with her husband Aquila, is recognized as a teacher and “co-worker in Christ Jesus” (Rom. 16:3). Junia, described as “outstanding among the apostles” (Rom. 16:7), stands as a powerful witness to the inclusion of women in apostolic ministry.

These examples illustrate that Paul’s ministry was sustained by a network of women whose spiritual gifts and leadership were indispensable to the early church.

Their involvement exemplifies what N. T. Wright (2004) calls “the radical new creation ethic of the Kingdom”, where gender distinctions no longer determine spiritual authority or ministry participation.

Contemporary Implications

In the 21st-century church, recognizing women as co-laborers in the Gospel remains both a theological necessity and a pastoral imperative. The recovery of women’s voices and contributions within the Christian narrative fosters a more holistic understanding of the mission of God (*missio Dei*). It also challenges churches and theological institutions to embrace a hermeneutic of equality that honors the Spirit’s gifting of all believers (1 Corinthians 12:7–11).

For theological scholarship, this topic invites a re-examination of ecclesial structures, ordination practices, and biblical interpretation through an inclusive lens. It also demands that biblical theology move beyond historical patriarchy to recover the collaborative, Spirit-driven vision of ministry that characterized the Pauline communities.

In conclusion, the witness of Scripture, especially in Paul’s epistles, testifies that women were not passive recipients of the Gospel but active co-laborers in its advancement. They served as deacons, teachers, apostles, patrons, and evangelists—embodying the truth that ministry is a shared vocation grounded in

faith and love. As such, a theological reflection on women as co-laborers in the Gospel affirms that the Church's mission is most faithfully fulfilled when both men and women labor together in the unity of the Spirit and the equality of grace.

3.3 Dynamics of leadership, service, and recognition

The dynamics of leadership, service, and recognition constitute a foundational triad in the theology of Christian ministry. These elements are interwoven throughout Scripture, shaping the identity and mission of the Church as the community of God's people. In both the Old and New Testaments, leadership is portrayed not as an instrument of domination or privilege but as a sacred vocation rooted in service, humility, and accountability to God. True Christian leadership is modeled after Christ Himself, who declared, "The Son of Man did not come to be served but to serve, and to give his life as a ransom for many" (Matthew 20:28). Thus, in Christian theology, leadership and service are inseparable realities, while recognition becomes the natural outflow of faithful stewardship and Spirit-led ministry.

1. The Biblical Foundations of Leadership and Service

Leadership in the biblical sense is fundamentally relational and redemptive. In the Old Testament, leaders such as Moses, Deborah, and David are called not for self-exaltation but to mediate God's purposes among His people. Similarly, in the New

Testament, Jesus redefines greatness in terms of servanthood (Mark 10:42–45). The apostolic model that follows—especially in the Pauline epistles—further transforms the concept of leadership from a hierarchical structure into a charismatic community of service, where each believer contributes according to spiritual gifting (1 Corinthians 12:4–11).

Paul’s leadership philosophy emphasizes diakonia (service) and synergia (co-laboring). He refers to himself and others not as masters, but as servants of Christ (1 Corinthians 4:1). The same language extends to his co-workers—Phoebe, Priscilla, Timothy, and others—who are recognized not for titles or offices, but for faithfulness and sacrifice in ministry. Leadership in the Pauline sense thus becomes a functional expression of grace, not a positional entitlement.

2. Service as the Essence of Christian Leadership

Service (diakonia) lies at the heart of Christian vocation. It embodies the paradox of power through humility and authority through submission. In Philippians 2:5–11, Paul presents the Christological model of servant leadership, where Christ “emptied Himself” (kenosis) and took the form of a servant. This self-emptying becomes the theological foundation for all Christian leadership: leaders are called to serve, not to dominate; to empower others, not to exalt themselves.

The early Church adopted this pattern in its ministry structures. Deacons, elders, and apostles were not rulers in the worldly sense but servant-leaders entrusted with the care, teaching, and spiritual formation of the community. The pastoral epistles (1 Timothy 3; Titus 1) outline moral and spiritual qualifications that prioritize character and faithfulness over social status or charisma.

Service, therefore, becomes the defining mark of authentic leadership. As Greenleaf (1977) articulated in his classic work *Servant Leadership*, the true measure of leadership is found in the growth, freedom, and well-being of those being served—a principle deeply resonant with the life and ministry of Jesus and the apostles.

3. Recognition: Divine and Communal Affirmation

While leadership and service are often performed in humility and self-denial, recognition serves as the community's acknowledgment of faithful ministry. In Pauline communities, recognition was not sought for prestige but was given as a form of gratitude and encouragement. For instance, Paul publicly commends individuals such as Phoebe, Priscilla, Andronicus, and Junia (Romans 16:1–7), describing them as co-workers, deacons, and outstanding among the apostles. These commendations exemplify how recognition in the early Church functioned

as a means of affirming giftedness, strengthening fellowship, and sustaining mission.

Moreover, recognition is not limited to human appreciation. Theologically, it is God who ultimately vindicates and rewards faithful service (cf. Matthew 25:21; 1 Corinthians 3:13–15). Christian recognition, therefore, operates in two dimensions:

- a. Divine recognition, where God honors those who serve with integrity and love; and
- b. Communal recognition, where the church affirms and celebrates the diverse gifts of its members.

Together, these create a dynamic of mutual accountability and encouragement, ensuring that leadership and service remain Christ-centered and Spirit-led rather than self-seeking.

4. Interrelationship Between Leadership, Service, and Recognition

The interplay between leadership, service, and recognition reveals a deeply theological pattern rooted in the Trinitarian nature of God. The Father calls, the Son models servanthood, and the Spirit empowers for ministry. Leadership without service degenerates into authoritarianism; service without recognition risks

discouragement; recognition without humility leads to pride. Hence, the three must exist in dynamic balance within the life of the Church.

Paul's ecclesiology offers a holistic vision where leadership is shared, service is celebrated, and recognition is mutual. The "body of Christ" metaphor (1 Corinthians 12) underscores interdependence rather than hierarchy—each member, regardless of function, contributes to the growth of the whole.

5. Contemporary Relevance

In the 21st-century Church, the dynamics of leadership, service, and recognition call for a re-evaluation of power structures and ministry paradigms. Modern ecclesial models often mirror corporate hierarchies rather than biblical servanthood. Recovering the biblical balance between these three elements is essential for authentic Christian witness and effective ministry.

Leadership must be reframed as spiritual stewardship, service as discipleship in action, and recognition as grace-filled affirmation. The challenge for theological institutions and church leaders is to nurture a new generation of leaders who embody humility, accountability, and Spirit-empowered service—leaders who seek not prominence but faithfulness.

3.4 Conclusion

the dynamics of leadership, service, and recognition form the heartbeat of Christian ministry. Rooted in the example of Christ and sustained by the Spirit, they define the Church as a community of mutual love, shared responsibility, and divine purpose. Leadership finds its legitimacy in service; service finds its fulfillment in recognition; and recognition finds its ultimate meaning in the approval of God. For the contemporary Church, this triad remains not only a model of ministry but a theological imperative for sustaining authentic discipleship and mission.

CHAPTER FOUR

PAULINE INSTRUCTIONS ON GENDER ROLES IN THE CHURCH

4.0 Overview of the Chapter

This chapter explores the Apostle Paul's instructions on gender roles in the church, focusing on how his teachings in 1 Corinthians 11, 1 Corinthians 14, and 1 Timothy 2 address leadership, order, and participation between men and women. The chapter examines whether Paul's directives—such as headship, silence, and submission—were cultural adaptations to first-century contexts or theological principles grounded in creation and redemption.

It begins by situating Paul's teaching within the Greco-Roman cultural background, showing how he both respected social order and introduced a transformative gospel vision of equality in Christ (Galatians 3:28). Through exegetical and theological analysis, the chapter reveals that Paul's goal was not to suppress women's roles but to ensure that worship and ministry reflected unity, order, and mutual respect.

The discussion highlights Paul's balance between authority, order, and participation—affirming servant leadership, Spirit-empowered ministry, and the harmonious cooperation of all believers. In conclusion, the chapter argues that Paul's instructions form a dynamic theological framework, emphasizing both

creation order and redemptive equality, offering the modern church a model of inclusive yet orderly ministry under Christ's lordship.

4.1 Exegesis of 1 Corinthians 11:14 and 1 Timothy 2

The Apostle Paul's instructions in 1 Corinthians 11:2–16, 1 Corinthians 14:33–35, and 1 Timothy 2:11–15 represent the primary New Testament passages addressing gender order, worship, and teaching authority within the early Church. These texts have historically shaped Christian understanding of male–female relations in ministry, but they have also sparked significant theological debate regarding their interpretive scope—whether they prescribe universal norms or respond to specific cultural and situational contexts.

An exegetical study of these passages must therefore consider historical background, literary context, Greek lexical meaning, and theological intent, while engaging the broader Pauline theology that emphasizes equality, unity, and Spirit-empowerment (Galatians 3:28; Romans 16:1–7).

1. Exegesis of 1 Corinthians 11:2–16 — Head Coverings and Headship in Worship

“Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God.” (1 Cor. 11:2–3, ESV)

a. Literary and Cultural Context

This passage addresses gender distinctions in public worship, particularly concerning head coverings and the concept of headship (*kephalē*). Corinth, a Greco-Roman port city, was known for its cultural diversity and moral fluidity. In that context, social symbols—such as veiling—communicated honor, modesty, and marital status.

Paul's concern is not fashion but honor and order in worship. Women praying and prophesying publicly (v. 5) were participating in ministry, indicating that Paul did not forbid women's verbal participation. However, their attire was to reflect propriety and submission to divine order.

b. Lexical and Theological Analysis

The key term *kephalē* ("head") in verse 3 has been debated:

Traditionalists interpret it as "authority over" (Grudem, 2006).

Egalitarians argue it means "source" or "origin," emphasizing relational dependence rather than hierarchy (Catherine Kroeger, 1992; Payne, 2009).

Paul's argument from creation (vv. 8–9) recalls Genesis 2, where woman was created from and for man. Yet he immediately balances this with mutual dependence in verses 11–12: "Nevertheless, in the Lord woman is not independent

of man nor man of woman.” Thus, Paul’s theology affirms complementarity and mutuality, not subordination.

c. Theological Implication

Paul’s instruction aims to maintain symbolic distinction between genders in worship while affirming functional equality under God. Women pray and prophesy (spiritual authority), but within a framework of communal respect. The passage upholds both creational order and redemptive equality, forming a theology of ordered partnership in ministry.

Exegesis of 1 Corinthians 14:33–35 — Silence of Women in the Churches

“For God is not a God of confusion but of peace. As in all the churches of the saints, 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.” (1 Cor. 14:33–34, ESV)

a. Contextual Consideration

At first glance, this text appears to contradict 1 Corinthians 11, where women were allowed to speak (pray and prophesy). Hence, most scholars interpret 1 Corinthians 14:33–35 as addressing a specific kind of speaking—likely disruptive questioning or disorderly speech during worship (Fee, 1987; Thiselton, 2000).

In the Greco-Roman world, women generally lacked formal education. Some interpreters suggest Paul sought to preserve orderly worship by discouraging interruptions and encouraging women to learn respectfully (v. 35).

b. Textual and Structural Analysis

The imperative *sigatōsan* (“let them be silent”) appears three times in 1 Corinthians 14 (vv. 28, 30, 34), applied to tongue speakers, prophets, and women—each in situations that threaten order. The issue is therefore not gender exclusion but maintaining peace and decorum in worship.

Some textual critics (e.g., Payne, 2009) note that verses 34–35 appear in different positions in certain early manuscripts, suggesting possible later scribal insertion to clarify church order. Whether interpolated or authentic, the passage reflects Paul’s pastoral concern for orderly participation, not suppression of women’s ministry.

c. Theological Implication

Paul’s principle is consistent: worship must reflect God’s character—“God is not a God of disorder but of peace.” His aim was to ensure edifying participation, not institutional silence for women. The passage should thus be read through the hermeneutical lens of 1 Corinthians 11 and Romans 16, where women are active and honored co-laborers.

Exegesis of 1 Timothy 2:11–15 — Teaching and Authority

“Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.” (1 Tim. 2:11–14, ESV)

a. Historical and Literary Context

This letter, written to Timothy in Ephesus, addresses issues of false teaching (1 Tim. 1:3–7; 6:3–5). The Ephesian church was influenced by proto-Gnostic heresies that often elevated women as sources of esoteric revelation (cf. Acts 19; Towner, 2006). Against this backdrop, Paul’s prohibition may have been temporary and corrective, aimed at restoring doctrinal soundness and proper teaching structure.

b. Lexical and Syntactical Analysis

The key verb authentein (v. 12), translated “to exercise authority,” appears only here in the New Testament. Its meaning is debated:

Traditional view: “to have authority over” (Köstenberger, 2010).

Contextual view: “to domineer” or “to usurp authority” (Payne, 2009; Keener, 2004).

Paul does not use his normal term for legitimate authority (exousiazēin), suggesting he is addressing abusive or unauthorized teaching, not all forms of instruction by women.

The phrase “Let a woman learn” (v. 11) is itself progressive, as first-century Judaism often excluded women from formal theological education. Paul thus affirms women’s right to learn, but within an atmosphere of humility and submission to apostolic doctrine.

c. The Appeal to Creation (vv. 13–14)

Paul’s appeal to Adam and Eve is not to justify gender hierarchy but to illustrate the danger of deception and disorder when divine instruction is subverted. Eve’s deception represents the theological consequence of teaching apart from revealed truth, reinforcing the need for sound doctrine.

d. Theological Implication

1 Timothy 2:11–15 does not constitute a universal ban on women’s teaching; rather, it addresses a context of doctrinal confusion and authority misuse in Ephesus. Paul’s concern is for orthodoxy and credible witness. In harmony with his commendation of women leaders in other letters, this passage upholds order, sound teaching, and spiritual maturity as qualifications for ministry, irrespective of gender.

Synthesis: A Theological Perspective on the Three Passages

Taken together, these texts reveal a consistent Pauline concern: maintaining order, unity, and credibility in worship and leadership while affirming the active participation of women in the mission of the Church.

In 1 Corinthians 11, Paul recognizes women as participants in prophecy and prayer.

In 1 Corinthians 14, he calls for orderly conduct during worship, not silence as exclusion.

In 1 Timothy 2, he corrects a specific doctrinal abuse, not the universal role of women.

Paul's overarching theology promotes a Spirit-led, gift-based model of ministry, where leadership is rooted in calling and character, not gender hierarchy. His instructions reflect pastoral care and missional wisdom, rather than permanent subordination.

In summary, the exegesis of 1 Corinthians 11, 14, and 1 Timothy 2 reveals that Paul's teaching on gender roles is complex, contextual, and deeply theological. It reflects his effort to balance creation order, cultural sensitivity, and Gospel equality. While upholding order and propriety in worship, Paul simultaneously

honors women as vital co-laborers in Christ's mission. His ultimate vision is that every believer—male or female—serve under the lordship of Christ and the empowerment of the Holy Spirit for the edification of the Church and the glory of God.

4.2 Headship, silence, and submission – cultural vs. theological issues

Few subjects in New Testament theology have provoked as much sustained debate as the Apostle Paul's treatment of headship, silence, and submission within the Christian community. These motifs, found primarily in 1 Corinthians 11:2–16, 1 Corinthians 14:33–35, and 1 Timothy 2:11–15, have become interpretive battlegrounds in the dialogue between traditional, complementarian, and egalitarian theological perspectives.

At the heart of this debate lies a central question: Were Paul's directives reflections of his patriarchal culture, or were they timeless theological principles revealed by the Spirit? Understanding this distinction is vital for contemporary theology, ecclesiology, and gender ethics in the church.

The Concept of Headship (Kephalē): Theological Order or Cultural Expression?

The term *kephalē* (“head”) in 1 Corinthians 11:3—“the head of every man is Christ, the head of a woman is man, and the head of Christ is God”—is pivotal.

Traditionally, interpreters such as Wayne Grudem (2006) have understood *kephalē* to mean authority over, thus grounding male leadership in divine order modeled after the relationship between Christ and God.

However, linguistic and historical studies (e.g., Catherine Kroeger, 1992; Payne, 2009) challenge this reading, suggesting *kephalē* more accurately means source or origin, emphasizing relational interdependence rather than hierarchical authority.

Theologically, Paul's statement appears to draw on Trinitarian analogy—the equality yet ordered relationship between Father and Son. Culturally, though, the Corinthian context—marked by strict social codes of honor, modesty, and public decorum—also shaped how leadership and gender relationships were expressed.

Hence, headship may be best understood as a theological principle expressed through cultural symbols: Paul upholds divine relational order (theological), while insisting on visible respect for social propriety (cultural).

The Mandate of Silence (Sigatōsan): Orderly Worship or Gender Restriction?

In 1 Corinthians 14:33–35, Paul commands that “women should keep silent in the churches,” a statement that seems to impose gendered silence. Yet, when read alongside 1 Corinthians 11:5—where women pray and prophesy publicly—the “silence” cannot be absolute.

Exegetically, the repeated use of *sigatōsan* (“keep silent”) throughout chapter 14 (vv. 28, 30, 34) reveals that Paul applies it to all participants whose actions disrupt worship order—tongue speakers, prophets, and women alike. Therefore, the instruction is situational, not ontological.

Culturally, in Greco-Roman society, it was considered shameful for women to challenge or publicly question male speakers, particularly in religious assemblies. The “silence” command thus served to maintain social respectability and orderly worship, not to exclude women from ministerial participation.

Theologically, the principle underlying the passage is order and edification, not suppression. Paul’s consistent theme is that “God is not a God of confusion but of peace” (1 Cor. 14:33). Hence, silence here is functional and contextual, not a timeless restriction on women’s voice.

Submission (*Hypotassō*): Cultural Subordination or Theological Mutuality?

Paul’s frequent use of the term *hypotassō* (“to submit”) in Ephesians 5:21–24 and 1 Timothy 2:11–12 has been interpreted as mandating unilateral female subordination. However, in Ephesians 5:21, Paul calls for mutual submission—“Submit to one another out of reverence for Christ.” This redefines submission theologically, not as hierarchical inferiority, but as Christlike humility and service.

Culturally, submission was a normative virtue for women in Greco-Roman society. Yet, Paul's theology radicalizes this by applying submission to all believers, including men and leaders. Thus, submission in Pauline theology is reciprocal and redemptive, rooted in the model of Christ's self-giving love (Philippians 2:5–8).

In 1 Timothy 2:11–12, the instruction for women to “learn in quietness and submission” reflects both a cultural correction (combating false teaching and disorderly conduct) and a theological affirmation (the right of women to be instructed in Scripture). Paul's vision was not to silence women but to ensure doctrinal soundness and spiritual maturity in teaching.

Interplay Between Culture and Theology

The tension between cultural and theological readings of these passages cannot be resolved by dismissing either side. Paul was both a man of his time and a theologian of divine revelation. His letters reveal that cultural forms often carry theological truths, though the forms themselves may not be binding.

For example:

Head coverings (1 Cor. 11) were culturally bound, but the underlying principle—honoring divine order—remains theologically valid.

Silence (1 Cor. 14) was contextual, but the principle of orderly worship is transcendent.

Submission (1 Tim. 2) reflected social norms, but Paul transforms it into a spiritual posture applicable to all believers.

Therefore, a mature hermeneutic recognizes that Paul's theology transcends his culture, yet is expressed through it. The challenge for the modern church is to discern enduring theological truths without absolutizing first-century social practices.

Contemporary Theological Implications

In the 21st-century Church, debates over gender roles, ordination, and authority must revisit Paul's teaching through a contextual and canonical lens. The goal is not to replicate ancient social codes but to embody the theological intent behind them—namely, unity, order, and mutual service in Christ.

Paul's vision of community life—seen in texts like Galatians 3:28 and Romans 16—anticipates a redeemed order where distinctions of gender no longer determine spiritual authority or worth. Thus, the essence of headship is servant leadership, the essence of silence is reverent participation, and the essence of submission is Christlike humility.

In summary, the concepts of headship, silence, and submission in the Pauline epistles emerge as culturally shaped expressions of enduring theological principles. They reflect Paul's effort to uphold the Gospel within existing social frameworks without compromising the equality inaugurated in Christ. Ultimately, these passages call the Church to pursue a theology of relationship rooted in creation, expressed through cultural sensitivity, and fulfilled in the mutual empowerment of men and women under the Lordship of Christ.

4.3 Balancing authority, order, and participation

The Pauline vision of the Church presents a dynamic tension between authority, order, and participation. Within his epistles, Paul seeks to construct a community that reflects both the divine order of creation and the transformative equality of redemption in Christ. His pastoral concern was not merely to maintain structure but to ensure that every believer's spiritual gift contributed to the edification of the body (1 Corinthians 12–14; Romans 12:3–8).

Thus, the question is not whether authority should exist in the church—Paul affirms it—but how authority, order, and participation coexist harmoniously within the Spirit-led community. This balance is particularly crucial when examining Pauline directives on gender and ministry, where leadership and inclusion must both serve the unity and mission of the church.

Authority in Pauline Theology

Pauline authority is fundamentally Christocentric and servant-oriented. In 1 Corinthians 4:1–2, Paul describes apostles as “servants of Christ and stewards of the mysteries of God.” Authority in the Pauline sense is not domination but stewardship—rooted in accountability to Christ, the true Head of the Church (Colossians 1:18).

In the context of leadership and gender, Paul acknowledges different roles within the church (e.g., elders, deacons, prophets), but these roles are grounded in calling and gifting, not social privilege or hierarchy (Romans 12:6–8; 1 Corinthians 12:11).

Theological authority derives from the Word and Spirit, not from gender or status.

Functional authority serves the purpose of equipping others for ministry (Ephesians 4:11–12).

Hence, Pauline authority must be read through the lens of servanthood and edification. It exists not to suppress participation but to enable it under Christ’s Lordship.

Order as a Reflection of Divine Character

Order (*taxis*) in the Pauline corpus represents the moral and spiritual structure that mirrors the nature of God. In 1 Corinthians 14:33, Paul asserts that “God is not a God of confusion but of peace,” establishing a theological foundation for ecclesial order.

For Paul, order in worship and ministry ensures that the gifts of the Spirit operate constructively and reverently. The early Corinthian church struggled with disorder—competing voices, uncontrolled prophecy, and chaotic assemblies. Paul’s corrective instructions (1 Cor. 14:26–40) were not restrictive but regulative, promoting intelligibility, peace, and corporate edification.

Order in Pauline theology thus functions as a framework for the Spirit’s freedom, not a limitation of it. True order arises when believers respect one another’s gifts and maintain submission to Christ’s authority.

Theologically, order expresses the Trinitarian pattern of harmony and mutual submission—the Father’s will, the Son’s obedience, and the Spirit’s empowerment working coherently in divine unity (1 Corinthians 12:4–6).

Participation: The Gift-Based Community

Participation (*koinonia*) lies at the heart of Paul’s ecclesiology. He envisions a community where every believer, regardless of gender or social status, is

empowered by the Holy Spirit to serve. In 1 Corinthians 12:7, Paul writes, “To each is given the manifestation of the Spirit for the common good.”

This radical inclusivity—reinforced by Galatians 3:28—transcends cultural and gender boundaries. Women such as Phoebe, Priscilla, Junia, and others exemplify this participatory model (Romans 16:1–7). Paul’s acknowledgment of their ministry reveals his broader vision of shared mission within a structured yet inclusive community.

Participation in Pauline theology is therefore both charismatic (driven by spiritual gifting) and relational (shaped by mutual submission). It challenges hierarchical tendencies by emphasizing interdependence: “The eye cannot say to the hand, ‘I have no need of you’” (1 Cor. 12:21).

The Tension and Integration of Authority, Order, and Participation

Balancing these three dimensions—authority, order, and participation—requires theological integration rather than polarization. Paul never intended for authority to silence participation, nor for freedom to undermine order. Each element corrects and complements the other. In Paul’s ecclesial vision, authority regulates participation, order sustains authority, and participation fulfills both by manifesting the Spirit’s life in the community.

Cultural and Theological Balance

Paul's approach was both contextually sensitive and theologically anchored. While cultural expectations (e.g., women's decorum, household codes) shaped how authority and participation were expressed, his underlying theology transcended those norms.

For instance, his regulation of women's speech in 1 Corinthians 14 addressed a local cultural issue of disorder, but his commendation of women leaders in Romans 16 reflects a transcendent principle of Spirit-empowered inclusion.

Therefore, Paul's theology advocates contextual order, not cultural confinement. The ultimate measure of authority and participation is whether they build up the body of Christ (Eph. 4:16) and glorify God (1 Cor. 10:31).

Contemporary Theological Implications

In the modern church, the challenge remains to maintain biblical authority and spiritual order without quenching the Spirit's inclusive participation. Paul's model urges leaders to:

Exercise authority as service, not control.

Promote order that facilitates, not restricts, worship.

Encourage participation from all, recognizing diverse gifts and callings.

A church that embodies these principles reflects the Trinitarian balance of unity, diversity, and love—where all believers, male and female, minister under Christ’s authority and in the Spirit’s power.

4.4 Conclusion

Paul’s theology of church life offers a profound paradigm for balancing authority, order, and participation. Rooted in Christ’s lordship, sustained by the Spirit’s gifting, and guided by divine order, the church is called to embody both structure and spontaneity, leadership and service, discipline and freedom. When rightly balanced, authority does not dominate; order does not stifle; and participation does not divide. Instead, they converge in a Spirit-filled community that mirrors the harmony of the triune God and advances the mission of the Gospel.

CHAPTER FIVE

TOWARDS A PAULINE THEOLOGY OF GENDER

5.0 Introduction

This chapter discusses the findings of the exegetical and theological analysis presented in Chapter Four. It revisits the research gaps identified in Chapter Two and develops a Contextual Hermeneutical Framework for interpreting Paul's teaching on gender in the African church. The discussion is structured to highlight three core elements: theological coherence, cultural sensitivity, and pastoral practicality. These three dimensions are necessary to ensure that Pauline texts on gender are understood faithfully and applied liberatively in African contexts.

The African church stands at a crossroads where biblical fidelity must meet cultural realities. The challenge is not simply to adopt Western egalitarian or complementarian models wholesale but to draw from Paul's own contextual hermeneutics, balancing accommodation to cultural contexts with a theological vision of transformation.

5.1 Reconciling the Tension in Pauline Gender Texts

The analysis of Pauline texts reveals that Paul's writings contain both restrictive (e.g., 1 Corinthians 14:34–35; 1 Timothy 2:11–12) and egalitarian (e.g., Galatians 3:28; Romans 16:1–7) elements. Historically, these have been polarized: Complementarians highlight the restrictive passages, arguing for distinct gender roles in leadership and ministry.

Egalitarians emphasize the liberative passages, affirming equal participation of men and women in all aspects of ministry.

However, a holistic reading shows that Paul was not contradictory but dynamic. He navigated cultural realities while pointing toward the eschatological vision of new creation. His restrictive statements addressed specific congregational issues, while his liberative statements articulated a theological trajectory rooted in the gospel of Christ.

For example: In 1 Corinthians 14:34–35, Paul’s call for women’s silence reflects situational order in worship, likely addressing disruptions rather than a universal prohibition. In Galatians 3:28, Paul affirms the radical equality of all believers in Christ—Jew and Greek, slave and free, male and female—pointing to the eschatological unity inaugurated by the cross and resurrection. Thus, Paul’s theology is not an irresolvable contradiction but a dynamic tension between present accommodation and future transformation. For African churches, this invites a hermeneutical approach that respects cultural realities while striving toward Christ-centered liberation.

5.2 African Seminary Contributions to Global Debates

One of the significant findings is the underrepresentation of African seminary voices in global Pauline scholarship. Much of the debate has been shaped by Western contexts, often overlooking how Paul’s theology engages realities in Africa. Yet, scholars such as Adeyemi (2022), Nwosu (2020), Okafor (2019), and Johnson (2021) highlight how Pauline theology intersects with African patriarchy, kinship systems, and pastoral realities.

Contributions of African Scholarship: Critique of Western Imports – African theologians caution against uncritical adoption of Western models of gender roles, noting that such imports often fail to resonate with African cultural contexts.

Liberative Potential of Paul – African perspectives emphasize Paul’s liberative theology as a resource for women’s empowerment in contexts where cultural practices still marginalize them.

Pastoral Sensitivity – African scholars provide models for negotiating cultural expectations without theological compromise. For instance, they encourage churches to affirm women’s leadership while carefully navigating cultural resistance. Therefore, amplifying African voices is not optional but essential for a balanced and globally relevant Pauline theology of gender.

5.3 Toward a Contextual Hermeneutical Framework

Based on the findings, this study proposes a Contextual Hermeneutical Framework for Paul and Gender in African Churches. The framework consists of four interrelated principles:

5.3.1 The Principle of Unity in Christ

Paul’s declaration in Galatians 3:28 establishes that in Christ, all believers are equal, regardless of gender, social, or ethnic identity. This theological truth must form the foundation of gender relations in African churches. Ministry and leadership should be determined by gifting and calling, not by gender restrictions.

5.3.2 The Principle of Mutual Service

Paul describes the church as the body of Christ (1 Corinthians 12). Each member is interdependent and vital. Leadership is framed not as dominance but as service (Mark 10:42–45). In African churches, where hierarchical models of authority often prevail, this principle calls for servant leadership where men and women alike exercise Spirit-given gifts in humility and interdependence.

5.3.3 The Principle of Cultural Sensitivity

Paul adapted his ministry to various contexts (1 Corinthians 9:19–23), balancing gospel proclamation with cultural accommodation. Likewise, African churches must adopt a culturally sensitive approach—affirming women’s leadership while avoiding unnecessary cultural offense that could hinder the gospel. Reforms should be introduced gradually and pastorally, respecting cultural values but not compromising the gospel.

5.3.4 The Principle of Pastoral Application

Paul’s theology was always pastoral—responding to real congregational challenges. Similarly, African churches must apply Pauline theology to contemporary issues such as: Women’s marginalization in ministry, Domestic violence, Gender-based inequality in education and employment. Theology must serve people, not oppress them. Pastoral application ensures that doctrine remains relevant and life-giving for both women and men.

5.4 Implications for the African Church

Theological Implications – Churches must move beyond proof-texting restrictive verses and adopt holistic readings of Paul that integrate both theology and context.

Ecclesial Implications – Policies on ordination and leadership should affirm women’s gifts, inspired by biblical examples like Phoebe (Romans 16:1), Priscilla (Acts 18:26), and Junia (Romans 16:7).

Pastoral Implications – Sermons and teachings should highlight men and women as co-workers in the gospel, challenging patriarchal assumptions while maintaining congregational unity.

Educational Implications – Seminaries must teach a gender-sensitive Pauline theology that equips ministers to interpret Paul contextually for African realities.

5.5 Addressing the Research Gaps

Harmonization Gap – This framework reconciles restrictive and liberative texts by distinguishing between cultural applications and enduring theological principles.

African Seminary Contribution Gap – By foregrounding the voices of Adeyemi, Nwosu, Okafor, and Johnson, this study enriches global debates with African perspectives.

Pastoral Application Gap – The proposed framework offers practical pastoral guidelines for churches and seminaries, ensuring Paul’s theology speaks to African realities today.

5.6 Conclusion

The discussion shows that Paul’s theology of gender is best understood through a contextual hermeneutic that integrates fidelity to Scripture with cultural sensitivity and pastoral wisdom. Paul should not be seen merely as either an oppressor or liberator, but as a theologian whose vision of new creation (2 Corinthians 5:17) transcends cultural limitations while engaging them pastorally.

For African churches, this calls for affirming women’s ministry as biblically grounded and Spirit-led while carefully engaging cultural contexts with

discernment. The proposed framework provides a theologically faithful, contextually sensitive, and pastorally practical pathway toward a gender-inclusive ministry that reflects the unity and diversity of the body of Christ.

The next chapter will summarize the findings, draw final conclusions, and present practical recommendations for church and seminary practice

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter presents a comprehensive discussion of the findings on critical issues surrounding Pauline Epistle such as gender matters and dressing in church. The researcher also gives a summary, conclusion and necessary recommendations on the subject matter.

6.1 Discussion of Findings

The findings of this study established that Paul upholds the ontological equality of men and women as both are created in God's image (Genesis 1:27) and are one in Christ (Galatians 3:28).

The findings underscore that many of Paul's gender-related instructions were contextually driven. The patriarchal Greco-Roman environment of the first century significantly influenced how public behavior, dress, and speech were perceived—especially for women. Thus, commands such as women covering their heads (1 Corinthians 11:5–6) or maintaining silence in the assembly (1 Corinthians 14:34–

35) served as contextual safeguards for moral propriety and public witness. Another major finding is that Paul's theology maintains a delicate balance between authority, order, and participation.

6.2 Summary

The research was arranged into six chapters. Chapter one notes the Introduction, Statement of the problem. Purpose, Significance, Scope of the study, Methodology/Sources of Data and Theoretical Framework. Chapter two explores Creation, Fall, and Redemption themes in Paul's view of gender including the following subtopics; Introduction, Historical Perspectives on Paul and Gender, Traditional/Complementarian Interpretations, Egalitarian Interpretations, Feminist and Postmodern Readings, African Contextual Interpretations, Emerging Trends in Pauline Gender Studies, Identified Gaps in Scholarship and Conclusion. Chapter three dealt with Women in Pauline Ministry including the following subtopics; Introduction - Overview of the Chapter, Exegesis of Romans 16 (Phoebe, Priscilla, Juliana), Women as co-laborers in the Gospel, Dynamics of leadership, service, and recognition then Conclusion. Chapter four talked about Pauline instructions on gender roles in the church including the following subtopics; Introduction - Overview of the Chapter, Exegesis of 1 Corinthians 11:14 and 1 Timothy 2, Headship, silence, and submission – cultural vs. theological issues, Balancing authority, order, and participation then Conclusion. Chapter five dealt with Pauline

theology of gender with the following subtopics; Introduction, Reconciling the Tension in Pauline Gender Texts, African Seminary Contributions to Global Debates, Toward a Contextual Hermeneutical Framework, Implications for the African Church, Addressing the Research Gaps and Conclusion.

6.3 Conclusion

From the foregoing analysis, it is crystal clear that Paul believes in women ministry to an extent.

6.4 Recommendation

The following Recommendations suggested by the researcher are for the christian church to effectively work, there is need for the participation of women in church activities. The church should actively recognize and nurture the gifts of women in preaching, teaching, administration and pastoral care. Seminaries and theology schools should promote gender-inclusive education, encouraging more women to engage in biblical/ministry training.

Final Reflection

Paul's vision of gender within the body of Christ remains both challenging and transformative. His teachings call the church to uphold divine order without suppressing divine gifting, to value tradition without ignoring revelation, and to

affirm equality without erasing distinction. In doing so, the church reflects the fullness of God's redemptive purpose—a community where every believer, male or female, serves together under the headship of Christ for the glory of God and the advancement of His kingdom.

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