



Inspired And Uncomfortable | Does The Bible Limit Women?

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Speaker: Phil EuBank

Good Morning Menlo Church, and welcome to the second week in our series that we started last week called "Inspired and Uncomfortable," that we're using to start our summer. We are diving into questions that stem from ancient passages that sometimes go overlooked or misunderstood, and we're trying to figure out how they fit into a modern faith in Jesus.

Last week, we compared and contrasted the idea of slavery that we find in the Bible with the misuses of the passages that supported the atrocities in our own history as a nation around slavery, and some of the underlying mistakes and abuses of interpretation that we need to avoid if we are going to really be a part of learning from that painful legacy.

I have loved being able to connect with many of you through email this week from all of our campuses. These are conversations that underscore the diversity of

thought that God has brought to people right here at Menlo. We are better because of it.

Throughout this series, we're going to be introduced to different ways of studying the Bible, especially ancient practices of how we think about and understand the Old Testament, that build on each other. So I know what summer looks like; you may be traveling or out of town. My encouragement to you would be to join us online if you're doing that right now. Thanks for doing that; we're so grateful.

You can also catch up later if you miss it, so that what God wants to do in you and me, he could do for you and me in the way that he grows and shapes us this summer, in the way that we study the scriptures together.

Today's conversation is going to highlight our individual and collective backgrounds. We're going to discuss the question, "Does the Bible limit women?" Now, this is another one of those topics that brings a wide variety of potentially triggering and painful memories.

It will for sure; it already has delivered me some email, and that's okay. But I know that God will meet us here, and I believe that God has something special for you as a result.

I also want to acknowledge that as a white guy, last week I talked about slavery and this week I'm talking about women, so that's weird, right? It's not because we don't have incredible voices who are women and people of color who could add to this conversation. Jevon joined me for our podcast this last week.

However, I believe that these kinds of conversations are beneficial and necessary even when our identity group doesn't match the specific topic of the conversation. Women and people of color are voices that we value deeply here at Menlo around all topics, and I consult with people and resources to widen my own understanding in every topic we cover, including this one today.

But with all that in mind, I'm going to pray for us, and you're like, "Yeah, you could use some prayer." That was a hurtful laugh to get started.

If you've never been here before or heard me speak before, I pray kneeling. Part of the reason that I do that is this acknowledgement, this humble reality, of all the different places and spaces people come from, all the different contexts and stories you bring in, that God could still use our time together to bring hope, not

just through me but through you. I pray that he will. Would you pray with me now?

God, thank you so much. Thank you that we can be a place where we can have conversations that might bring some baggage, that might bring some pain from the past, that might bring some perspectives we don't already know. Would you help us as we open the scriptures to handle them rightly, with nuance and kindness, and that, God, this really would be a conversation that carries long beyond just our few minutes together. God, would you go before us now? Help us to be people that see the value in others, welcome the leadership from others, and see your hand as a result. It's in Jesus' name. Amen.

This conversation about women, specifically in ministry, is deeply personal for me. In my home growing up, the safest person in a dangerous place was my mom. She was born and raised Jewish until she became a Christian as a young adult. She was gifted to lead and teach very vocally and passionately throughout her ministry years.

I also grew up attending churches with my mom which all taught some form of complementarianism. If you're like, "I started to doze off, what was that word?" We'll get to it later.

But simply put, it's the theological idea that certain things men can do, especially in church, and there are certain things women are not supposed to do, especially in church.

My mom grew up in this context in her early young adult years as a Christian, and that was the theological position she defended. While I struggled with it growing up, fully understanding what it was or how to make sense of it, it was a part of what shaped me. It was also actually the prevailing view of where I went to school, and that was a part of my life.

Now, my view was deeply challenged by a class that I attended my senior year in college. At that point, I had been preaching since I was 16 years old in the main service of our small little church in Northeast Ohio. My senior year in college, I had taken every preaching class that my Bible college offered, and you're like, "We knew you were a nerd before that..." which is fine.

But there was one class I had not taken yet, and that one class at the college I went to that taught that only men could preach to men was a class called "Message Prep for Women." In this class, it was a female professor who taught women how to preach sermons to other women. You see where this is going.

So, really early on in my undergraduate experience, I started asking that professor, because I had heard how great the class was, if I could audit the class. I offered to sit quietly in the back and just learn and listen. But here's what I recognized: I recognized that more than half of the congregation that I would teach at any time in my life and ministry was going to be women, and I wanted to learn perspective. I wanted to see what worked and what didn't work, and her class came so highly recommended, so I just kept asking.

She would later tell me that she thought I was like a plant, like a spy from the administration to see how her class was going, which I was like, "I would be the most obvious spy ever, that would be a terrible spy." But anyway, she eventually relented and let me audit the class.

Here's what I realized: I experienced the best group of communicators I had ever encountered in any class, period, whether undergrad or graduate school. That includes the advanced expository preaching class with a group of students in my seminary that I was a graduate assistant for. This group of ladies was the best group of communicators I ever saw in school.

So from that class on, my view of women in ministry continued to expand. Even in churches where women weren't in leadership or preaching roles when I got there, God gave me the influence to gradually change and expand that to the level that was possible by that church at that time. But Menlo is actually the first place that I've been that is egalitarian. You're like, "I don't like it when you use words I don't understand," so we'll get to it again.

Complementarian is what we just talked about. Egalitarian is where men and women are understood to not only be equal in dignity, value, and worth, but also collaborators in every level of leadership, from pastors to elders to teachers. We aim to remove any barriers that might otherwise be brought because of gender.

Now that's not without resistance. Some of you are thinking about some passages that seem to disagree with this approach, and we're going to talk about those in a minute. Some of you are not church people, and someone brought you here today for any number of different reasons. You don't have air conditioning and it's hot out, and you were like, "I heard your sanctuary has air conditioning." Great, so glad that you're here.

For you, you're thinking, "I didn't even know that a debate like this existed. This is like one of the reasons I've avoided church, that you guys still fight about this

stuff." I would say we're like a family, right? Nobody fights like family, and so this is just one of those topics you're stepping into a conversation about, but hopefully you'll see some really good, hopeful things in the midst of it.

Now I want to give you a couple of those hermeneutical principles that we talked about, the way we study the Bible, the principles we bring to understand the scriptures together. Last week we talked about two of them: that context is king, where we don't just read a single verse out of context, but that we read the verses around it. We bring understanding to what's happening in the circumstances.

Second, we talked about that not everything that we read is designed to be prescriptive, that descriptive is different than prescriptive. As a result, we can read things that the Bible is talking about in history that it is not advocating or prescribing in present day.

Now the first additional one I want to talk about today is something called redemptive movement. This is similar to what we see around the topic of slavery, but it highlights the path that a specific topic or conversation or focus can sort of shift throughout the Bible. In the case of women, what starts very strict becomes more and more inclusive as we read through the pages of scripture.

The second one that we're going to highlight this week is referred to as authorial intent. This is a little bit like contextual awareness, but it's specifically about what the biblical author meant to say at the time that he was writing to the group that he was writing it. Now remember, the Bible is written *for* us, but it was not written *to* us. So we go back to the time in which it was written to begin understanding how we might understand it.

So let's look at a couple of passages that are regularly used to address this topic. Maybe the most controversial is found in the book of Ephesians, written to the church at Ephesus, where the apostle Paul says this: "Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands" (Ephesians 5:22-24). Nobody say amen, just chill, chill, chill. That's uncomfortable, right?

But here's the thing: when we look at the context around that specific passage, there are a few things that are worth noting and remembering.

Remember, context is king, and usually if we just look at the verses around it, it will hold the keys to unlocking a deeper, more accurate understanding of what God was doing in the moment and the momentum that it spurred along the way.

In verse 21, the verse immediately before what we just read, we are told, "Submit to one another out of reverence for Christ." All of us, regardless of status, standing, or gender, all of us are supposed to live in mutual submission to one another. Paul elsewhere says that we should outdo one another in showing honor. That's not a caste system; that's everybody.

Also, after this passage, Paul goes on to give specific instructions to different parts of a family, including husbands. As a matter of fact, this command that he gives to husbands immediately following, he says, "Husbands, love your wives, as Christ loved the church and gave himself up for her" (Ephesians 5:25). Each person in a marriage is reflecting the powerful mystery of God by living out a command that is only possible with God. In other words, it's impossible on your own. Paul is not advocating exactly what your marriage needs to look like, who should do the dishes, or who should make that decision, or who should fulfill that responsibility.

No, no, no. What he's doing is he's showing a principle that we talked about around redemptive movement last week in his hermeneutic.

See, Jewish women, they were kept entirely separate from men outside of their family, and Paul was breaking down those lines in real time, even if he wasn't breaking down all the lines yet.

Another passage that highlights this movement is in 1 Timothy 2, where Paul says, "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" (1 Timothy 2:11-12). Are you guys sweating, or is that just me?

Now it's easy to see how a verse like this or a quick passage like this could be used and weaponized to tell women, "Just be quiet, you're not allowed to do this, you're not allowed to do this."

But here's the thing: that's when we take this passage out of context. When we do that, it could leave us wondering, "Did the Apostle Paul have a problem with women? Is there something like, do we need to just ignore this stuff when we

come up to it?" We have to go back to that idea of authorial intent that we talked about before.

The Apostle Paul is at least in part addressing a specific problem at the specific time and place in the church in Ephesus where he's writing. See Timothy, who is the pastor of this church, is in a city that is overrun with pagan influence, particularly from the cult of Artemis, a fertility goddess worshiped through female-led spiritual manipulation.

So as a result, many of the new Christians were likely women coming from this background, unfamiliar with scripture, and prone to spreading false or blended teaching from this cult because of the time they lived.

So when Paul says, "I do not permit a woman to teach or to exercise authority over a man," he's not laying down a universal, timeless law for all churches in all cultures. He's addressing a particular situation: women who needed first to learn sound doctrine before they could teach sound doctrine.

And remember, the very fact that in that verse we read that Paul says, "Let a woman learn," it might not feel like this to us, but at the time that was a radical,

liberating statement in a culture where women were often barred from theological training.

The Greek word that we translate in this passage, "exercise authority," is used nowhere else in the New Testament and likely the best translation of that word has the idea of domineering or abusive control, not healthy spiritual leadership.

Paul is not saying that women should never teach or lead, as we're going to see in a minute together, as he condones women teaching and leading in his context.

This passage then is not a prohibition; it's a pastoral pause. Paul is guiding a church through a cultural and theological minefield. He is calling for order, discipleship, not a permanent prohibition.

However, when we read the Bible through the lens of redemptive movement, understanding authorial intent, we see God consistently elevating and empowering women as full participants in God's mission together.

This is true throughout the scriptures, including in the Old Testament. But even if we just looked at Paul, if all we did was like, "Well, Paul just said that, so what did he actually do?" When we look at ministry, we see him work alongside women in leadership, including at the highest levels of leadership outside the context where he's writing to Timothy, with women like Priscilla and Phoebe and Junia.

So for Paul to commend women as co-laborers in gospel ministry, it's not just surprising, it's revolutionary. See, Paul had come from a spiritual background himself, growing up Jewish, growing up as a religious leader within Judaism, an Orthodox Jew where women didn't even sit in the same room without a dividing curtain. For Orthodox Jews, when they were in worship and teaching together, women were rarely taught, let alone entrusted with leadership or theological responsibility.

So when we looked at that passage that Paul wrote to the church in Galatia last week where he says, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28), he's not sharing a sentiment; he's announcing a seismic shift that has always been the plan.

Author and scholar Gordon Fee puts it this way: he says, "When Paul declares there is neither male nor female in Christ, he is not erasing gender; he's erasing hierarchy."

This shift in Jesus is fundamental for us to understand that everyone is created in the image of God with infinite dignity, value, and worth, and that shows up in church leadership too.

Paul wasn't contradicting himself when he celebrated women as apostles, teachers, and leaders; he was shepherding a church in crisis while continuing to pull the people of God forward toward Jesus' vision of a shared mission with mutual leadership between men and women.

So if you read these passages and you feel a tension inside of you, you're not doing it wrong. You're actually being invited into the same tension that the early church lived in: a tension between cultural norms and kingdom realities, between the way things were and the way that they were becoming in Jesus.

One thing that is definitely worth noting in this conversation is that regardless of the moment you pick in history, regardless of where you dive into the scriptures

and read about them, when we study them responsibly, here's what we see: the Bible always elevates women beyond their cultural moment. If you go read a passage and you think, "Oh my goodness, I can't believe that the Bible says this about women," what that's telling you is that the culture it was written within saw women lower than what you're reading.

So if what you're reading doesn't conform to your 2025 understanding, I get it. But do the work of figuring out where is this elevation that I actually would see and understand if I understood the context and the authorial intent of the time, that elevation of where they saw themselves in culture and where God was elevating them to. That elevation may not be as high as we understand it today within the timeframe that it was written, but that doesn't nullify its impact for when it was written.

Author Lucy Peppiatt puts it this way: she says, "Paul's letters show both accommodation to and transformation of the culture around him. His restrictions are not a betrayal of the gospel's vision of equality - they're strategic within their setting." Just like we talked about last week, God is moving people along the way.

Our conversation so far has revolved around a few passages about the early church, the hermeneutical principles that help us rightly handle these passages

with conviction, and the overall redemptive arc of how God regularly elevated women beyond the limits of their cultural moment.

Now much of what we talk about today in church revolves around a term called ecclesiology. If you're like, "I started to doze off, just hang with me." Ecclesiology means the theology or teaching of the church. The church is not a building; it's not an organization; it's an organism, it's people, it's followers of Jesus.

There is a wide range of different topics and understandings related to ecclesiology, but in particular today, a lot of conversation with what we think of with women and ministry.

At one end of the spectrum, we've already talked about, is complementarianism, which holds that men and women are equal in value but they have distinct gender-based roles. At Menlo, we hold to the egalitarian view where men and women are equal in value and while different, are equally called and gifted at every role and level in church leadership.

Typically, these differences show up in terms of women holding the title of pastor or elder. If you don't know what an elder is, that's a group of leaders that are

actually the primary authority here at Menlo. They're volunteers, they serve on a board, they're my boss, as well as fulfilling certain responsibilities in church like preaching and teaching.

Again, I grew up in a complementarian environment. I didn't even know that egalitarianism existed for quite some time. Now I have very good friends who see this differently, people even right here at Menlo, who do not view this the same way as what I'm articulating, and we're a church that's going to have big, wide-open arms.

We've got a big tent, we love everybody, and we want you to be here even if you don't agree with this. But we also want to be very honest about it. It's not my job to convince you personally of a particular theological idea, but as a church, our position on this is very clear.

See, in our faith, there are open-handed and closed-handed issues. Some things that we disagree with and we can still maintain mission, community, and mission together, not a problem. And then there are other issues that are core to our belief that we say these are closed-handed issues, and if we disagree, like whether or not Jesus is the only way to heaven or the Bible is our ultimate authority for faith and life, it would be very difficult to maintain relationship in ministry and mission.

At Menlo, we have female elders; they're awesome. We regularly welcome female teachers, female pastors. Every area of training and responsibility is offered to men and women. So if that's a closed-handed issue for you, and for some of you, you're discovering this today for the first time, we believe clarity is kindness. I want to just let you know, here's the thing: if this is a closed-handed issue for you, I don't want it to come as a surprise somewhere down the line. I want you to hear it from me now.

The early church navigated many things in contexts that were very different than where we find ourselves today, and that makes total sense. They had to contextualize these principles to what was happening around them and to the situation they found themselves in. Today, we are in a culture where the gap in education between men and women is quite different. Paul was addressing a context where men were far more educated than women, and so he was addressing this context in what he highlighted: "Hey, let's make sure that women have time to learn and become educated before they begin teaching." That gap has not just been erased; it's actually reversed. If Paul was going to address who was overeducated and undereducated, he'd probably be giving restrictions to men today because of the context that he was writing.

If Paul were setting boundaries for people without education, it would look different, right?

Our form of church government for us, the way we think about ecclesiology as a multi-site church in Silicon Valley in 2025, our management tools, our life group environment, our teaching format, our kids ministry, our musical style, they would all sit within our ecclesiological understanding of the church, and I believe that we have the freedom to contextualize them.

It takes all kinds of churches to reach all kinds of people. We will not do everything faultlessly; there's going to be things that we do if you're looking to find fault, but we will do it faithfully. We're going to continue to try to pursue Jesus the very best that we know how.

I hope that through this series you don't feel like we're glossing over difficult conversations or handling them in an overly simplified way. These are difficult conversations, and women have been limited in the church through bad leadership and misused scripture many, many times. So when we show up in a conversation like this, we want to acknowledge that.

But when we read the Bible's treatment of women, it's like walking through a construction site with the architect's blueprint in your hand. You might see scaffolding, temporary walls, partially built rooms, but the blueprint reveals the ultimate vision: a full partnership and equality in the work of ministry. Paul wasn't content with the cultural status quo; he was building something bigger, something higher. So when we see women like Phoebe or Priscilla in key leadership roles with Paul, we aren't looking at a cultural compromise or concessions from Paul. Instead, we are seeing God's future framework and divine design breaking through.

Now I know that this is uncomfortable for some of you because of how you grew up, and remember, I grew up like that too, or maybe the way you've read these passages in the past, and I totally understand. But I would encourage you to a place of self-examination: where is your discomfort coming from?

Throughout the pages of scripture, we see far more times where culture says to women, "Stay quiet," and God says, "Speak up." Where religious leaders say, "Step aside," and the spirit of God says, "Step up."

Women like Deborah, who led armies and gave men courage to move, or Huldah the prophetess, whose words brought revival to Israel, or Ruth, whose loyalty became the lineage of Jesus the Messiah, or Esther, who risked everything to save the people as she said, "If I perish, I perish."

Or Mary, a teenager whose faith gave her the favor of God to give birth to his son. Or the women who were the first eyewitnesses to the resurrection in a culture that did not value them. God valued them first.

Priscilla, who taught one of the greatest preachers of all time. Or Phoebe, who carried Paul's longest letter and probably was the first to explain it to the Roman church. Or Junia, whom Paul called outstanding among all the apostles.

Women have always been a part of the story of how God has led his people, how God has led more hope to more people for all time.

Now, let me tell you a quick story about one woman who didn't wait for a title to lead. Catherine Booth was co-founder of the Salvation Army. Catherine grew up in 19th century England at a time when women weren't supposed to preach. But

from a young age, she had a deep passion for God and a fierce conviction that women were called to more.

In her early 20s, she married William Booth, and together they began caring for the poor, the addicted, and the overlooked in London's East-End. She wrote sermons for him, she edited manuscripts for him, but she wasn't content to stay behind the scenes.

So one Sunday, when William was too sick to preach, Catherine stood up and delivered the message herself. I don't think you should get any ideas about Alyssa doing that for me!

People were stunned, but the response was overwhelming. From that day on, she became one of the most sought-after preachers in England. She traveled, she taught, she preached to packed halls, sometimes thousands of people gathered to hear her speak. One newspaper at the time called her the "Mother of the Salvation Army" and the "finest preacher in England, man or woman."

Through her leadership, the Salvation Army became one of the first global Christian movements officially ordaining women and sending them out as preachers, pastors, and missionaries.

Her legacy: millions have come to faith through the Salvation Army's mission over the last 150 years. Women serve in leadership today in part because of women just like her. Her life is a reminder that when God calls, gender isn't a barrier. See, sometimes the greatest thing you can do is simply stand up when everyone else expects you to sit down.

The question for us at Menlo isn't, "Can women lead?" The question is, "Will we follow when they do?"

See, some of us are not facing this tension from a place of deeply held conviction but from a long-held tradition, and tradition can feel comfortable and safe. But comfort masquerading as conviction is not helping you. God's spirit has always broken through, but will you let it break through to you?

Are you right now resisting a woman's leadership in your life simply because it challenges categories or comforts that you have been settled in? Have you done

the difficult work to study these passages, or simply taken someone else's word for it?

If that's the case, don't let this sermon be the only work you do. Dig into this study, the scriptures, and the supporting resources yourself this week. I hope this is a conversation that just starts right now. God can stand up to your scrutiny. The scriptures can handle your dissection, and what you will see is that no matter the context, no matter where you read in the text, the Bible always elevates women beyond their cultural moment.

Ladies, if I can be so bold as to offer you a bit of pastoral counsel. I have a pastor buddy that says, "Why do you ask that question? No one can say no to you." Like, "Why do you ask as a preacher?" And I don't know, but I still do it.

If someone's ever told you to sit down when God was telling you to stand up, or maybe you've felt this pull to leadership and it's made you feel more guarded and guilty than grateful, if you've wondered, "Is there a place for me?" Let me be clear, there is, right here.

Not as a concession or a compromise, and not with conditions because you're a woman. You are called, gifted, and if you're a follower of Jesus, you have the spirit of God inside of you. The church needs you, we love you, we will follow Jesus better because of you.

It is okay, more than okay, for you to respond to the call that God's placed on you. You have no idea what God might do through you if you simply say yes to the call.

And guys, let me give you one takeaway too. Would you please this week ask a woman that you trust and respect to share where they feel like God's calling them, what it is maybe God's pushing on them to lead in their life, and then find a way to support them. That is such an empowering way not to just think about this differently, not to just believe about this differently, but to live as a result, to live into the radical vision of Jesus for the kingdom of heaven, that we are co-laborers, co-heirs, we get to bring hope together.

Would you pray with me?

God, thank you so much. Thank you that even thousands of years later, while we're not fully and finally expressing the kingdom of heaven when we pray, "Your kingdom come and your will be done," we really believe it. We can see your work to bring greater inclusion to men and women in ministry and life.

Might Menlo be a place where when people walk in, the divisions and barriers of the culture and society around us, they feel tremendous love, tremendous sense of belonging, and the transformation that only comes from you when together, when together we walk in faithfulness to the call you've placed on our lives. God, we thank you so much for this time. We thank you so much for the freedom that men and women who have led in this place for more than 150 years have given to us to do the same.

Would you help us to be faithful links in the chain for what's next? It's in Jesus' name. Amen.

6/29/25 - WEEK #2 - Does the Bible Limit Women? - SUMMARY

Big Idea: The Bible radically promotes the equality of men and women in all areas of life and leadership, even in cultures where that was far from the norm.

Sermon Summary: Critics often cite restrictive passages to claim the Bible sidelines women. But is that the whole story? This message explores the tension between cultural norms of ancient societies and the surprising ways Scripture consistently elevates, equips, and honors women. From Deborah to Priscilla, from Mary Magdalene to Phoebe, the Bible presents women as leaders, prophets, and

witnesses of the resurrection. We'll also examine difficult texts like 1 Timothy 2 and 1 Corinthians 14 in their historical and literary contexts, showing how Jesus and the early church radically affirmed the value and voice of women.

Main Scripture: Luke 8:1–3; Romans 16:1–7; Galatians 3:28; 1 Timothy 2:11–15

Creative Elements: Visual montage of biblical women leaders; spoken word or video piece featuring voices of women in ministry; panel discussion clip with diverse female leaders in the church.

Teacher: Phil

Next Steps Vision: Challenge the church to reflect on whether their view of women is shaped more by tradition or by Jesus. Encourage support of women in leadership, mentoring relationships, and joining teams where their voice and gifts are needed.

Resources

BOOKS:

- *Is God a Moral Monster?* – Paul Copan
[Link](#)
- *How (Not) to Read the Bible: Making Sense of the Anti-women, Anti-science, Pro-violence, Pro-slavery and Other Crazy-Sounding Parts of Scripture* - Dan Kimball
[Link](#)
- *The Drama of Scripture* – Craig Bartholomew & Michael Goheen
[Link](#)
- *Rediscovering Scripture's Vision for Women* - Lucy Peppiatt
[Link](#)
- *Paul, Women, and Wives* - Craig Keener
[Link](#)
- *How to Read the Bible for All Its Worth* - Gordon Fee
[Link](#)

- *Inspired: Slaying Giants, Walking on Water, and Loving the Bible Again* – Rachel Held Evans
[Link](#)
 - *The Lost World of the Torah* – John Walton
[Link](#)
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PODCASTS:

- [Ask NT Wright Anything](#)
Offers thoughtful responses to theological questions, including topics like election, gender, and violence.
 - [BibleProject Podcast – “Character of God” series](#)
Breaks down who God is—even when He seems angry or distant.
 - [Undeceptions with John Dickson](#)
Each episode tackles a misunderstood or controversial issue of faith.
-

WEBSITES:

- [The Center for Hebraic Thought](#)
Academic and pastoral resources on how the Bible thinks, especially for understanding OT laws and ethics.
- [Ruth Haley Barton – Transforming Center](#)
Tools for soul reflection during a series that invites discomfort and depth.
- [Fuller Seminary’s “FULLER studio”](#)
Videos, articles, and lectures from a wide range of scholars engaging modern faith questions.