

---

# **The Logic of Faith: A Christ-Centered Reflection on Order, Equality, and Truth**

**By Samson Igbeare © 2025**

### **Author Note**

This work grew out of dialogue and reflection across theological, historical, and philosophical scholarship. I wish to express gratitude to the intellectual tradition and community that shaped this pursuit of understanding.

Correspondence concerning this manuscript should be addressed to Samson Igbeare,

© 2025 by Samson Igbeare

# Table Of Contents

<b>THE LOGIC OF FAITH: A CHRIST-CENTERED REFLECTION ON ORDER, EQUALITY, AND TRUTH.....</b>	<b>1</b>
<b>DEDICATION.....</b>	<b>4</b>
<b>ABSTRACT AND KEYWORDS.....</b>	<b>5</b>
<b>PREFACE.....</b>	<b>6</b>
<b>INTRODUCTION: THE LOGIC OF FAITH AND THE STRUCTURE OF BELIEF .....</b>	<b>7</b>
<b>PART I: THE LOGIC OF FAITH: DATA, TRUTH, AND DIVINE MYSTERY .....</b>	<b>8</b>
<b>1. The Limits of Data.....</b>	<b>8</b>
<b>2. Data, Faith, and Critical Agnosticism.....</b>	<b>8</b>
<b>3. Truth and Freedom.....</b>	<b>9</b>
<b>4. Divine Mystery and the Boundaries of Speech .....</b>	<b>9</b>
<b>5. Progressive Revelation: The Expansion of Understanding .....</b>	<b>9</b>
<b>6. Philosophical and Theological Integration.....</b>	<b>10</b>
<b>PART II: Hierarchy as Harmony.....</b>	<b>10</b>
<b>1. Revisiting 1 Corinthians 11:3.....</b>	<b>10</b>
<b>2. The Relational Pattern of Authority.....</b>	<b>11</b>
<b>3. Theological Implications .....</b>	<b>12</b>
<b>PART III: HISTORICAL AND LINGUISTIC FOUNDATIONS: PAUL, PATRIARCHY, AND THE ROLE OF WOMEN IN MINISTRY.....</b>	<b>12</b>
<b>1. Historical Context: Paul and the World of the First Century .....</b>	<b>12</b>
<b>2. The Linguistic Debate: The Meaning of Kephālē .....</b>	<b>13</b>
<b>3. The Role of Women in Ministry .....</b>	<b>13</b>
<b>4. The Apparent Male Patterns: Apostles, Priests, and Patriarchs .....</b>	<b>14</b>
<b>5. The Tie-Breaker Principle: Stewardship, Not Superiority .....</b>	<b>14</b>
<b>PART IV: LIVING THE HIERARCHY OF HARMONY: PRACTICAL APPLICATIONS FOR MARRIAGE, MINISTRY, AND COMMUNITY .....</b>	<b>15</b>
<b>1. From Doctrine to Daily Life .....</b>	<b>15</b>
<b>2. Marriage as Mutual Stewardship .....</b>	<b>15</b>
<b>3. Modern Realities: Shared Callings and Equal Worth .....</b>	<b>16</b>
<b>4. Ministry and Servant Leadership.....</b>	<b>16</b>
<b>5. Family as the First Seminary.....</b>	<b>17</b>
<b>6. Community as the Body of Harmony.....</b>	<b>17</b>
<b>7. The Eschatological Vision: Harmony Restored .....</b>	<b>17</b>
<b>8. Conclusion: Grow in Grace and Knowledge.....</b>	<b>18</b>
<b>Acknowledgments.....</b>	<b>18</b>
<b>PART V: SCHOLARLY GLOSSARY, AND REFERENCES .....</b>	<b>18</b>
<b>Scholarly Glossary of Key Terms and Concepts .....</b>	<b>18</b>
<b>References (APA 7th Edition) .....</b>	<b>21</b>
<b>Closing Benediction.....</b>	<b>22</b>

---

## Dedication

To my **family and friends**, whose faith and patience reflect divine grace. To my **mentors**—past and present—who exhibit wisdom without arrogance. And to all **seekers of truth**, may you continually grow in grace and knowledge. “Grow in the grace and knowledge of our Lord and Savior Jesus Christ.”— 2 Peter 3:18 (ESV)

---

## Abstract and Keywords

This work examines how faith, order, and equality interact in Christian theology through the lens of Christ. It combines hierarchical and egalitarian readings of Scripture, suggesting that divine order is a harmony of hierarchy, like the loving relationship between the Father and the Son.

This study examines contested texts, including 1 Corinthians 11:3, the role of women in ministry, and ideas about truth and knowledge. It draws on insights from ancient languages, modern biblical criticism, and Christian philosophy to show that divine order is about functional differences, not inequality.

This work also looks at how data limits our ability to find truth, how faith can work with critical questioning, and how theology and artificial intelligence are increasingly linked. In the end, it argues that truth is both logical and capable of changing relationships.

**Keywords:** hierarchy, harmony, Christology, equality, theology of order, women in ministry, faith and reason, revelation, truth, biblical interpretation

---

## Preface

This work started from discussions blending theology, study, and everyday faith. It began as a quest to understand how truth, order, and love can exist together without conflict. Over time, it developed into a conversation between faith and reason, Scripture and scholarship, heart and mind.

The journey included reviewing materials from theologians such as **Michael Heiser**, **R.C. Sproul**, and **John Lennox**, as well as from textual-critical biblical scholars such as **Dan McClellan** and **Francesca Stavrakopoulou**. Their ideas and disagreements strengthened faith.

---

## Introduction: The Logic of Faith and the Structure of Belief

This paper is not just an argument or defense; it is a call for clear thinking, humility, and respect for divine mystery. Facts and doctrines should not overshadow devotion; truth is both discovered and revealed. The goal is not to argue for an ideology but to see hierarchy as harmony—an *organized love* based on Christ's example of humility and mutual submission. As Paul wrote, "But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God" (1 Cor 11:3, ESV).

The verse is one of the most debated parts of modern theology. Some see it as outlining a divine hierarchy, while others think it reflects ancient patriarchal ideas. However, as this paper argues, its true meaning might be deeper than either view suggests: Paul speaks of a relational order, not dominance. His model of headship is based on the *example of Christ*—a move towards service, not power. This perspective challenges the idea of superiority and sees authority as a duty. When properly arranged, hierarchy can lead to harmony.

---

# Part I: The Logic of Faith: Data, Truth, and Divine Mystery

## 1. The Limits of Data

Modern thinking often links *truth* with *data*. In today's science-driven world, facts are seen as the main source of certainty. But while important, data can not explain everything that gives life meaning—love, justice, beauty, holiness. Data can measure things, but it doesn't interpret their significance. It describes what is, but not what should be, as philosopher **Immanuel Kant** pointed out.

Dr. **John Lennox** echoes this sentiment in *Can Science Explain Everything?* (2019), asserting that data reveals mechanisms but not meaning. “Science,” he writes, “tells us what happens, but not why it happens, or what purpose lies behind it.”

Therefore, faith should not be afraid of evidence, but it also should not be limited to it. God's truth is more than just what we can observe.

---

## 2. Data, Faith, and Critical Agnosticism

The current attitude of **critical agnosticism**—questioning everything without committing—has increased logical rigor but often reduced emotional depth. It asks, “What can be known?” but rarely, “What must be lived?” As mentioned earlier, data can guide actions but cannot determine conscience. Philosophers from **Descartes** to **Nietzsche** struggled with finding meaning through reason alone and found it difficult. Faith does not oppose inquiry but helps complete it. While critical agnosticism ends with doubt, faith moves forward with trust. To believe is not to ignore evidence, but to see it within a bigger hope. Theologian **R.C. Sproul** summarized: “Faith is not a leap in the dark; it is a step into the light.”



---

### 3. Truth and Freedom

Jesus said, “You shall know the truth, and the truth shall set you free” (John 8:32). This means that truth is not just about matching reality, but it is about freeing us from illusions. Philosophically, truth involves logical consistency, matching reality, and fitting with God’s nature. In the Gospel of John, truth is a person: “I am the way, the truth, and the life” (John 14:6). True freedom is not about independence, but about being aligned with the truth. As **Augustine** said, “Our hearts are restless until they find rest in Thee.” When truth is seen as a personal relationship rather than just a rational idea, freedom becomes worship rather than rebellion.

---

### 4. Divine Mystery and the Boundaries of Speech

Scholars like **Dan McClellan** challenge believers to keep Scripture’s human context in view—to see its authors as ancient thinkers rather than modern scientists. This critique is valuable because it guards against naïve literalism. Nevertheless, as **Heiser** and **Lennox** counter, understanding the human context need not erase divine intent. There is a boundary where language fails: the indescribable mystery of God. As **Karl Barth** warned, “When we speak of God, we must do so with open hands.” Claiming complete comprehension of the divine is not theology—it is idolatry. Thus, theology and science alike must kneel before mystery. Faith’s task is not to remove mystery but to live faithfully within it.

---

### 5. Progressive Revelation: The Expansion of Understanding

Revelation is progressive, not static. “The path of the righteous is like the morning sun, shining ever brighter till the full light of day” (Prov 4:18). Human understanding unfolds across history, just as physical sight expands through instruments like the **James**

**Webb Space Telescope.** Each discovery—scientific or spiritual—reveals more of God’s greatness. As I once reflected, knowledge and revelation are not rivals but partners; what we do not yet know today may become tomorrow’s illumination.

**Michael Heiser** captured this interplay well: “The more we learn about the world God made, the more we glimpse the world God rules” (*Heiser, 2015*). Faith, then, does not end inquiry—it sanctifies it.

---

## 6. Philosophical and Theological Integration

Historically, thinkers like **Aquinas** and **C.S. Lewis** sought to reconcile reason and revelation. Lewis argued that “faith is the art of holding on to things your reason has once accepted, despite your changing moods.” In this light, truth is not the opposite of doubt—it is its dialogue partner. Faith matures when it wrestles, not when it retreats. Hence, the believer’s journey mirrors Jacob’s at Peniel: wounded in the struggle yet renamed by grace (Gen 32:22-31).

---

## Part II: Hierarchy as Harmony. 1 Corinthians 11:3

### 1. Revisiting 1 Corinthians 11:3

Paul’s statement has sparked vigorous debate. Egalitarians often argue that *kephalē* (Greek: “head”) should be translated as “source” rather than “authority.”

Complementarians, by contrast, interpret it as functional leadership within an equality of essence.

Scholars such as **Michael Heiser** affirm that Paul’s theology operates within a *cosmic hierarchy*—God over Christ, Christ over man, man over woman—but emphasize that this hierarchy reflects divine relational order rather than inequality of value. As Heiser notes, “The Son’s submission to the Father does not make Him less divine, only functionally distinct” (*Heiser, 2015*).

**Dan McClellan**, on the other hand, maintains that Paul's view reflects the patriarchal norms of his era. He critiques evangelical attempts to "renegotiate" *kephalē* as "authority" to fit modern sensibilities. From McClellan's perspective, 1 Cor 11:3 reflects Paul's accommodation to cultural expectations rather than divine prescription (McClellan, 2023).

However, the contextual reading of the passage— "the head of Christ is God"—suggests that Paul grounds his argument not in Greco-Roman patriarchy but in the Trinitarian order. Christ's voluntary submission to the Father models servant leadership rather than coercive control.

This structure mirrors the Genesis narrative. When God addressed Adam after the Fall, He held him accountable first (Gen 3:9). The issue was not superiority but stewardship: Adam had been entrusted with care. Leadership was thus relational responsibility, not hierarchical privilege.

---

## 2. The Relational Pattern of Authority

Christ's authority is shown through serving others. He washed His disciples' feet (John 13:14-15) and said that the first must serve (Matt 20:27). Paul's view of leadership also comes from this same idea—authority transformed by Christ-like love.

A Christ-centered hierarchy is more like a *circle of grace* than a ladder of power. As **R.C. Sproul** explained, "The Father commands; the Son obeys; the Spirit applies—each role unique, but all equally divine."

In marriage, this translates to a model of *servant leadership*: the husband leads through sacrificial love, the wife responds through willing partnership, and both submit to Christ. 1 Pet 3:7 reinforces this when it warns husbands to honor their wives "so that your prayers may not be hindered".

Thus, hierarchy—rightly understood—is not oppression but orchestration. God's order is harmony, not hegemony.

---

### 3. Theological Implications

If “the head of Christ is God,” then divine hierarchy is grounded in love, not domination. The Son’s submission was temporary and missional— “not my will, but yours be done” (Luke 22:42)—yet never ontologically inferior.

By analogy, the temporary functional roles between men and women within history reflect divine purpose, not eternal inequality. In the world to come, “there is neither male nor female” (Gal 3:28), for all distinctions dissolve in glorified unity.

Therefore, the problem is not hierarchy itself but distortion—when leadership becomes tyranny or when submission becomes erasure. Hierarchy without love becomes hell; hierarchy with love becomes heaven.

---

## Part III: Historical and Linguistic Foundations: Paul, Patriarchy, and the Role of Women in Ministry

### 1. Historical Context: Paul and the World of the First Century

Understanding Paul requires recognizing his historical context. He wrote in a world structured by **patriarchal authority**, where public teaching, civic participation, and priestly functions were reserved for men. The household (*oikos*) was seen as the microcosm of society; thus, order within marriage symbolized order within the empire.

Paul’s writings did not emerge from a cultural vacuum. They show a tension—supporting cultural norms when needed for social testimony while subtly challenging them with the gospel’s message of love.

For example, in Ephesians 5:21-33, Paul describes the household relationship as mutual submission— “submit to one another out of reverence for Christ.” This shows that he views power as a form of self-giving. As N.T. Wright explains, “Paul is not teaching hierarchy as domination but hierarchy as choreography—an ordered dance of grace.”

## 2. The Linguistic Debate: The Meaning of *Kephalē*

The Greek term *kephalē* (head) is the crux of interpretive tension. Scholars have proposed three primary translations:

1. **Authority/Leadership** – the traditional rendering used in most English Bibles.
2. **Source/Origin** – proposed by some egalitarian scholars, emphasizing creation order (“woman came from man,” 1 Cor 11:8).
3. **Prominence/Preeminence** – a minority view suggesting honor rather than hierarchy.

Lexical studies show that *kephalē* rarely means “source” in Hellenistic Greek. Instead, it usually refers to authority or representation. This authority is not about coercion but about being a representative, like a head representing a body (Eph 1:22-23).

**Craig Keener** aptly summarizes it: “Paul uses *kephalē* not to reinforce patriarchy but to express relational unity under Christ’s lordship” (*Keener, 2004*).

---

## 3. The Role of Women in Ministry

The question of women in ministry must be examined in light of the entirety of Scripture, not through selective citation. The New Testament records numerous women as leaders, patrons, and witnesses:

- **Phoebe**, a *diakonos* (Romans 16:1), is often translated “deacon.”
- **Priscilla**, who instructed Apollos in theology (Acts 18:26).
- **Junia**, described as “outstanding among the apostles” (Romans 16:7).

The name *Junia* was later masculinized to *Junias* in some manuscripts, revealing interpretive bias rather than historical accuracy. Most modern textual critics affirm the original feminine form (see *Brooten, 1977*).

However, when Paul restricts certain roles (e.g., 1 Tim 2:12), his reasoning appears situational rather than universal—addressing false teaching in Ephesus rather than issuing a global prohibition.

**John Lennox**, reflecting on this dynamic, writes: “The gospel restores the dignity of both men and women, not by erasing difference but by redeeming it in love and truth” (*Lennox, 2019*).

---

#### **4. The Apparent Male Patterns: Apostles, Priests, and Patriarchs**

Critics often note that God chose **male tribes**, **male priests**, and **male apostles**, while women appear in supporting roles. This observation is historically accurate—but not necessarily theologically prescriptive.

The pattern may reflect **cultural accommodation** to patriarchal norms rather than divine endorsement. The decisive difference in the New Testament is Christ Himself: His treatment of women was revolutionary. He engaged them as equals in conversation (John 4:7-26), publicly defended them (John 8:1-11), and revealed His resurrection to them first (John 20:16-18).

As **Ben Witherington III** notes, “Jesus broke every boundary except holiness” (*Witherington, 1990*). Thus, although early leadership structures reflected male predominance, the gospel’s trajectory points toward restored partnership—not uniformity, but unity in diversity.

---

#### **5. The Tie-Breaker Principle: Stewardship, Not Superiority**

In decision-making, Scripture’s model of male headship mirrors Christ’s submission to the Father in the Garden: “Not my will, but yours be done.” Leadership does not mean domination but deference to divine will.

If the man is called “head,” it is not because he is inherently superior but because he bears the weight of responsibility before God. As Genesis 3 shows, although Eve ate first, God addressed Adam: “Where are you?” (Gen 3:9). Accountability accompanied leadership.

This is why 1 Pet 3:7 warns husbands not to mistreat their wives, “so that your prayers may not be hindered.” In divine arithmetic, relational abuse short-circuits spiritual authority. Therefore, the true tiebreaker in any Christian household is not the man but the **Spirit of Christ**, who leads both husband and wife into mutual humility.

---

## **Part IV: Living the Hierarchy of Harmony: Practical Applications for Marriage, Ministry, and Community**

### **1. From Doctrine to Daily Life**

Theology cannot stay isolated; it must be practiced. If the *hierarchy-as-harmony view* is correct, it should change how husbands, wives, and communities interact.

The biblical model of headship and submission is not a call to dominance or subservience but to mutual sacrifice. Paul’s exhortation, “Submit to one another out of reverence for Christ” (Eph 5:21), reframes authority as service and submission as voluntary love.

Christ leads by dying, not by demanding. Thus, leadership in any context—marriage, ministry, or vocation—is legitimate only to the extent that it imitates the self-giving nature of the Cross.

---

### **2. Marriage as Mutual Stewardship**

In the Genesis narrative, Adam was held accountable not because Eve sinned first but because he was entrusted with spiritual stewardship (Gen 3:9). This pattern suggests

responsibility rather than superiority. In marriage, the husband's "headship" means bearing weight, not wielding power. He loves the Church as Christ loved it (Eph 5:25)—sacrificially, tenderly, protectively.

The wife's response, in turn, is not servitude but trust—mirroring the Church's confidence in Christ's love. When both partners practice humility and honor, the home becomes a sanctuary of grace rather than a battlefield of wills.

**John Lennox** offers a helpful perspective: "The most robust relationships are those where truth and tenderness meet—where love governs leadership and grace informs guidance" (*Lennox, 2019*).

---

### 3. Modern Realities: Shared Callings and Equal Worth

Contemporary life has broadened women's roles in society and in ministry. Women lead nations, pastor churches, and contribute to scholarship and technology. None of these diminishes Scripture's relational principles; rather, they reveal how diverse callings can express divine order when grounded in love.

A woman can preach, teach, or lead (Judg 14:4-14; Joh 4:28-29; Rom 16:1-2; 3-5a; 7; 1 Cor 1:11; Col 4:15; Luk 2:36; Act 21:9) without going against God's design, as long as she does so with Christ's spirit. Authority is not wrong if it remains humble. As **Michael Heiser** said, "God's image in people is about sharing a calling, not about gender" (*Heiser, 2015*). So, complementarity means working together, not competing. Wisdom combined with compassion, truth with tenderness, and strength with gentleness show the full image of God.

---

### 4. Ministry and Servant Leadership

Christ's model for ministry was washing feet (John 13). He redefined greatness as servanthood. Whether leading a congregation, a household, or a corporation, the rule remains the same: *authority without humility is idolatry*.



Peter exhorted elders to shepherd “not domineering over those in your charge but being examples to the flock” (1 Pet 5:3). In the same spirit, pastors and church leaders—male or female—are called to lead through listening, patience, and prayer. True authority is persuasive, not coercive.

---

## **5. Family as the First Seminary**

The home is the first pulpit. Children learn theology not primarily from sermons but from how parents love, forgive, and serve one another. If the father models humility and the mother reflects grace, the gospel is preached without words.

When both parents confess their mistakes and extend forgiveness, children witness a living parable of redemption. Thus, the family becomes the most sacred form of discipleship. As **R.C. Sproul** observed, “The greatest evidence of a Christian home is not perfection but repentance.”

---

## **6. Community as the Body of Harmony**

In the wider Church, hierarchy must always serve unity. Paul’s vision of the body of Christ (1 Cor 12) is symphonic: every member distinct yet indispensable. Just as no instrument can play every note, no believer can fulfill every function. Harmony requires differences ordered by love.

**Dan McClellan**, though often critical of traditional structures, would agree that the early Church’s vitality came from the diversity of gifts rather than the uniformity of office. His reminder that “texts arise in community” helps us remember that theology, too, should be collaborative. Where scholars debate, pastors preach, and laity serve, the Spirit orchestrates the melody of redemption.

---

## **7. The Eschatological Vision: Harmony Restored**

In the new creation, there will be no hierarchy of male or female—only worship, communion, and joy (Gal 3:28; Rev 21:3–4). Nevertheless, the journey toward that harmony begins now wherever believers practice self-emptying love. To lead is to kneel. To submit is to trust. To love is to reign with Christ.

---

## 8. Conclusion: Grow in Grace and Knowledge

The final word in theology is always grace. As 2 Peter 3:18 says, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ.” Grace comes before knowledge because knowledge without grace can lead to arrogance. But grace without knowledge can become sentimentality. Together, they create mature faith that balances tension with tenderness. In the Church, hierarchy as harmony means serving others, not about who is first, especially when we remember that heaven has already begun to sing.

---

## Acknowledgments

To my family, mentors, and all who walk this journey of faith and inquiry — thank you. To my readers: may these reflections inspire humility, courage, and love for truth.

---

# Part V: Scholarly Glossary and References

## Scholarly Glossary of Key Terms and Concepts

Term / Phrase	Definition / Explanation
Complementarianism	The theological view that men and women are equal in value but distinct in role and function, particularly in family and church leadership. Derived from passages like Ephesians 5 and 1 Corinthians 11.
Critical Agnosticism	A philosophical approach emphasizing skepticism and empirical caution — testing claims without ultimate commitment to any truth-claim until sufficient

	evidence is presented. Useful in scholarship but limited when addressing transcendence or divine revelation.
<b>Critical Materialism</b>	The assumption that reality is reducible to matter and empirical data. Opposed to metaphysical or theological interpretations of existence.
<b>Divine Council</b>	A term (esp. in Heiser’s work) referring to the heavenly assembly of spiritual beings who participate in God’s governance. Reflects the “Let us make man...” plural usage in Genesis 1:26.
<b>Divine Mystery</b>	The recognition that not all truths about God are accessible to human logic. The boundary of language before the infinite.
<b>Egalitarianism</b>	The position that gender distinctions should not determine spiritual authority or roles within the church; men and women share equal leadership capacities under the Spirit.
<b>Faith and Reason</b>	A perennial philosophical dialogue. Faith trusts in divine revelation; reason examines and interprets evidence. True theology holds both in mutual refinement.
<b>Grow in Grace and Knowledge (2 Peter 3:18)</b>	The biblical call to balance intellectual pursuit with spiritual humility — a recurring theme tying reason to reverence.
<b>Hierarchy as Harmony</b>	The interpretive model proposed herein: seeing divine order as relational choreography — authority as service, submission as voluntary love — rather than hierarchy as control.
<b>Kephalē (Greek: κεφαλή)</b>	Literally “head.” Central to debates about 1 Corinthians 11:3. May mean authority, source, or prominence. Most lexical evidence supports “authority” within a relational and representative context.
<b>Patriarchy</b>	A cultural system in which men hold primary leadership or moral authority. Ancient Israel and Greco-Roman society were patriarchal; Scripture operates within but also subtly transforms such structures.
<b>Progressive Revelation</b>	The doctrine that divine truth unfolds gradually through Scripture and history — God reveals Himself in increasing clarity culminating in Christ (Heb. 1:1–2).
<b>Renegotiation (McClellan)</b>	Dan McClellan’s term for how evangelicals reinterpret difficult biblical texts (e.g., about gender or violence) to fit modern moral frameworks—an observation of theological adaptation rather than a dismissal of faith.

<b>Servant Leadership</b>	A leadership paradigm modeled by Jesus (John 13:1–15), emphasizing humility, service, and sacrificial love over command or coercion.
---------------------------	--

---

## References (APA 7th Edition)

- Aquinas, T. (1265–1274/1947). *Summa Theologica*. Benziger Brothers.
- Augustine of Hippo. (397/1991). *Confessions* (H. Chadwick, Trans.). Oxford University Press.
- Barth, K. (1932). *Church Dogmatics I/1*. T&T Clark.
- Brooten, B. (1977). “Junia... Outstanding Among the Apostles” (*Romans 16:7*). *Journal of Biblical Literature*, 95(1), 65–68.
- Heiser, M. (2015). *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*. Lexham Press.
- Keener, C. (2004). *Paul, Women, and Wives: Marriage and Women’s Ministry in the Letters of Paul*. Baker Academic.
- Lennox, J. (2019). *Can Science Explain Everything?* Zondervan.
- Lewis, C. S. (1947). *Mere Christianity*. HarperCollins.
- McClellan, D. (2024). *YHWH’s Word: The Bible Beyond Belief*. Maklelan.org.
- Sproul, R. C. (1984). *Knowing Scripture*. InterVarsity Press.
- Wright, N. T. (2013). *Paul and the Faithfulness of God*. Fortress Press.
- Witherington, B. III. (1990). *Women in the Earliest Churches*. Cambridge University Press.

---

## **Closing Benediction**

*“May we seek truth not as conquest but as communion.  
May our knowledge make us humble, our faith make us kind,  
and our love make us wise.”*

**— Samson Igbeare, 2025**

---