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# Assessing the Personal Needs and Professional Issues that Hinder Credentialed Women in the Ohio Ministry Network: Egalitarianism and the Image of God

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ASSESSING THE PERSONAL NEEDS AND PROFESSIONAL ISSUES THAT HINDER  
CREDENTIALLED WOMEN IN THE OHIO MINISTRY NETWORK:  
EGALITARIANISM AND THE IMAGE OF GOD

By  
Deedra Shilliday

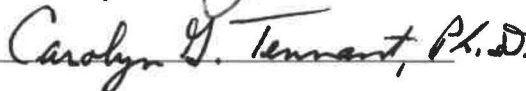
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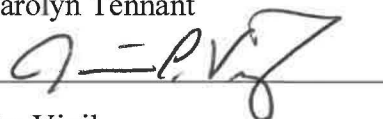
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To the Shilliday Clan

Steve, Madison, Steven, Parker, and Aiden

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## Glossary

**Complementarianism.** The view that God created men and women equal in personhood but distinct in roles, both at home and in church. It affirms all Christian women have ministries of some kind while denying they can teach or lead the church as a whole.

**Egalitarianism.** The view that God created men and women equal in personhood and indistinguishable in roles. Men and women are distinct from one another, but these distinctions do not deny leadership within the church.

**Christian feminism.** A liberal perspective that believes Bible writers were simply men of their times and limited in their perspectives.

**Hellenization.** the forming of the Greek world-view, culture, and mind-set so a person is inherently changed

**Hierarchalism.** The view that God created men and women unequal in personhood and distinct in role. Men are superior to women in worth and value and they exist for different roles.

***imago Dei.*** Humankind is a formal, visible, and understandable representation of who God is and what He is really like.

**Monasticism.** A religious way of life in which one renounces worldly pursuits to devote oneself fully to spiritual work.

**Monophysitism.** The Christological position that Christ has only one nature, in which his divinity and humanity are united.

**Patriarchalism.** The claim that men are fundamentally superior and should take the lead in family and society. It justifies the domination of women by men but also implies that the father or husband plays a protective role.

**Stoic.** A member of the ancient philosophical school of Stoicism.

**Subordination.** Being controlled by someone else's authority; placed in a lower class, rank, or position.

**Synoptic.** Taking a common view; used chiefly in reference to the first three Gospels because of their similarity in content, order, and statement.

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## **Abstract**

The purpose of this study was to discover if some local Assemblies of God (A/G) church practices differed from the denominational egalitarian theology. Credentialed women from the Ohio Ministry Network (OMN), a district of the General Council of the Assemblies of God, were surveyed. According to the survey results, time management, representation at OMN events, ministry connections, and exclusion from the leadership pipeline are the greatest challenges for credentialed women. The goal of promoting awareness of the personal needs and professional issues of credentialed women was actualized by integrating the literature review of *imago Dei* theology with an Ohio School of Ministry class and a mid-week sermon.

## Chapter One

### The Project Introduced

#### Rationale for the Project

On the day of Pentecost, the apostle Peter quoted Joel 2:28 by telling the crowd, “I will pour out my Spirit on all people. Your sons and daughters will prophesy” (Acts 2:17, NIV). The Assemblies of God’s position on women is based on this Scripture. Even so, some church leaders in the Fellowship do not hold to this historic, biblical perspective. With a clear position on women in ministry, former national leaders Dr. George O. Wood and Dr. James T. Bradford expressed concern about “the incursion into the Pentecostal movement and the Assemblies of God of persons who are not Pentecostal, who bring reformed theology and their view of highly hierarchical structure.”<sup>1</sup> In an interview with Dr. Beth Grant, they shared that some local fellowships are limiting female ministers, which indicates a practice that leadership is still a gender issue.<sup>2</sup> Consequently, local leaders are hurting themselves and the body of Christ by cutting the leadership pool and only choosing leaders from half the population.

“The official position is that there is no position that is off-limits to a woman in credentialed ministry in the Assemblies of God”; however, there are leadership barriers in a number of local Assemblies of God (A/G ) churches.<sup>3</sup> The full inclusion of women in

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1. George O. Wood and James Bradford, interview by Elizabeth Grant, “The Best Is Yet to Come: Why Credentialed Women Ministers Matter to the Assemblies of God,” *Enrichment* 20, no. 2 (Spring 2015): 60.

2. Elizabeth Grant, “The Best Is Yet to Come: Why Credentialed Women Ministers Matter to the Assemblies of God,” *Enrichment* 20, no. 2 (Spring 2015): 61.

3. Wood and Bradford, 60.

ministry is defined by the term egalitarianism. Egalitarians maintain “that God intends that men and women mutually support each other in all dimensions of life, including within the church and church’s ministry.”<sup>4</sup> The General Council has written position papers, assigned a Women in Ministry task force, and published books on women in ministry, yet it seems their proposition that God equally calls and gifts women for ministry is hindered by a flawed understanding of the image of God in humans.

Recent statistics from the Office of the General Secretary of the Assemblies of God reveal that the trend of female credentialed ministers continues to grow.<sup>5</sup> With the increasing numbers of women becoming credentialed by the Assemblies of God, the professional issues and personal needs of women pastors have increased proportionately each year. Literature and resources exist which address the personal needs and issues of women in leadership. However, there is limited research specifically related to the current issues faced by credentialed women in the Assemblies of God.

### Topic Relationship to the Researcher

The Ohio Ministry Network (OMN) is a fellowship of more than 280 Ohio churches. Most of those churches are led by the 800 ministers credentialed through the OMN by the General Council of the Assemblies of God. Many credentialed ministers not on a church staff serve as leaders within the church. The OMN credentialed ministers are driven by church health, church multiplication, missions partnership, and leader

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4. Stanley J. Grenz and Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove, IL: Intervarsity Press, 1995), 18.

5. General Secretary’s Office, “Female Ministers 1977 through 2017,” Statistics, May, 3 2018, accessed June 19, 2018, <http://www.ag.org/About/Statistics>.

development. These pastors and church leaders are committed to the common cause of building up one another as they devote themselves to worshipping God, developing believers, and reaching out to the lost and hurting through evangelism and acts of compassion.

Divided into fourteen geographical areas, the credentialed ministers are connected by the Network Resource Center in Columbus, Ohio. The Network Resource Center serves as the office and meeting space for the executive leaders, their support staff, the Ohio School of Ministry (OSOM), and a regional Southeastern University site. Partnering with the Assemblies of God nationally and internationally, as well as the greater body of Christ in Ohio, the OMN leadership desires to accomplish the following goals:

- To resource pastors, ministers, and church leaders for effective ministry
- To relationally network ministry leaders for encouragement and development
- To credential those whom we recognize have the call of God to full-time ministry
- To be strategically intentional about the scheduling of network events
- To sponsor leadership forums and ministry events for ministers and churches that pertain to health and development<sup>6</sup>

As a credentialed woman in the Ohio Ministry Network, I chose this research focus because I have the responsibility to provide pastoral care, guidance, and resources to those studying for their credentials through the Ohio School of Ministry. As an OSOM instructor and SEU Ohio Network Campus professor, I design, plan, and implement curriculum and resources for both male and female students. This research will help me

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6. "About the Ohio Ministry Network," Ohio Ministry Network, accessed October 29, 2018, <http://www.ohioag.org/about>.

to better prepare my students for their pastoral roles. In addition to my teaching, I serve on the Ministerial Relations Committee (MRC). A large part of my role includes interviewing new credentialing applicants and conducting special interviews for sensitive matters that require discretion and wisdom.

### Limitations to the Project

Since the Assemblies of God denominational governance is a voluntary cooperative fellowship that exists to serve rather than dictate to local churches, the national, theological voices are not always clearly heard.<sup>7</sup> To see if some local practices differ from the denominational egalitarian theology, the context of the Ohio Ministry Network, a district of the General Council of the Assemblies of God, will be researched. The findings will be limited to women credentialed by the General Council of the Assemblies of God who maintain credentials through the Ohio Ministry Network. The researcher will design a descriptive survey to send electronically to all OMN female credential holders with a current email address. The assumption of this project is that credentialed women in Ohio have faced leadership barriers in pastoral ministry. It is further assumed they would be candid about their personal journeys and ministry struggles. OMN male credentialed ministers will be excluded from the study as the research seeks to identify the personal needs and professional issues of female pastors. The research project will have a limited time frame due to the nature of the researcher's coursework.

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7. "Structure," Assemblies of God, accessed July 1, 2018, <https://ag.org/About/About-the-AG/Structure>.

As the researcher, I acknowledge my presuppositions as a credentialed female married to a spouse without credentials. My reflexive knowledge of hidden barriers in ministry has the potential to shape interpretations and the direction of this study. Yet, I agree with Swinton and Mowat who said, “Reflexivity is not simply a tool of qualitative research but an integral part of what actually *is*. . . . It enhances self-awareness and sensitivity to the moment.”<sup>8</sup> This sensitivity will benefit OMN credentialed women by bringing awareness to the personal needs and professional issues hindering their call to ministry. The professional issues will be highlighted so local pastors and district leaders can better include credentialed women in the leadership pipeline. Furthermore, recognition will encourage OMN executive and local leaders to emphasize the historic position that God anoints both men and women for ministry.

### Research Question and Anticipated Results

This study will ask and answer the question, “What are personal needs and professional issues that hinder Ohio Ministry Network credentialed women?”

The following hypotheses were formed prior to the research process:

1. A survey of the Ohio Ministry Network credentialed women will demonstrate differing professional issues based on the demographic factors of age, marital status, and the profession of her spouse (whether she is married to a credential holder or non-credentialed holder).
2. A survey of the Ohio Ministry Network credentialed women will reveal personal needs in the areas of loneliness and time management.

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8. John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research*, 2<sup>nd</sup> ed. (London: SCM Press, 2016), 5.

3. A survey of the Ohio Ministry Network credentialed women will make known a struggle with the professional issues of exclusion from the leadership pipeline and a lack of compensation.
4. A survey of the Ohio Ministry Network credentialed women will indicate a strong desire for opportunities on OMN leadership teams and representation at OMN events.
5. A survey of the Ohio Ministry Network credentialed women will reveal a personal need for close meaningful relationships with other credentialed women.

### Project Goals and Objectives

“One of the primary tasks of the practical theologian is to ensure that the practices of the Church remain faithful to the practices and mission of God as revealed in the life, death and resurrection of Jesus Christ and his continuing redemptive practices.”<sup>9</sup> The overarching goal of this project is to help the Ohio Ministry Network practice faithfully the theology of Jesus, who welcomed women and encouraged them to go and share the gospel (John 4). There will be three goals for this project:

1. The researcher will survey OMN credentialed women to
  - A. Discover their personal needs
  - B. Determine their professional issues
2. The researcher will promote awareness of the needs and issues by
  - A. Sharing the analyzed survey results with the OMN executive leadership in order to develop a larger platform of dissemination
  - B. Meeting with the OMN Network of Credentialed Women’s committee to develop a plan of action to empower and equip female pastors

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9. Swinton and Mowat, 37.



3. The researcher will explain egalitarianism and *imago Dei* theology by
  - A. Designing a class using the survey results and the project's research
  - B. Teaching the aforementioned class at the Ohio School of Ministry

### Chapter Summary

This study will seek to identify and assess the personal needs and professional issues of the Ohio Ministry Network's credentialed women. The descriptive survey will ask female credentialed pastors to reveal their personal ministry journeys and the struggles they have faced as women in ministry. With the results, the researcher will design and implement an Ohio School of Ministry Course to focus on the theology of *imago Dei* and the egalitarian theological position. The data from the survey will be shared with the executive presbytery and OMN Network of Women Ministers to help strengthen and enhance the empowering, equipping, and pastoral care provided by the Ohio Ministry Network leadership teams. Beyond the application useful to Ohio Ministry Network, this research could also benefit executive leaders in other Assembly of God districts as well as administrators in other denominations.

## Chapter 2

### The Project in Perspective

#### Theological and Biblical Dimensions

##### *Creation*

The effects of culture and tradition on the Assemblies of God reveal what happens when the world, rather than God, defines humans. When the Church defines males and females by the truths of God's Word, the body of Christ discovers its deepest identity. Male and female resemblance to God allows humans to share in a relationship by serving God. A proper understanding of Creation is reflected in one's horizontal relationships toward others and the vertical relationship with the Creator. Comprehending *imago Dei* empowers the believer to follow the greatest commandment: "And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:30). When a person loves God completely, unconditional love overflows into loving one's neighbor.

In classical Christian theology, the term *imago Dei* refers to the idea that humankind relates to the Creator. In Genesis 1:26-27, God said:

Let us make mankind in our image, in our likeness so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. So God created mankind in his own image, in the image of God he created them; male and female he created them." He made humankind in the Trinity's image and likeness.

After five days of creating all the other living organisms, God highlights His handiwork with humankind. According to Merrill, "The [Hebrew] word *mîn*, approximating perhaps the modern taxonomical idea of species, makes clear that all living creatures must be

understood in terms of categories. That is, they find their identity by virtue of their resemblance to creatures of the same kind.”<sup>10</sup> In Genesis 1:21-25, *mîn* is translated as “according to their kind,” whereas God said, “Let us make mankind in our image” in verse 26. Without a category, humans have nothing or no one to compare themselves to except the likeness (*kidmûtēnû*) and image (*běšalmēnû*) of God. Thus, the personal pronoun references allow humans to compare themselves to the characteristics of God’s Spirit since He does not have a physical form. “Scholars believe that God’s image may refer to humans’ creativity, intelligence, leadership, or even in the relationship people have with one another.”<sup>11</sup> To be like God is to be patterned after His personality and receptivity while remaining inferior to His precise nature.

Along with God and humans sharing an analogous relationship, humankind becomes the Creator’s representatives. This functional interpretation of *imago Dei* “rests grammatically on the well-attested use of the preposition *bě* as a so-called *beth-essentiae* (or *beth* of identity).”<sup>12</sup> Man and woman are created “as our image.” Even though the *beth-essentiae* does not occur with “according to our likeness” in Genesis 1:26, it is found in the Bible’s first genealogy connecting God with humankind (Genesis 5:1). “The terms *šelem* and *děmût* occur next in Genesis 5:3 to describe Adam’s son, Seth, who, it is said, was in Adam’s likeness and image.”<sup>13</sup> Every generation after Adam and Eve are created *imago Dei* to have dominion over God’s creation.

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10. E. H. Merrill, “Image of God,” in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 443.

11. Deborah M. Gill and Barbara Cavaness, *God’s Women—Then and Now* (Springfield, MO: Grace & Truth, 2004), 36.

12. Merrill, 443.

13. *Ibid.*, 444.

“God blessed *them* and mandated, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground’” (Gen. 1:28). Humankind’s likeness is further confirmed as God’s representatives on earth. By using the plural pronoun “them,” God called and gifted both the male and the female to do His work on earth. In His image and as His likeness, “God created them both equal in being and equal in function.”<sup>14</sup> Therefore, humankind, both males and females, are to minister in the image of God.

Serving in the image of God is illustrated in the second chapter of Genesis through the account of Adam and Eve. Lasor, Hubbard, and Bush described the climax of God’s creative activity:

Yahweh is the potter who “fashions” *’ādām* out of “dust” from the ground. Into this lifeless form that he has shaped, Yahweh breathes the “breath of life.” Man then becomes a “living being.” God’s relationship to humankind is personal and immediate. Humanity, fresh from the Creator’s hand, is a pictograph of “the image of God.”<sup>15</sup>

After God created the man (*’ādām*), a title that becomes a proper name, He brought the animals for Adam to name them. The title indicates a hierarchical relationship following the arrangement of God above man, and now man over animals. Since the animals were not on the same level as Adam, “no suitable helper was found” (Gen. 2:20). The Hebrew word for helper (*’ēzer*) indicates a partnership. God created woman for relationship because humankind is incomplete without this fellowship. The *Old Testament Survey* authors portrayed the Creation well:

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14. Gill and Cavaness, 37.

15. William Lasor, David Hubbard, and Frederic Bush, *Old Testament Survey* 2<sup>nd</sup> ed. (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1996), 24.

This new creature is to be his “counterpart,” one who corresponds to him and is suitable to him. God, therefore, fashions woman out of a part of the man’s body. He brings her to Adam, he shouts joyfully, “At last!” (v. 23). He thus recognizes her to be of his own essence. He indicates the fullness of correspondence in his choice of a name for her: to capture this correspondence the names are related by similar sound *’iš* “man” and *’iššâ* “woman.”<sup>16</sup>

Many complementarians think Adam’s calling her woman (*iššâ*) indicates authority. For example, Ortlund said, “God charged the man with naming the creatures and gave him the freedom to exercise his own judgment in each case. In doing so, Adam brought the earthly creation under his dominion. This royal prerogative extended to Adam’s naming of his helper.”<sup>17</sup> As much as Ortlund and others believe this clearly shows that God designed woman to be subordinate to man, Mary Stewart Van Leeuwen concluded, “The classic Hebrew naming formula consists of calling a person, an animal or a place by name. Upon seeing Eve for the first time, Adam does not ‘call her by name’—he merely calls or recognizes her as ‘woman’ [better: female].”<sup>18</sup> The Hebrew verb “call” must be followed by an actual name rather than a designation. Old Testament scholar Phyllis Tribble further added, “In calling the woman, the man is not establishing power over her, but rejoicing in their mutuality.... The man’s poem... does not determine who the woman is, but rather delights in what God has already done in creating sexuality.”<sup>19</sup>

The subordination discussion also revolves around the meaning of the phrase *’ezer*

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16. Lasor, Hubbard, and Bush, 25.

17. Raymond C. Ortlund, Jr., “Male-Female Equality and Male Headship,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 98.

18. Mary Stewart Van Leeuwen, *Gender and Grace* (Downers Grove, IL: InterVarsity Press, 1990), 41.

19. Phyllis Tribble, “Depatriarchalizing in Biblical Interpretation,” *Journal of the American Academy of Religion* 41(March 1973): 31.

*kenegadô*. As mentioned, *'ezer* is translated as helper, which complementarians interpret as subordinate. Complementarians believe the order of Creation stresses the leading of a man and the following of a woman. Alvera Mickelsen described the egalitarian interpretation of helper:

In the Bible the word *'ezer* is never used of a subordinate in the Bible. Of its twenty appearances in the Old Testament (in addition to the Genesis reference), seventeen are references to God as our helper. (The other three refer to a military ally.) Rather than indicating that God is secondary or subordinate to us, speaking of God as our helper acknowledges that he is our strength or power. Similarly, the Hebrew word *kenegadô* indicates equality.<sup>20</sup>

The contrasting views see Eve either as an assistant or a partner. To assist implies inferiority whereas a partnership advocates equality. An examination of the original language supports an egalitarian perspective as God created woman to complete man; he is no longer helpless.

### *The Fall*

The first two chapters of Genesis reveal how God wants to relate to humankind and how they are to relate to each other. Gill and Cavaness summarized the teamwork in the garden with the terms equality, mutuality, unity, and intimacy.<sup>21</sup> Sadly, this cooperative oneness to serve God and each other would eventually be severed by sin. From an egalitarian perspective, the Fall introduced man's desire to rule over woman. While most complementarians see subordination as part of the Creation order, a remnant

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20. Alvera Mickelsen, "An Egalitarian View: There is Neither Male nor Female in Christ," in *Women in Ministry: Four Views*, ed. Bonnidell Clouse and Robert C. Clouse (Downers Grove, IL: InterVarsity Press, 1989), 183.

21. Gill and Cavaness, 38.

believe male headship is a result of the Fall. The latter group focuses on Eve's sin as an act of defiance by believing Satan's target was to ruin their relationship. Ray Ortlund described how "Satan struck at Adam's headship. His words had the effect of inviting Eve to assume primary responsibility at the moment of temptation . . . . She really believed she could manage the partnership to both Adam's and her own advantage, if she would only assert herself."<sup>22</sup> By Adam not defending his proper role, Eve leads him into sin. The first man passively watched without intervention instead of asserting his headship.<sup>23</sup>

While the first transgression certainly had an effect on Adam and Eve's relationship, the serpent's scheme to get them to disobey God's command is most important. Their suggested role reversal is simply a consequence of giving in to temptation. Whereas Eve was deceived and ate of the fruit, Adam willingly partook of the fruit. Together, they saw their nakedness, covered it, and hid from God (Gen. 3:6-8). As a result of her sin, God said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you" (Gen. 3:16). God declares that the advent of sin will bring changes in the relationship of the sexes.<sup>24</sup>

The original sin damaged not only the marriage but the relationship between humans and nature and, more importantly, the relationship between people and God. The struggle of subordination comes about from the Fall rather than as a prescription of

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22. Ortlund, 108.

23. Ibid., 107.

24. Grenz and Kjesbo, 166.

Creation. The woman will constantly wrestle with attraction to her husband and a possible pregnancy, while the man will respond with dominance to this situation. Herein lies the battle of the sexes. Gill and Cavaness depicted how equality was replaced with subordination.<sup>25</sup>

GOD'S IDEAL SEEN IN CREATION	GOD'S IDEAL MARRED BY SIN
Equality	Equality ignored
Mutuality	Subordination imposed: He ruled her
Unity	Unity severed: Guilt brought accusations
Intimacy	Intimacy thwarted: Sin exposed their shame

Even so, God provides a way of reconciliation. Cursing only the serpent, God said, “And I will put enmity between you and the woman, and between your offspring [or seed] and hers; he will crush your head, and you will strike his heel” (Gen. 3:15). Then, “the man called his wife *ḥawwâ* (‘Eve’) [as] she would become the mother of all living.”<sup>26</sup>

Specifically warned of the result of disobedience, God ascribes death as a direct consequence of Adam’s transgression. “As God gave the command to Adam alone, He now pronounces death as a result of Adam’s sin.”<sup>27</sup> God said, “By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust and to dust you shall return” (Gen. 3:19). However, when the sin of disobedience created chaos, the command to be fruitful and multiply remained an active part of God’s

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25. Gill and Cavaness, 42.

26. M. D. Gow, “Fall,” in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 290.

27. Michelle Lee-Barnewall, *Neither Complementarian nor Egalitarian: A Kingdom Corrective to the Evangelical Gender Debate* (Grand Rapids, MI: Baker Academic, 2016), 133.



plan. The death of disobedience was squared against the unity of humankind through the mother of all living, the first woman. Although Adam's decision to disobey filled the future with sin, there would be One greater than sin who would restore the image of God. Jesus, the seed of woman, will redeem humankind. In Romans 5:18-19, the apostle Paul explained:

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous again.

Jesus came to bring new life. "His obedience overcomes the effects of Adam's disobedience, and in Christ, husbands will no longer be the cause of separation with their wives but will instead bring about the unity that God intended from the beginning."<sup>28</sup>

An exploration of the introductory chapters of Genesis reveals how the idea of subordination led to hierarchal and complementary perspectives. Additionally, it considers how God's ideals for men and women were marred by sin. With the various interpretations of the Creation and the Fall come differing perspectives on whether men and women are equally created in the image of God. Some believe men are more complete image-bearers than women. For example, Roger Beckwith wrote, "The image of God is in man directly but in woman indirectly."<sup>29</sup> In this framework, women are made in the image of God but are inferior to men. Yet, as previously mentioned, egalitarians believe men and women equally share the image of God by referring to God's mandate to be fruitful and manage the earth (Gen. 1:26-28).

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28. Lee-Barneswall, 145.

29. Roger Beckwith, "The Bearing of Holy Scripture," in *Man, Woman and Priesthood*, ed. Peter Moore (London, SPCK, 1978), 57.

### *Hebrew Society*

God revealed His ideal for humankind in the Creation account and sin's marring of relationships in the narrative of the Fall. As Kidner wrote, "To love and to cherish [became] to desire and to dominate."<sup>30</sup> With the *imago Dei* distorted, the first couple established the household social structure. "The *bêt `ābôt*, the Israelite households, were part of a remarkably sophisticated political system for distributing power."<sup>31</sup> In the Torah and other Ancient Near Eastern literature, these systems were preserved through genealogies. Whereas linear genealogies connect events in a narrative, vertical genealogies trace kinships in a family or tribe. These blood kinships determined personal identity and distributed power in the culture of ancient Israel.

Ancient Hebrew society centered on family life. The extended family formed the primary social unit, which generally included a male leader (patriarch), his wife or wives, their offspring and the family servants. Patriarchalism established tribal identity, for members of a tribe traced their roots through the male ancestors.<sup>32</sup> The head of the household, or *paterfamilias*, whether the father or the eldest son, had complete charge of the household's property, represented the household in court, and was responsible for maintaining its prosperity and credibility within the community.<sup>33</sup> With few exceptions,

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30. Derek Kidner, *Genesis: An Introduction and Commentary*, Tyndale Old Testament Commentaries 1 (Downers Grove: IL InterVarsity Press, 1967), 71.

31. V. H. Matthews, "Family Relationships," in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 292.

32. Grenz and Kjesbo, 64.

33. Karel van der Toorn, *Family Religion in Babylonia, Syria and Israel: Continuity and Change in the Forms of Religious Life* (Leiden: E. J. Brill, 1996), 21.

the household structure enforced male dominance in public, while women privately managed the daily duties of their homes (Prov. 31:27).

The subordination of women was also reinforced by the emphasis on child-bearing. “A woman’s chief function was to become a ‘fruitful’ wife, whereas ‘barrenness’ was a grave reproach (for example, Ex. 23:25-26; 1 Sam. 1:1-2:10; Job 24:21; Ps. 113:9). A man’s name lived on through his sons, but when a daughter married, she left her family of origin and became a part of her husband’s family.”<sup>34</sup> Separating from her father’s household meant worshiping the god of her husband. The fulfillment of the marriage contract between Isaac and Rebekah is an early example of a woman transferring her allegiance to a new household (Gen. 24:50-60). Matthews described,

Marriage customs fit under the rubric of “honor and shame” since they involve proper behavior. In ancient Syro-Palestine, as in the modern Mediterranean region, they encompassed an emphasis on exchange between households, the desirability of premarital virginity, the maintenance of female chastity after marriage, and the production of an heir for the household.<sup>35</sup>

In addition to the marriage providing heirs, the Hebrews would establish social ties and economic networks with other families. The arrangement with those who shared the same values and religion was of utmost importance. Endogamy is central to the Genesis narrative as one can read from Abraham’s request to his servant: “I want you to swear by the Lord, the God of heaven and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living, but will go to my country and my own relatives and get a wife for my son Isaac” (Gen. 3:3-4). Likewise, the repercussions of not keeping marriage within one’s clan is also shown in the early

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34. Grenz and Kjesbo, 65.

35. V. H. Matthews, 294.

accounts of the Hebrews when Isaac's son, Esau, marries Hittite women, and "they were a source of grief to Isaac and Rebekah" (Gen. 26:35).

"Marriage was such an important economic and social factor in the ancient Near East that it is the basis of a huge amount of legislation. For instance, the Laws of Eshnunna §§28-29 and the Code of Hammurabi §128 explain the importance of having an official marriage contract for both parties."<sup>36</sup> For the Israelites, the marriage contract was sacred like the covenant made with Yahweh (Ezek. 16:8). To complete the marriage contract, a groom would bring witnesses to his father-in-law's house to claim his bride. The bride would submit to her husband, and he would "unfasten the pin of her virginity" referring to the unpinning of an undergarment (*šillûm*) [*sic*] arrayed around the waist that was preliminary to sexual intercourse."<sup>37</sup> While not in every relationship, the submission that was intended by God to be mutual continued to be marred by the consequences of sin. The wife now lived under her husband's name, protection, and social standing.

The command laws were designed to maintain economic and moral values and, thus, addressed to the male head of the household.<sup>38</sup> Therefore, in the protection of women, the idea of hierarchalism was established even though legislation in Leviticus and Deuteronomy ensured that God's laws and participation in worship were for males and females. Both served at the tent of meeting (Ex. 38:8; 1 Sam. 2:22), offered sacrifices (Lev. 12:1-8; 1 Sam. 2:19), and participated in the public reading of the Torah (Deut.

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36. V. H. Matthews, 295.

37. Meir Malul, "SILLÂM PATARUM 'To Unfasten the Pin': *Copula Carnalis* and the Formation of Marriage in Ancient Mesopotamia," *Ex Oriente Lux* 32 (1991-1992), 70.

38. Claude Lévi-Strauss, *The Elementary Structures of Kinship* (Boston, MA: Beacon, 1969), 138.

31:9-13; Neh. 8:1-3). God had entered into a covenant with Hebrew men and women because both were created in His image (Deut. 29:1-11).

*An Old Testament Egalitarian Example: Deborah*

As Yahweh's covenant people, the Israelites entered and took control of the Promised Land. Yet, remaining separate from the Canaanites (used in the larger sense of all who lived in Canaan instead of the references to a particular people as in Josh. 7:9, 11:13) proved more difficult for the people of Israel than meeting various military and political challenges. The rejection of God changed Israel's relationship:

I brought you up out of Egypt and led you into the land I swore to give your forefathers. I said, 'I will never break my covenant with you, and you shall not make a covenant with the people of this land, but you shall break down their altars. Yet, you have disobeyed me. Why have you done this? Now therefore I tell you that I will not drive them out before you; they will be thorns in your sides and their gods will be a snare to you (Judg. 2:1-3).

The compromise of Israel's faith coupled with Joshua's death caused a crisis in leadership. After the Promised Land's first generation died, the second generation did not follow God as they lived "among the Canaanites" [and] "took their daughters in marriage and gave their own daughters to their sons, and served their gods"(Judg. 3:5-6).

God's character of justice and mercy would now be revealed to new generations through a judge who would deliver them. "The judge was a charismatic leader, not selected officially by the people. . . God's Spirit came to empower the judge to deal with a particular situation. The judge was the person—man or woman—chosen by Yahweh to drive out the oppressor and give rest to the land and people."<sup>39</sup> Even though the Israelites

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39. Lasor, Hubbard, and Bush, 155.

would turn from their faith in the one true God, He would continue to show them mercy as it says in Judges 2:16-18:

Then the LORD raised up judges [*shaphat*]who delivered [*yasha`*]them from the hands of those who plundered them. Yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in which their fathers had walked in obeying the commandments of the LORD; they did not do as *their fathers* . When the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them.

For over six successive periods of oppression and deliverance, God chose to rescue Israel by sending twelve judges who would save His chosen people from their wicked captors.

Their roles as *shaphat* (judges) and *yasha`*(deliverers) are shown in Table 1.1.

**Table 2.1 The Judges of Israel**

Judge	Reference	Save/Deliver ( <i>yasha`</i> )	Judge ( <i>shaphat</i> )
Othniel	Judges 3:7-11	“The LORD raised up a <i>deliverer</i> for the sons of Israel to deliver them, Othniel. . .” (3:9).	“The Spirit of the LORD came upon him [Othniel], and he <i>judged</i> Israel” (3:10).
Ehud	Judges 3:12-30	“But when the sons of Israel cried to the LORD, the LORD raised up a <i>deliverer</i> for them, Ehud. . .” (3:15).	
Shamgar	Judges 3:31	“After him came Shamgar. . . and he also <i>saved</i> Israel” (3:31).	
Deborah	Judges 4-5		“Now Deborah, a prophetess. . . was <i>judging</i> Israel at that time” (4:4).
Gideon	Judges 6-8	“The LORD looked at him [Gideon] and said, ‘Go in this your strength and <i>deliver</i> Israel from the hand of Midian’” (6:14).	
Tola	Judges 10:1-2	“Tola. . . arose to <i>save</i> Israel; . . .” (10:1).	“He <i>judged</i> Israel twenty-three years” (10:2).
Jair	Judges 10:3-5		“After him, Jair. . . <i>judged</i> Israel twenty-two years” (10:3).
Jephthah	Judges 10:6-12:7		“Jephthah <i>judged</i> Israel six years” (12:7).
Ibzan	Judges 12:8-10		“Now Ibzan of Bethlehem <i>judged</i> Israel after him” (12:8).
Elon	Judges 12:11-12		“Now Elon. . . <i>judged</i> Israel ten years” (12:11).
Abdon	Judges 12:13-15		“Now Abdon. . . <i>judged</i> Israel after him” (12:13).
Samson	Judges 13-16		“So he [Samson] <i>judged</i> Israel twenty years in the days of the Philistines” (15:20).

As the only female judge mentioned in the Old Testament, “Judges 4-5 reveals that God called women—it is not mentioned that she is an ‘exception’—to lead His people. Every reading of her story reveals she was exceptional.”<sup>40</sup> Deborah’s listing as the lone female leader recorded in the book of Judges certainly does not make her authority exceptional. However, acting in a leadership role before God commands deliverance, does make her an exception. Unlike the other eleven judges chronicled, Deborah’s call to ministry occurred before the Israelites needed her help to deliver them from their current enemy, Jabin. Hermeneutically, there is a difference between Deborah’s established ministry and God’s appointment of a leader in response to the Israelites’ cries. Schneider explained:

In this case there is a shift; a *waw* consecutive does not precede Deborah’s introduction, rather a connecting *waw* is used. Some translations attempt to convey this shift by translating “Now Deborah . . .” (RSV) or “And Deborah . . .” (KJV). The result in Hebrew, as well as in these translations, is an abrupt shift to a focus on Deborah, highlighting the way in which this case does not follow previously established patterns.<sup>41</sup>

The biblical text reads: “Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time” (Judg. 4:4). The introduction in verse 4 reveals exercising authority and acting decisively were already part of her daily routine.

Schneider is among the commentators who emphasize the string of seven feminine nouns in Deborah’s introduction to establish her as an exception.<sup>42</sup> There is little doubt the narrator of Judges wanted to ensure her role as a woman. Yet, the third

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40. Scot McKnight, *The Blue Parakeet: Rethinking How You Read the Bible* (Grand Rapids, MI: Zondervan, 2008), 168.

41. Tammi Schneider, *Judges* (Collegeville, MN: Liturgical Press, 2000), 62.

42. *Ibid.*, 64.

feminine noun is the one that supports an egalitarian view of leadership. Deborah was a prophetess (*iššâ n<sup>e</sup>bî'â*). Lindars believes Deborah was simply a war prophet and “deletes all mention of Deborah judging or ruling as a late editorial addition by the ‘historian.’”<sup>43</sup> On the contrary, Deborah was a significant part of the prophetic community like Miriam before her (Ex. 15:20) and Huldah the prophetess during the time of Josiah’s reign (2 Kgs. 22:14-20; 2 Chron. 34:22-28). “The example of Deborah confirms that neither God nor the ancient Hebrews found female leadership intrinsically abhorrent.”<sup>44</sup> Women did and still can exercise authority over the entire community. Irene Foulkes reiterated, “In the earlier period of the Judges, charismatic leaders like Deborah, with their strong personalities heightened by the gift of God, could find room for action.”<sup>45</sup>

Deborah’s prophetic responsibilities certainly resulted in many accomplishments. Just as “all Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet [*n<sup>e</sup>bî'â*] of the LORD,” so it was with Deborah the prophetess [*iššâ n<sup>e</sup>bî'â*] (1 Sam. 3:20, Judg. 4:4). “She used to sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim; and the sons of Israel came up to her for judgment” (Judg. 4:5). Samuel traveled to judge Israel while Deborah remained in the perfect spot for all of Israel to come to her. “In terms of distribution of the tribes from north to south, Mount Ephraim, the central hill country, was a logical place for an all-Israel leader to be based.”<sup>46</sup> Moreover, Samuel appointed Saul and David as kings, while

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43. Victor H. Matthews, *Judges and Ruth*, New Cambridge Bible Commentary (New York: NY: Cambridge University Press, 2004), 92.

44. Grenz and Kjesbo, 70.

45. Irene Foulkes, “Bible and Tradition,” *Midstream* 21, no. 3 (July 1982): 340-341.

46. Barry G. Webb, *The Book of Judges*, New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2012), 189.



Deborah summoned Barak from miles away and commanded him to deliver Israel (Judg.4:6). “In many ways, therefore, Deborah’s ‘judging’ of Israel anticipates that of Samuel; she is a kind of female counterpart of the Samuel who is to come.”<sup>47</sup>

Continuing the argument that Deborah’s ongoing ministry is what makes her an exception to the judges and, thus, an egalitarian example, the reader must consider the Hebrew root word for judgment (Judg. 4:5). The Israelites came to her for judgment (*mišpāt*), which is derived from the same word as judge (*shaphat*). “Deborah’s job is unique in that she was one of only two people to whom people went for judgment, the other was Moses when the Israelites were in the desert.”<sup>48</sup> In Exodus 18:30, “Moses took his seat to serve as judge for the people, and they stood around him from morning till evening.” While every single issue would not have been presented, the Israelites brought matters of dispute that couldn’t be decided by their clans. “Deborah probably acted as a final court of appeal for the settlement of more difficult issues (Exod. 18:24-26).”<sup>49</sup> Like Moses, Deborah mediated disputes for the people in a public realm of leadership.

With such a comparison, complementarians argue that Deborah’s main role was as a prophetess and that the writers did not intend to include her among either the judges or the deliverers. Some hierchialists, like John MacArthur, omit her from their teachings and writings.<sup>50</sup> Others such as Saucy insisted, “So it would appear, there may be unusual circumstances when male leadership is unavailable for one reason or another. At such

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47. Webb, 189.

48. Schneider, 68.

49. Webb, 189.

50. John MacArthur, *Twelve Extraordinary Women: How God Shaped Women of the Bible and What He Wants to Do with You* (Nashville, TN: Nelson, 2005), 132-134.

times God may use women to accomplish his purposes even as he used Deborah.”<sup>51</sup>

Interpretations that ignore Deborah’s civil and spiritual authority ignore that she was the recognized leader when she summoned Barak. Her active roles as prophetess and judge were well-established before she assisted Barak in delivering Israel from Jabin and Sisera. Christina Campbell countered the limiting views of Deborah’s role:

Deborah’s prophet/judgeship was not a private little cottage industry being practiced out of her home. In view of the text there can be little doubt that Deborah was the recognized, appointed leader/judge of the Israelites at that time. I mention this fairly obvious fact only because of the persistent rejection or downplaying of Deborah’s authority by traditional patriarchalists: Deborah does not fit into their male “headship” theory of God’s economy.<sup>52</sup>

Deborah served as the spiritual leader because God had called her to serve Him, and the community recognized her equality with male leaders and the mutual submission within her marriage.

### *Old Testament Summary*

The classical term *imago Dei* is not just humans’ vertical relationship with their Creator as Adam and Eve clearly show in their completion of each other. God’s human design has a corporate element in that it desires community. People are transformed as they mature with each other through care, accountability, and service. Throughout the Old Testament, God prepares the way for the Redeemer. Unfortunately, not all held on to the hope, and mankind drifted away from Yahweh.

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51. Robert L. Saucy, “The Negative Case against the Ordination of Women,” in *Perspectives on Evangelical Theology*, ed. Kenneth S. Kantzer and Stanley N. Gundry (Grand Rapids, MI: Baker, 1979), 285.

52. Christina Campbell, “Principles of Female Ordination in the Old Testament,” *Priscilla Papers* 7, no. 2 (Spring 1993): 8.

As centuries passed, many Jews strayed from God’s original call and were affected by the values of their pagan neighbors. In the ancient worldview, people were slaves to their gods, so they had no dignity. J. H. Walton explained, “Whereas the Mesopotamian literature is concerned about the jurisdiction of the various gods in the cosmos, with humankind at the bottom of the heap, the Genesis account is interested in the jurisdiction of humankind over the rest of creation as a result of the image of God in which people were created.”<sup>53</sup> The biblical view provides worth to humans even though they are serving a deity. Ironically, the authentic account of Creation becomes tainted as rabbis add to the Word of God in an effort to protect their Jewish culture. The Apocrypha has a perfect example of how the biblical account of the Fall became skewed: “From a woman did sin originate, and because of her we all must die. Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace” (Sirach 25:24, 42:13-14, Revised Standard Version). As the early Jews compromised with culture, the truth about the man, the woman, and the Fall was lost.

Finally, although biblical writers use masculine imagery, the reader must note that Yahweh was intentionally not assigned a gender to set Him apart from other pagan religions that focused on fertility. The Creator of the universe is a personal God who desires to communicate with His creation. God would not be so impersonal as to use the neutral pronoun “it.” Masculine language is applied to support relationships, not sexual relations. “Because the language about God is analogical, the personal pronouns used of

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53. J. H. Walton, “Creation,” in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 165.

God—he, his, him, himself—in Scripture, theology, and devotion are to be understood generically, not specifically.”<sup>54</sup> Therefore, the imagery of males does not equate to a male God.

### *Greco-Roman Society*

The New Testament teaching of the *imago Dei* builds on the Old Testament’s premise that humans are God’s representatives on earth and stewards of His creation. When people presuppose only males can reflect God, they conform God to their image. Although God is neither male nor female, He relates to His creation maternally and paternally. In her devotional on comfort, Hannah Whitall Smith wrote:

God is not only father. He is mother as well, and we have all of us known mothers whose love and tenderness has been without bound or limit. And, it is very certain that the God who created them both, and who is Himself father and mother in one, could never have created earthly fathers and mothers who were more tender and more loving than He is Himself.<sup>55</sup>

Regardless of gender, children benefit from the modeling of both parents. Likewise, the church needs the partnership of both men and women in ministry to understand God and His love. Aída Besançon Spencer expressed, “If we want people to mature in God’s image, it is imperative that we have women and men to model all aspects of God’s nature. Women and men are needed to participate at every level of theological practice and discussion so that God’s full counsel can become apparent.”<sup>56</sup>

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54. Paul Jewett, “Why I Favor the Ordination of Women,” *Christianity Today* 19, no. 18 (June 1975): 10.

55. Hannah Whitall Smith, *The God of All Comfort* (Chicago: Moody Press, 1956), 69.

56. Aída Besançon Spencer, *Beyond the Curse: Women Called to Ministry* (Peabody, MA: Hendrickson, 1985), 122.

Much like the partnership in the Garden of Eden, the contributions of both genders are necessary to fully serve the body of Christ.

Aside from the references to Creation, the New Testament focuses on Jesus, who is called the image of God (2 Cor. 4:4; Col. 1:15). As the eternal word (*logos*), Christ reflects the glory of the Father (Jn. 1:1-18). To clarify the unique relationship between God and Jesus, “image” does not suggest a mere likeness to God; rather it connotes a sharing in the divine life and the essence of God, so that the One who is by nature invisible comes to visible expression in the figure of His Son.<sup>57</sup> Some churches may limit pastoral staffing to the male gender because the Messiah came as a man. Perhaps the great apologist C. S. Lewis was thinking this when he said, “To us a priest is primarily a representative, a double representative, who represents us to God and God to us . . . . We have no objection to a woman doing the first: the whole difficulty is about the second.”<sup>58</sup>

The Greek New Testament seldom describes Jesus with the Greek word for “male person” (*aner*). Jesus’ personhood is more often identified with the Greek word for “human being” (*anthropos*).<sup>59</sup> The incarnation of Christ is humanness rather than maleness, so both male and female are in His image. The majority of these images in both Scripture and tradition are a reflection of the patriarchal structure of Greco-Roman societies rather than the gender of God.

As previously mentioned, Judaism evolved into an increasingly male-biased religion. Hellenization infiltrated the Jews’ daily lives as evidenced by synagogues found

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57. *New Bible Dictionary*, 3rd ed., s.v. “image.”

58. C. S. Lewis, “Priestesses in the Church?” in *God in the Dock*, ed. Walter Hooper (Grand Rapids, MI: Wm. B. Eerdmans, 1970), 236.

59. Gill and Cavaness, 36-37.

in Palestine.<sup>60</sup> Furthermore, the Greek language was known throughout the Mediterranean regions, so Jews living outside of Jerusalem translated the Hebrew Bible into a Greek version known as the Septuagint. While some regions were more tolerant of women than others, subordinate roles overall were lowered to make women an inferior class. The inferiority teachings were a result of the belief that women were the source of sin and death in the world and the view of females as being more sensual and less rational than males.<sup>61</sup> Therefore, men tried to avoid all social contact with women since they were afraid of being seduced. “In cities such as Alexandria and Jerusalem, women lived in domestic seclusion, in keeping with the idea that home was the only appropriate place for women and slaves.”<sup>62</sup> This isolation of women was based on Greek philosophy.

Influenced by the Grecian culture, Philo, a Jewish scholar from Alexandria, wrote:

Market-places and council-halls and law-courts and gatherings and meetings where a large number of people are assembled, and open-air life with full scope for discussion and action—all these are suitable to men in war and in peace. The women are best suited to the indoor life which never strays from the house, within which the middle door is taken by the maidens as their boundary, and the outer door by those who have reached full womanhood.<sup>63</sup>

Like their Hebrew ancestors, head males represented the Jewish household to the public. “While the father’s rule over children and slaves was absolute, like a monarch’s power, his authority over the wife was compared to ‘constitutional rule’: the two were equal as

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60. Nelson’s *Illustrated Encyclopedia of Bible Facts: Volume 3: New Testament Times*, s.v. “The Jews in New Testament Times.”

61. Josephus, *Contra Apionem* 2.201

62. Spencer, 50.

63. Philo, *On the Special Laws* 3.169

persons but one was accorded the authority over the other (an inequality in terms of role).”<sup>64</sup>

Although the hierarchical relationships remained for the welfare of the kinship group, the submission to the male head, his religion, and private expectations seemed even more restrictive in the first century than the ancient Hebrew society. The stricter constraints may have been the effect of the Greco-Roman culture on the Scriptures. Again, the words of Philo caused tension for Jewish women, created in the image of God, who longed to serve Him:

The male soul assigns itself to God alone as the Father and Maker of the Universe and the Cause of all things. The female clings to all that is born and perishes; it stretches out its faculties like a hand to catch blindly at what comes in its way, and gives the clasp of friendship to the world of created things with all its numberless changes and transmutations, instead of to the divine order, the immutable, the blessed, the thrice happy.<sup>65</sup>

Although the Jews had a temple again, their hierarchical views prohibited women from worshipping Yahweh. God had commanded that all Israelites hear the law, but fear and worldly influences prevented women from participating fully as He had instructed (Deut. 31:12; Josh. 8:35). The *imago Dei* and the roles of women were further distorted from the Creator’s ideal.

### *Jesus’ Ministry and Women*

As the master teacher, Jesus addresses the worship of women by showing the better way (Luke 10:42). Martha was busy doing what was culturally expected of a

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64. David A. DeSilva, *An Introduction to the New Testament: Contexts, Methods, and Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004), 141.

65. Philo, *On the Creation* 165-166.

female, while her sister Mary refused to conform to proper etiquette. Jesus showed His followers what He thought of women in ministry by confirming Mary's position, "which would not be taken away from her" (Luke 10:42). Everyone created in the image of God is welcome to sit at His feet and adore Him. Mary as well as Martha and all women have a role alongside the male disciples.

The Messiah's actions countered the rabbinic practices and Stoic philosophies of the day. Freedom from cultural gender expectations is evident throughout Jesus' ministry, and "the greater freedom that some women enjoyed in certain sectors of society contributed to the advance of the gospel."<sup>66</sup> Like the disciples, women were eager to share the good news because they had encountered God. Their Creator, who they knew down deep loved them, was now teaching them, befriending them, healing them, and treating them with respect. Hurley explained, "The foundation-stone of Jesus' attitude toward women was his vision of them as persons to whom and for whom he had come. He did not perceive them primarily in terms of their sex, age, or marital status; he seems to have considered them in terms of their relation (or lack of one) to God."<sup>67</sup>

More than the other Synoptic Gospels, Luke highlights the role of women in the ministry of Jesus. A complementarity of male and female examples extends from Simeon's witness and Anna's testimony of the newborn Savior to the healings of Jairus' daughter and the widow's son (Lk. 2:25-35, 36-38, 7:11-14). Luke also shares Jesus' response to the grief of a mother as well as a father while also modeling the joy of

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66. Grenz and Kjesbo, 73.

67. James. B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, MI: Zondervan, 1981), 83.



salvation with the parables of the lost son and the coin lost by a women (Lk. 15:8-31).

Finally, the relationship of Jesus with women is secured at the time of His death. When many of the male followers had left, a remnant of women remained at the crucifixion site (Mt. 15:42-47; Mk. 15:40-41). Women were eyewitnesses at His death and then the first to witness His resurrection as they returned to complete the burial rituals (Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56). “For the Evangelists [gospel writers] this meant in God’s new economy, men and women are credible witnesses and capable messengers of the risen Lord.”<sup>68</sup> Both women and men share in the proclamation of Jesus the Savior’s birth, death, and resurrection. Grant Osborne concluded:

Jesus overturned Jewish views on the place of women (restricted to the home) by giving them an active role in his mission and even chose them to be the first recipients of a resurrection appearance. Women were the first ambassadors of the “age to come.” As such they functioned as a “remnant” with Jesus’ band of followers to call the others back to him . . . . The elevation of women to a ministerial role is a sign of the inbreaking kingdom, demonstrating that the old order has ceased and a new set of relationships has begun.<sup>69</sup>

Jesus’ example became the norm for the apostolic church: When the apostles engaged in prayer, they did so “together with the women” (Acts 1:14). Both men and women were saved, baptized, and filled with the Holy Spirit (Acts 5:14, 8:12). Gill and Cavaness show how “egalitarianism was proclaimed [and] the fulfillment begun.”<sup>70</sup> Jesus’ ministry to

<b>CREATION</b>	<b>FALL</b>	<b>REDEMPTION</b>	<b>PENTECOST</b>
Genesis 1-2	Genesis 3	Genesis 12 until Christ’s coming	Acts 2 until Christ’s return
Egalitarianism— God’s intent	Hierarchy— Sin’s result	Tension— God’s plan unfolding	Promise— Fulfillment in process

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68. Grenz and Kjesbo, 77.

69. Grant Osborne, “Women in Jesus’ Ministry,” *Westminster Theological Journal*, no. 51 (Fall 1989): 289-290.

70. Gill and Cavaness, 85.

women and the outpouring of the Holy Spirit on the Day of Pentecost initiated a return to the Creation ideals. God's family of believers no longer had distinctions because Jesus came to save and set free everyone created in His image (Lk. 19:10).

*Paul's First Epistle to the Corinthians: 1 Cor. 11:2-16*

Following Christ's example of equality, the first-century church opened doors to women. Inevitably, female leadership roles in worship and service were noticed by Jewish leaders in Jerusalem. Consequently, Saul the young Pharisee passionately pursued and judged followers of Christ, deeming them a heretic sect (Acts 8:3; 9:1-2). Saul's belief in equality was evident before he became an apostle as he persecuted both men and women. Witherington determined, "This should imply to Luke's readers that the women were significant enough in number and/or importance to the cause of The Way [Christianity] that Saul did not think he could stop the movement without taking women as well as men prisoners."<sup>71</sup> Saul understood the influence of women despite his religious training and Greco-Roman education.

Years after his conversion and known as Paul, the apostle was still reminding his spiritual son, Timothy:

I thank Christ Jesus our Lord, who has given me strength, that he considered me trustworthy, appointing me to his service. Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus (1 Tim. 1:12-14).

Paul's trustworthy appointment in the grace, faith, and love of Jesus is an assurance that

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71. Ben Witherington III, *Women in the Earliest Churches* (Cambridge: Cambridge University Press, 1988), 147.

his letters are not contradictory nor is he refuting the female ministry examples in the Word of God. Paul's vision was unity, especially between the Jews and Gentiles. His desire for a unified body of believers extended beyond cultural, socioeconomic, and gender differences. "So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Gal. 3:26-28). With Paul's strong emphasis to unite the early church and continue the egalitarian fulfillment in progress, Satan repeated his tactic to mar God's ideals that Christ came to restore.<sup>72</sup> From the first century until now, the serpent has been deceiving those saved by Jesus Christ. In other words, the devil has employed the same garden agenda to make the Church question what Jesus so clearly established with women in ministry.

<b>GOD'S IDEAL SEEN IN CREATION</b>	<b>GOD'S IDEAL MARRED BY SIN</b>	<b>NEW TESTAMENT THEOLOGY RESTORES GOD'S IDEAL</b>
Equality	Equality ignored	Equality restored in Christ and by the Holy Spirit Galatians 3:26-29; Acts 2:17-18
Mutuality	Subordination imposed	Mutuality reestablished 1 Corinthians 7:4; Ephesians 5:21
Unity	Unity severed	Unity reinforced 1 Corinthians 11:11-12
Intimacy	Intimacy thwarted	Intimacy encouraged 1 Corinthians 7:5

In discussions on women in ministry, the conversation usually focuses on Paul's passages about women remaining silent and not being able to teach (1 Cor. 14:34-35; 1 Tim. 2:11-15). While interpreting those Pauline passages is critical to the leadership conversation, egalitarianism reestablished through the *imago Dei* is formed in Chapter 11

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72. Gill and Cavaness, 108.

of 1 Corinthians. A brief history of Corinth contributes to one's understanding of the cultural context of the Corinthian church and its issues.

Paul wrote the letter to the church in Corinth while he was visiting Ephesus during his third missionary journey (Acts 19-20:1). The city of Corinth was rebuilt by Julius Caesar, who organized its local government like the city of Rome. Thus, Corinth became politically important and a center for trade with ports to the east and the north. The traditional Greco-Roman gods were the center of religious and secular life. The people believed the gods would show favor to the city, guilds, and devoted families. In addition, the "temple of Demeter and Kore, the cults of Aphrodite and Athena and the Egyptian cults of Isis and Sarapis are attested in Corinth."<sup>73</sup> The wealth from trade coupled with cultic worship made Corinth a corrupt city filled with sexual immorality.

Artisans and freed slaves were drawn to the port city of Corinth. Some of the city transfers became congregants of the two churches located near Cenchræe to the east and Lechaëum to the north.<sup>74</sup> Paul's introductory remarks are enlightening, since he knew the populace of Corinth. "Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong" (1 Cor. 1:26-27). After this unifying exhortation, Paul moves to addressing problems and answering questions on these subjects: marriage, singleness, eating meat offered to idols, propriety in worship, orderliness in the Lord's Supper, spiritual gifts, and the resurrection (1 Cor. 7:1-16:24).

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73. DeSilva, 558-559.

74. Gerd Thiessen, *The Social Setting of Pauline Christianity* (Philadelphia, PA: Fortress Press, 1982), 126.

In the middle of these questions, Paul tackles the topic of irreverence in worship (1 Cor. 11:2-16), which has been regarded as “one of the most obscure passages in the Pauline letters.”<sup>75</sup> On the contrary, Paul’s intent was to clarify by answering with principles to unify the body of Christ rather than cause dissension. His original audience would have understood his specific yet discreet instructions regarding “head coverings” as disgraceful, degrading, and improper (11:4, 5, 6, 13, 14). Unfortunately, the body of believers beyond the first century have been divided by the resolutions given to the Corinthian church.

In Chapter 11 of 1 Corinthians, the subject of propriety in worship begins with “I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (1 Cor. 11:2-3). The “I praise you” in verse 2 contrasts with the “I have no praise for you” in verse 17 to support Paul’s genuine commendation rather than a general approval. Next, by writing “But I want you to realize,” Paul stresses the effects on relationships by men and women covering or not covering their heads (11:3). The “head” relationships in verse 3 lay a foundation for Paul’s assertions, but they are not the topic of this passage. “Since the issues he addresses are shameful ways some men and women were covering their literal heads, in 11:3 Paul introduces each of the three key foundational relationships that these actions affect, and in each one he uses the word ‘head’ (κεφαλή) metaphorically.”<sup>76</sup>

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75. Wayne Meeks, *The Writings of St. Paul* (New York, NY: Norton/Scribners, 1972), 38.

76. Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul’s Letters* (Grand Rapids, MI: Zondervan, 2009), 115.

In Greek, the word “head” (*kephalē*) has many meanings, just like in English. Paul would have been using the Septuagint (LXX) when ministering, so it is useful to look to the Hebrew Scriptures. The word for “head” in Hebrew is *ro 'sh*, which can mean a body part or a leader. It is translated as a physical head 95 percent of the time in the LXX. Gordon D. Fee wrote,

Indeed the metaphorical meaning of *kephalē* (head) to mean “chief” or “person of the highest rank” is rare in Greek literature—so much so that even though the Hebrew word *ro 'sh* often carried this sense, the Greek translators of the LXX, who ordinarily use *kephalē* to translate *ro 'sh*, almost never did so when “ruler” was intended . . . . Paul’s understanding of the metaphor, therefore, and almost certainly the one the Corinthians would have grasped, is “head” as “source,” especially “source of life.”<sup>77</sup>

It is possible Paul used *kephalē* in 1 Corinthians 11 to mean man should be the leader or ruler over woman, but that would be a rare usage of the word. Murphy-O’Connor concluded, “There is simply no basis for the assumption that a Hellenized Jew would instinctively give *kephalē* the meaning ‘one having authority over someone.’”<sup>78</sup> When translating “head” in English, a hierarchical structure of authority is implied. Thus, a woman’s head covering as a garment of subordination became an interpretation. On the other hand, the reader placing the word “source” into the text flows. When one reads the text as “origin or source” instead of “authority” for *kephalē*, Paul’s order in 1 Cor. 11:3 makes perfect sense.<sup>79</sup> Besides, if Paul intended a hierarchy, it doesn’t seem likely to put Christ last.

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77. Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: Wm. B. Eerdmans, 1987), 502.

78. Jerome Murphy-O’Connor, “Sex and Logic in 1 Corinthians 11:2-16,” *Catholic Biblical Quarterly* no. 42 (1980): 492.

79. Craig S. Keener, *Paul, Women, and Wives: Marriage and Woman’s Ministry in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1992), 55.

To summarize 1 Corinthians 11:2-3, “Κεφαλή as ‘source’ is perfectly suited to understand 1 Cor. 11:3 as setting the theological stage for Paul’s subsequent arguments. The man-woman relationship is bracketed by Christ’s role in creation and the incarnation. Creation affirms marriage and provides the basis for respecting one’s source. Christ’s incarnation brings about a new reality ‘in the Lord,’ where woman is not set apart from man (11:11).”<sup>80</sup> The relationship between husband and wife is one of mutuality and reciprocal authority. In all relationships, men and women are called to interdependence and equality.

In the following verses, Paul exercises “interchange” to share how men and women should relate in public ministry. By alternating his focus between men and women, Paul asserts that both sexes dishonor their heads with offensive head coverings. The Corinthians would have received the message of disgrace in their culture of honor and shame. The following chart shows the interchange between man and woman.

**Table 2.2. Interchange in 1 Corinthians 11**

Verse	Man or Woman	The Clause or Problem
Verse 4	Man	Every <u>man</u> who disgraces his <i>kephalē</i>
Verses 5-6	Woman	Every <u>woman</u> . . . with her <i>kephalē</i> uncovered disgraces her head If it is a disgrace for a <u>woman</u> to have her hair cut off . . . she should cover her <i>kephalē</i>
Verses 7-9	Man	A <u>man</u> ought not to cover his <i>kephalē</i> But <u>man</u> did not come from woman, but woman from man Neither was <u>man</u> created for woman, but woman for man
Verse 10	Woman	<u>Woman</u> ought to have a sign of authority on her <i>kephalē</i>
Verse 11	Woman-Man, Man-Woman	<u>Woman</u> is not independent of <u>man</u> nor is <u>man</u> independent of <u>woman</u>
Verse 12	Woman-Man, Man-Woman	For as <u>woman</u> came from <u>man</u> , so also <u>man</u> came from <u>woman</u>
Verse 13	Woman	Is it proper for <u>woman</u> to pray to God with her <i>kephalē</i> uncovered
Verse 14	Man	Does not the very nature of things teach you that if a <u>man</u> has long hair, it is a disgrace to him
Verse 15	Woman	If a <u>woman</u> has long hair, it is to her glory

80. Payne, 136.

In essence, Paul addresses both man and woman in comparable detail and calls the behavior of both disgraceful. Men and women were dishonoring the body of believers.

Paul clarifies man's disgraceful head covering (v. 4) when he later asks, "Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him" (11:14). Long, effeminate hair caused disgrace as a man was presenting himself as a woman. Pseudo-Phocylides (30 BC-AD 40) wrote, "Long hair is not fit for men . . . because many rage for intercourse with a man."<sup>81</sup> Men "praying or prophesying with their head covered" equates to them hiding their long hair (11:4). A man's long hair was an advertisement to partake in the worldly practice of Dionysian cultic homosexuality. The Corinthians knew the association of homosexuality and long effeminate hair and understood that Paul was avoiding the details of this disgraceful topic. After all, Paul told the Ephesians, "It is shameful to mention what the disobedient do in secret" (Eph. 5:12).

Like men praying or prophesying in verse 4, women were able to pray and prophesy in public worship. The issue wasn't women's equal standing with men in church leadership but the freedom of expression that mirrored society. Similar to men with long effeminate hair, women were to have their *kephalē* covered, as it was disgraceful to let their hair down in their culture. Men with long hair indicated homosexuality, and women with loosely hanging hair labeled themselves as promiscuous. "Covered" would then refer to a woman's hair done up over her head, whether wound around and held in by itself or held up with a clasp, hairnet, headband, ribbon, or some utensil. The reference to hair is supported by the four references implying hair in 11:5-6

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81. P. W. van der Horst, *The Sentences of Pseudo-Phocylides with Introduction and Commentary* in *Studia in Veteris Testamenti pseudepigraphica* (Leiden: Brill, 1978), 81-83.



and the statement in 11:15 that long hair is a woman's glory "given to her as a covering."<sup>82</sup> Women wearing their long hair up on their heads was customary throughout the Roman empire at the time of Paul's epistle. Nonetheless, head coverings were not a requirement, so Christian women who wore their hair up safeguarded themselves from the Dionysiac cult where females would let their hair down to "prophesy" and engage in sexual debauchery.

In the Jewish culture, unbound hair was the sign of an accused adulteress like the morally unclean in Num. 5:18. With this knowledge of the Torah, the Jewish Christians were in disagreement with the Greek Christians over women covering their heads during public worship. Jewish women always covered their heads as a sign of good morals, but Greek women often prayed without head coverings. The overwhelming cultural evidence revealed it was considered disgraceful for a woman to lead worship in a public assembly with her hair let down loose. Furthermore, if a woman was convicted of adultery in Paul's day, her "head" (hair) was shamefully cut off as punishment.<sup>83</sup> The uncovered woman is the same as the shaved woman because the uncovering refers to letting down of one's hair, which is placing on oneself the accusation of adultery.

Paul continues alternating men and women in his theological justification of why both "ought not to" wear hairstyles that reject marriage and suggest immoral behavior. "A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. It is for this reason that a woman ought

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82. Payne, 150.

83. Hurley, 169.

to have authority over her own head, because of the angels” (11:7-10). As previously discussed, men were wearing effeminate hair and, thus, making themselves into the image or likeness of women. As God’s image-bearers, men with long hair were a disgrace to their Creator. Philip B. Payne explained,

The image of God entails moral responsibility (Gen. 9:6; Col. 3:8-10), but effeminate hair symbolizes rejection of God’s moral standards. The image of God entails creativity, and procreation expresses that creativity (Gen. 9:7). Effeminate hair undermines procreation by blurring the distinction between the sexes and by symbolizing homosexual relations.<sup>84</sup>

In addition to addressing homosexuality as the antithesis to God’s procreation command, Paul was correcting the traditional interpretation of woman being created in the image of man. Adam and Eve were created in the image of God and commanded to have dominion over creation (Genesis 1:26-27). Paul’s “image of God” argument is combating hierarchical distinctions between man and woman. Paul affirmed this argument in his letter to the Colossians by exhorting them to “put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all” (Col. 3:10-11). Woman and man are equally created in the image of God.

Woman is the glory of man rather than a distraction or an object to be owned and used (11:7). Paul was reiterating that the Stoic disdain for women was unrealistic and unnatural.<sup>85</sup> Adam understood this glory when given Eve, the perfect helper (Gen. 2:23). Woman, not another man with effeminate hair, was designed as man’s sexual partner. The man was the source from which God made woman, and therefore, she complements

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84. Payne, 177.

85. John Temple Bristow, *What Paul Really Said About Women: An Apostle’s Liberating Views on Equality in Marriage, Leadership, and Love* (New York: HarperCollins, 1988), 59.

him. Woman was created to fulfill man as he “leaves his father and mother and is united to his wife, and they become one flesh” (Gen. 2:24). Adam needed Eve before God said that her desire should be for her husband.

“It is for this reason that a woman ought to have authority over her own head, because of the angels” (1 Cor. 11:10). Paul uses “it is for this reason” in verse 10 to refer back to his assertions in 11: 7-9 and his reasons from Genesis 1-2. By using this phrase, the apostle shows that the preceding verses are not about women’s head covering. Contrary to most commentators, the interpretation of verse 7 is about men not covering their heads.<sup>86</sup> There would be no reason to reapply explanations for women to cover their heads if that was the topic in the first place. The woman has a moral obligation like the man and “ought to have authority over her own head” (1 Cor 11:10). “All 103 occurrences of ἐξουσία (authority) in the New Testament refer to authority held in someone’s own hand, whether inherent, assigned, or achieved. Likewise, all nine references to ἐξουσία in 1 Corinthians mean ‘to have power of one’s own’ or ‘to have under one’s own power,’ whether inherent, assigned, or achieved.”<sup>87</sup> Paul’s point is that the woman ought to have control over her head by putting her hair up.

““On account of the angels’ almost certainly refers to good angels, not human messengers or bad angels.”<sup>88</sup> The presence of angels is a recurring theme in Paul’s letters since he drew from Old Testament worship references and Judaism’s regard of angels as

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86. Payne, 181.

87. Ibid., 182.

88. C. K. Barrett, *The First Epistle to the Corinthians* (New York: Harper & Row, 1968), 254.

guardians of good manners and propriety.<sup>89</sup> The Corinthians would have immediately recognized the setting as church. A woman ought to be embarrassed to be seen with her hair down. Not only can fellow believers see her, but angels are watching too. Thus, Paul writes that a woman ought to have authority over her head because angels are observing her in worship.

Paul begins the next verse with *πλήν* (however), which is a transition word to emphasize a main point (1 Cor. 11:11). “However” connects the apostle’s previous comments as well as adds a new perspective about the relationship of man and woman. Unfortunately, “no single modern English version translates the Greek exactly as it stands without addition or modification.”<sup>90</sup> While the slight variances of the introductory word *πλήν* do not affect the meaning, the different translations of the Greek word *χωρίς* influence the text.

New International Version (NIV) “Nevertheless, in the Lord woman is not *independent of* man, nor is man *independent of* woman.”

J. B. Phillips “Of course, in the sight of God neither “man” nor “woman” has any *separate existence*.”

King James Version (KJV) “Nevertheless neither is the man *without* the woman, neither the woman *without* the man, in the Lord.”

Payne’s Translation “However, neither is woman *set apart from* man, nor is man *set apart from* woman in the Lord.”

In the NIV and over a dozen other versions, *χωρίς* is translated as “independent of.” But, “independent of” refers to the accomplishment of something without reference

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89. Robin Scroggs, “Paul and the Eschatological Woman,” *Journal of the American Academy of Religion* no. 40 (1972): 300.

90. Anthony C. Thiselton, *The First Epistle to the Corinthians*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2000), 841.

to something else; *χωρίς* is not “being independent” of another person. Therefore, this definition doesn’t match 1 Cor. 11:11 lexically or contextually. *A Greek-English Lexicon* does identify a metaphorical use of *χωρίς* as “of different nature, kind, or quality.”<sup>91</sup> This definition expresses equality in its wording: “Neither is woman of different nature than man, nor is man of different nature than woman in the Lord.” The nuance of this translation is adequate, but there is a concern. “[It] could be misinterpreted as implying a denial of the very sexual distinctions Paul is arguing for in verse 3-10. Although Christ overcomes the hierarchical privileges that society assigns by gender, there are still biological differences between men and women that enhance and complement their relationships with one another in Christ.”<sup>92</sup>

Another common translation of *χωρίς* is “separated from someone” as Paul wrote in 1 Cor. 4:8: “set apart from us you have already become kings.” This translation stresses the equality of man and woman in Christ: “However, neither is woman set apart from man, nor is man set apart from woman in the Lord.” Jesus overcame the barriers that separate men and women so both could lead without distinction. Women as well as men can pray and prophesy publically (1 Cor. 11:4-5).

Egalitarianism’s barriers are overcome through *imago Dei*. In 1 Cor. 11:7, the image of God points to the creation of woman in Gen. 2:18-25. Christ as the source of man restored the Creation ideals marred by the Fall (Gen. 3:16). There is equality “in the Lord” (1 Cor. 11:11). Paul’s statement of equality is affirmed in verse 12. “For as woman came from man, so also man is born of woman. But everything comes from God” (1 Cor.

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91. H. G. Liddell, R. Scott, and H. S. Jones, s.v. “*χωρίς*” in *A Greek-English Lexicon* 9<sup>th</sup> ed. (New York: Oxford University Press, 1940), 2016.

92. Payne, 192.

11:12). Woman is man's source too. Paul uses the identical phrase that occurs in the LXX of Genesis 2:23, ἐκ τοῦ ἀνδρὸς, to describe woman coming "from the man." "Paul is intentionally counterbalancing his earlier statement that man is the source of woman. As Adam was the instrumental source of the first woman, so woman is the instrumental source in the order of nature of all subsequent men, including Jesus (Matt. 1:16; Gal. 4:4)."<sup>93</sup> Woman and man should reciprocate respect to one another as each other's source.

Paul concludes this passage with a return to the issue of hair. The apostle doesn't use a contrasting conjunction, so the Corinthians would have understood that the ending of 11:13-16 was consistent with the beginning of Chapter 11. "Head coverings" are disgraceful, so men should respect Christ by not having long hair, and women should exercise control over their heads by wearing their hair up in public worship. Men and women can pray and prophesy publically as they have equal standing in the Lord.

Contrary to other interpretations, 1 Corinthians 11:2-12 supports an egalitarian view. "But all this comes from God," τὰ δὲ πάντα ἐκ τοῦ θεοῦ, refers to the Creation account where God created male and female in His image (1 Cor. 11:12). Egalitarianism is established in the image of God. As Fee noted, "This seems clearly designed to keep the earlier argument [head coverings] from being read in a subordinationist way."<sup>94</sup> Paul used the Genesis account to remind men and women of their shared origins. The theme of mutuality and fellowship emerges in the epistle to echo Adam's need for an *'ezer kenegadô*. Despite humankind's fallen nature, Christ has come to set men and women

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91. Payne, 195.

92. Fee, 524.

free from the strife between the sexes. Paul shows there is no gender distinction in the body of Christ. Women and men are needed to participate at every level of theological practice and discussion so that God's full counsel can become apparent. Much like the partnership in the Garden of Eden, the contributions of both genders are necessary to fully serve the body of Christ.

*A New Testament Egalitarian Example: Priscilla*

Priscilla is more than just a face in the crowd. Unlike all the other women mentioned in the sixteenth chapter of Romans, she was Paul's fellow worker in Christ Jesus. While many are quick to reference this chapter for its mention of females, Prisca's description has been disregarded. Throughout the New Testament, Priscilla was the only woman referred to as a *συνεργός*, a co-laborer. Her inclusion among the other male co-laborers in an androcentric society supports the role of women in pastoral ministry.

By comparing the descriptions of those greeted in Romans 16 with the usage of *synergós* (co-laborer) in Paul's other letters, an egalitarian view is demonstrated. After Paul commended Phoebe, a deaconess, in his personal greetings to the church in Rome, he wrote, "Greet Prisca and Aquila, my fellow workers in Christ Jesus, who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles" (Rom. 16:3-4). Writing from Corinth, Paul was looking forward to taking the Gospel to Spain, which was the very western end of the civilized world. "He knew that he would continue his journey to Spain with all the more zest if he could first of all refresh his spirit by some weeks of fellowship with the Christians in Rome and then, perhaps, be

provided a base for his advance into Spain.”<sup>93</sup> The letter to Rome was a preview of his anticipated arrival to meet the fellow believers and to finally visit the land of his citizenship.

While the Roman church’s early history is difficult to ascertain, the expansion was not recent. On the day of Pentecost, Jews were in Jerusalem “from every nation under heaven” which included “visitors from Rome (both Jews and converts to Judaism)” (Acts 2:5, 10-11). Confused and amazed, the Romans heard Peter’s reiteration of Joel 2:28-29 and his proclamation that everything that happened to Jesus was under God’s control. A Roman Christian in Jerusalem for Passover would have found it affirming to hear firsthand about the crucifixion and resurrection. To these pilgrims, God promised He would not be partial as He poured out His blessings, including not favoring men over women as both would prophesy (Acts 2:18). Inevitably, this Gospel message would have been carried back to the Jews in Rome who had returned from Emperor Tiberius’ expulsion in AD 19.

Priscilla and Aquila would have had an opportunity to hear the Gospel. Aquila was from Pontus, a Roman province on the southern coast of the Black Sea (Acts 18:2). “Epigraphical evidence indicates that the name ‘Aquila’ was not usually a slave name, so he was likely born a free Roman man.”<sup>94</sup> Prisca’s birthplace is not mentioned, so she was possibly from Rome. Many scholars believed her prominence was due to wealth. “The ease with which this couple obtains property and establishes house churches on a tent-

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93. F. F. Bruce, *Romans: An Introduction and Commentary*, 2<sup>nd</sup> ed. Tyndale New Testament Commentaries 6 (Downers Grove, IL: InterVarsity Press, 1985), 14.

94. V. K. McCarty, “Prisca—Fellow Tent-maker and Fellow Missionary of Paul: Acts 18:2-3, 18, 26; Romans 16:3-4; 1 Corinthians 16:19; 2 Timothy 4:19,” *International Congregational Journal* 11, no. 2 (Winter 2012): 47.



maker's salary would otherwise be difficult to understand."<sup>95</sup> Financially secure or not, Jews were once again expelled from Rome during the reign of Claudius (AD 41-54). While the exact date of this edict of expulsion is uncertain, Branick proposed, "The earlier we place this expulsion, the more time we can afford to the activity of Aquila and Prisca and their church in Corinth before Paul arrives as 'founder.'"<sup>96</sup> Furthermore, Gallio, the proconsul of Achaia, ruled that Christians were a part of Judaism and, therefore, protected under Roman law in AD 51-52. Thus, "the Edict of Claudius and the proconsulship of Gallio create a useful historical grid" that enables scholars to date Paul's time in Corinth.<sup>97</sup>

Paul met Priscilla and Aquila in Corinth during his second missionary journey (Acts 18:2). In the aforementioned text, Luke referred to her as Priscilla, a common diminutive of the name Prisca. "It is significant of Paul's attitude toward women that he invariably uses the grown-up form, Prisca, whereas in Acts, Luke with equal consistency uses the diminutive, Priscilla."<sup>98</sup> Luke's usage of the diminutive doesn't mean he respected her less. His purpose was to give an accurate account of the birth and growth of the Christian church through sources circulating among early believers.

After Paul received a vision from the Lord, he spent eighteen months in Corinth teaching the Word of God (Acts 11:18). During this time, Paul preached exclusively instead of making tents with Priscilla and Aquila as he had done upon his arrival. With a

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95. Vincent Branick, *The House Church in the Writings of Paul* (Wilmington, DE: Michael Glazier, 1989), 61.

96. *Ibid.*, 61.

97. McCarty, 48.

98. Jerome Murphy-O'Connor, "Prisca and Aquila: Traveling Tentmakers and Church Builders," *Bible Review* 8, no. 6 (December, 1992): 40.

mobile trade, tent-makers were able to go wherever God led them. Consequently, Priscilla and Aquila joined Paul on his third missionary journey to Ephesus (Acts 11:19). Shortly after the couple arrived, Paul departed to revisit the churches in Antioch, Galatia, and Phrygia (Acts 18:22-23). Prisca and Aquilla established a house church and ministered while Paul traveled the province of Asia (1 Cor. 16:9). An impromptu ministry moment involved discipling a young man with a purpose.

Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. And he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately (Acts 18:24-26).

When the tent-makers heard Apollos speak, they were impressed by his ability but realized his information was incomplete without the baptism of the Holy Spirit. The couple's equipping of the young Greek Jew was a turning point in their ministry as Luke purposefully acknowledged Priscilla before her husband. According to Grenz and Kjesbo, "The reference to 'Priscilla and Aquila' suggests that she was probably the primary instructor. In so far as Apollos was 'well-versed in the scriptures' (18:24), the explaining of 'the Way of God to him more accurately' must have been of sufficient expertise to warrant his acceptance."<sup>99</sup>

In opposition, complementarians Piper and Grudem asserted, "Not even well-educated Priscilla, nor any other well-educated women in Ephesus, were allowed to teach

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99. Grenz and Kjesbo, 82.

men in the public assembly of the church.”<sup>100</sup> Schreiner proposed Priscilla’s teaching was a case of “unofficial guidance.”<sup>101</sup> Egalitarians disagree, as they clearly recognize her as more than capable to biblically and authoritatively instruct the male evangelist. Moreover, adding her title as *synergós* confirms her official teaching leadership.

After living and instructing in Ephesus for three years, Priscilla continued teaching upon returning to her homeland of Rome. Paul’s greetings in the final chapter confirm the couple had a house church in Rome (Rom. 16:5). “It is agreed by virtually all New Testament scholars today that, for at least two hundred years, most Christians met in private homes.”<sup>102</sup> For early Christians, the local church was a gathering in a home where they would eat together and worship by breaking bread and sharing wine in remembrance of their risen Lord. Due to the size of first-century homes, the assembly’s character was informal and quaint. Giles remarked, “Even the largest homes excavated could accommodate no more than fifty people, and most large homes far fewer—often no more than twenty people.”<sup>103</sup> The practice of using homes would have resonated with the Jews because they often formed synagogues in houses. These smaller synagogues would have a ruler like Crispus, the early convert in Corinth (1 Cor. 1:14).

Prisca is mentioned as being a house leader alongside her husband three times: Corinth (Acts 18:15), Ephesus (1 Cor. 16:19), and Rome (Rom. 16:5). By striking a

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100. John Piper and Wayne Grudem, “Overview of Central Concerns,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, eds. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 68.

101. Thomas J. Schreiner, “Valuable Roles of Women,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, eds. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 218.

102. Kevin Giles, “House Churches” *Priscilla Papers* 24, no. 1 (Winter 2010): 6.

103. *Ibid.*, 6.

balance between itineration and settling, Priscilla and Aquila would move and work to advance the early church. As difficult as it may have been, they left a legacy and are mentioned in Paul’s final letter (2 Tim. 4:19). *A Woman’s Place* authors captured the couple’s ministry well.

Priscilla and Aquilla were movers and shakers in Pauline circles. As missionaries, teachers, collaborators of Paul and others, and patrons of house churches in three different cities, they helped people get where they wanted to go and obtained needed information, and they created spaces that offered vital infrastructure for the expansion and support of the movement—taking risks in the process.<sup>104</sup>

Even with the status as a house church leader, Priscilla is called so much more as a *synergós*. This noun is always plural so one cannot assume she is simply following her husband (2 Tim. 4:19). *Synergós* is used 25 times in thirteen verses.<sup>105</sup> In Table 1.3,

**Table 2.3. *Synergós* in the New Testament**

Verse	Coworker	Wording
Romans 16:3	Priscilla and Aquila	My fellow workers in Christ Jesus
Romans 16:9	Urbanus	Our fellow worker in Christ
Romans 16:21	Timothy	My fellow worker
1 Corinthians 3:9	Apollos and Paul	We are God’s fellow workers
2 Corinthians 1:24	Timothy and Paul	We work with you for your joy
2 Corinthians 8:23	Titus	Partner and fellow worker
Philippians 2:25	Epaphroditus	Brother, fellow worker, fellow soldier
Philippians 4:3	Clement	And rest of my fellow workers
Colossians 4:11	Aristarchus, Mark, Justus	Only Jews among my fellow workers
1 Thessalonians 3:2	Timothy	Brother and God’s fellow worker
Philemon 1:1	Philemon	Dear friend and fellow worker
Philemon 1:24	Mark, Aristarchus, Demas, Luke	My fellow workers
3 John 1:8	Brothers of John and Gaius	Work together for truth

104. Carolyn Osiek, Margaret MacDonald, and Janet Tulloch, *A Woman’s Place: House Churches in Earliest Christianity* (Minneapolis, MN: Fortress Press, 2006), 32.

105. Gerhard Kittel and Gerhard Friedrich, eds., s.v. “*synergós*,” in *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromily (Grand Rapids, MI: Wm. B Eerdmans Publishing Company, 1985), 1117.

Euodia and Syntyche are omitted from the Philippians 4:3 entry. Their exclusion is based on their role as one contending or struggling for the sake of the gospel. The text says, “Yes, and I ask you, my true companion, help these women since they have contended at my side in the cause of the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life” (Philippians 4:3). The term “contended” (*synathleō*) does provide an important clue. W. Derek Thomas likened it to an athlete straining every muscle to achieve victory in the games. He wrote, “They had contended with the apostle in the cause of the gospel and had gained a position of such influence as to make their present conflict a risk to the well-being of the church.”<sup>106</sup>

Their precise roles are uncertain, but their leadership is not. It is important to note they are not called fellow workers; it is equally important to disagree with a patronizing view of their positions. Piper and Grudem declared, “There is wonderful honor given to Euodia and Syntyche here for their ministry with Paul. But there are no compelling grounds for affirming that the nature of their ministry was contrary to the limitations that we argue are set forth in 1 Timothy 2:12.”<sup>107</sup> Principally, women are not to exercise authority over or teach men, according to complementarians.

An egalitarian view based on the noun *synergós* always addressed a male except in the case of Priscilla. As evidenced in four books of the New Testament, Prisca had a more prominent role, but that didn’t restrict the Philippian women as leaders. What restricted them was the use of the verb *synathleō* (*contended*) instead of the noun *synergós*. The theme of the letter to the church of Philippi edified this point. In the

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106. W. Derek Thomas, “The Place of Women in the Church at Philippi,” *Expository Times* 83 (January 1972): 118.

107. Piper and Grudem, 68.

introductory remarks, Paul said, “Conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one Spirit, striving together as one for the faith of the gospel” (Phil. 1:27). Without minimizing the roles of these Philippian women, the usage of the word *synathleō* equated to striving. Moreover, Paul addressed Epaphroditus as a *synergós* in the same letter, which indicates his view of Euodia and Syntyche not as fellow workers but like many others who shared Paul’s struggle for the sake of the Gospel. Their contending for the cause of the Gospel was alongside Clement and the rest of Paul’s co-workers. Even though the Philippian women weren’t called co-workers, “the gender of Euodia and Syntyche did not exclude them from the work of the gospel any more than Clement’s qualified him for it.”<sup>108</sup>

Of the twenty-five individuals greeted by name in Romans 16, eight or almost one-third are women. Keener stated:

Particularly significant and different from some churches in the east is the dominance of women explicitly involved in some forms of ministry (16:1–7, 12). This is not surprising, since women exercised much more freedom in Rome than in much of the Greek east. Although Paul greets over twice as many men as women, he commends more women than men for ministry.<sup>109</sup>

In verse 3 of Romans, Paul extended his greetings to Prisca and Aquila. Many scholars have noted that her name precedes his four out of the six times they are mentioned. Although both Luke and Paul, following Greek custom, introduced Aquila and Priscilla listing the husband’s name first (Acts 18:2; 1 Cor. 16:19), in every passage about their active ministry, they listed Priscilla’s name first (Acts 18:18, 26; Rom 16:3), contrary to

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108. Todd D. Still, *Philippians and Philemon* (Macon, GA: Smyth & Helwys, 2011), 131.

109. Craig Keener, *Romans: A New Covenant Commentary*. New Covenant Commentary Series (Cambridge: Lutterworth Press, 2011), 185.

Greek convention. This makes it virtually certain that she played a significant, if not the dominant, role in their ministry.<sup>110</sup> Their pastoral leadership is certain as both of them were considered co-workers of Paul.

**Table 2.4. Women in Romans**

Verse	Woman	Greek Role	English Translation
16:1	Phoebe	διάκονος <i>diakonos</i>	servant or deaconess
16:6	Mary	κοπιάω <i>korīaō</i>	has worked
16:7	Junia	ἀπόστολος <i>apostolos</i>	apostle
16:12	Tryphena	κοπιάω <i>korīaō</i>	workers
16:12	Tryphosa	κοπιάω <i>korīaō</i>	workers
16:12	Persis	κοπιάω <i>korīaō</i>	has worked
16:13	Rufus' mother	ἐκλεκτός μήτηρ <i>eklektos mētēr</i>	his choice mother
16:15	Julia	ἅγιος <i>hagios</i>	saint
16:15	Olympas	ἅγιος <i>hagios</i>	saint

Fiorenza wrote, “Wolf-Hennig Ollrog has shown that συνεργός [co-laborer] is a distinctive and unique Pauline expression referring to a person who works together with Paul as an agent of God in the common work of missionary proclamation.”<sup>111</sup> *The Dictionary of Paul and His Letters* verified, “Nowhere else in the early or later church is this word used in quite this way, revealing a distinctive Pauline approach to missional collegiality, referring both to himself and to others with this egalitarian term.”<sup>112</sup> In other words, Prisca and Aquilla are more than helpers or those who contend at Paul’s side. When the apostle calls someone συνεργός, he is recognizing the person as a colleague who is called to the same ministry and responsibility to teach the faith. Every Christian is

110. Philip B. Payne, “The Bible Teaches the Equal Standing of Man and Woman,” *Priscilla Papers* 29, no. 1 (Winter 2015): 6.

111. Elisabeth Schüssler Fiorenza, “Missionaries, Apostles, Co-workers: Romans 16 and the Reconstructionism of Women’s Early Christian History,” *Word and World* 6, no. 4 (Fall 1986), 430.

112. Gerald F. Hawthorne and Ralph P. Martin, eds., s.v. “16:3-16a,” in *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 957.

expected to share his or her faith with others, but there is an anointed call on some to proclaim theological truths.

16:3 ἀπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ  
Greet Prisca and Aquila, <sup>{the}</sup> my fellow workers <sup>my</sup> in Christ Jesus,

16:4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν  
οἷς  
who risked their own necks for <sup>{the}</sup> my life <sup>my</sup> <sup>{the}</sup> <sup>their own</sup> necks <sup>risked</sup> to them

οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ  
Not only I <sup>only</sup> but also all the churches of the Gentiles are grateful <sup>but also all the</sup>

ἐκκλησίαι τῶν ἐθνῶν  
*churches of the Gentiles to them.*<sup>113</sup>

Prisca’s calling is evident in the next verse, as she possessed the skills and means to save Paul’s life in a threatening situation. Many scholars speculate the couple came to his aid in Ephesus (1 Cor. 15:32; Acts 19:23-31). The reference to endangering one’s neck was a colloquialism for risking execution. “The specific verbal expression Paul selected in this instance, however, alluded explicitly to death by decapitation.”<sup>114</sup> As Roman citizens, Prisca and Aquila could have chosen this privileged way to die quickly instead of crucifixion, burning at the stake, or another horrible means. “Paul conveys his sense of indebtedness to Prisca and Aquila with the εὐχαριστῶ formula. . . . This formula may be seen as an imperial inscription found in Ephesus to Lady Artemis.”<sup>115</sup> Scholars have speculated about his wording of “all the churches of the Gentiles.” Some believe it was due to the couple’s financial sacrifice while others refer to them saving Paul’s life.

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113. Robert Mounce and William Mounce, eds., *Zondervan Greek and English Interlinear New Testament NASB/NIV* (Grand Rapids, MI: Zondervan Publishing, 2008), 637.

114. Hawthorne and Martin, 958.

115. *Ibid.*, 958.



Not knowing Paul's original intention doesn't take away from his gratitude. Nor does it minimize the universal thankfulness of the early church. In fact, it confirms the widespread respect Priscilla was given by the churches from Corinth to Ephesus to Rome. "As a wife, artisan, missionary, and foreign immigrant, Prisca lived on the crossroads of the public (and traditionally viewed as male) sphere and the private (and traditionally viewed as female) sphere exerting her influence through a broad spectrum of activities."<sup>116</sup>

Prisca and her husband, Aquila, were co-workers with Paul in the Anointed Jesus (τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ). As *synergós*, they proclaimed the message, whereas Euodia and Syntyche strived with Paul "for the message" (ἐντῷ εὐαγγελίῳ).

While editors and exegetes from ancient to modern times have attempted to either erase or diminish the leadership roles of several women Paul names, he clearly considered them as leaders and as having equal authority to himself and to other men he mentions. He referred to Junia as an apostle. He recognized Phoebe, Chloe, and Prisca as leaders in their own right of assemblies of Jesus-followers. These and other named women (Euodia and Syntyche, Mary, Tryphena, Tryphosa, and Persis) were involved in the work of the message.<sup>117</sup>

When one considers Prisca as the only female co-laborer, an egalitarian view is evident. Priscilla proclaimed theological truths in the same way as Paul and other men and even endured hardship. Walking in gender equality, she risked her life for Jesus Christ.

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116. Osiek, MacDonald, and Tulloch, 34.

117. Nina E. Livesey, "Women in the Authentic Letters of Paul," *Forum* (0883-4970) 4, no. 1 (2015): 44.

## Historical and Sociological Review

### *The Ancient Church (to 476)*

The Acts of the Apostles is a historical narrative that tells how Christianity spread through the faithful witnesses of Jesus Christ. Paul's letter to the Corinthians is a perfect example of how the ancient church extended beyond "Jerusalem and throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8). Bradley Holt used an hourglass to describe Christianity's expansion. He noted, "Christianity [has] a wide geographical extent in the early and most recent centuries but a narrow stem of European isolation in the middle."<sup>118</sup> With too many details to record in the Acts of the Apostles, Luke decided the story of the Ethiopian eunuch's conversion as well as Paul's travels to Europe were important for others to know (Acts 8; 16). The apostolic church was expanding.

Christians were better able to share the good news of Jesus because of Rome's development of roads and trading routes. Many of the first evangelists traveled east toward India and north using the Danube River, especially after Christianity was made the legal religion in AD 313 and the official religion of the Roman Empire in AD 381.<sup>119</sup> As stated previously, the first century church understood the apostle Paul's corrections and exhortations. Paul's churches knew he meant "source" when writing "head" (1 Cor. 11). Moreover, believers in Ephesus understood the specific dynamics that occur when women are first allowed to go to church with their husbands (1 Tim. 2:11-15). Even so, less than a century later, the early church fathers would misinterpret Scripture.

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118. Bradley Holt, *Thirsty for God: A Brief History of Christian Spirituality*, 2<sup>nd</sup> ed. (Minneapolis, MN: Fortress Press, 2005), 14.

119. Justo L. Gonzalez, *The Story of Christianity*, vol. 1, *The Early Church to the Dawn of the Reformation* (New York: HarperCollins, 1984), 117-121.

Tertullian (c. AD 160-230) was a Roman lawyer who utilized his oratory skills to become a leading defender of the Christian faith. While Tertullian is credited with laying the foundations for Latin doctrinal theology, the influence of his writings on women hindered egalitarianism in the centuries that followed him. Tertullian wrote,

Woman . . . do you not know that you are (each) in Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway: you are the unsealer of that forbidden tree: you are the first deserter of the divine law: you are she who persuaded him who the devil was not valiant enough to attack. You destroyed so easily God's image in man. On account of your desert—that is, death—even the Son of God has to die.<sup>120</sup>

Tertullian's misinterpretation of the image of God fueled his disdain for women. A distinction is drawn between the "image" and the "likeness" of God in his writing on baptism. He believed the Fall resulted in the loss of the indwelling of the Holy Spirit's presence. According to Tertullian, when a person is baptized, the "likeness" of God is restored but not the "image." He wrote, "The state of being 'in the image of God' relates to His form; 'in the likeness' refers to eternity: for humanity receives back that Spirit of God which at the beginning was received from God's inbreathing, but which was afterwards lost through falling away."<sup>121</sup>

Contrary to Tertullian's interpretation, humankind cannot lose the image of God since they are the image of God. As discussed in the Creation account, humanity is a representative of God's reality. After God made man and woman in His image and His likeness, He mandated them to have dominion over all creation (Gen. 1:26). The translation of *kě* (according to) in Genesis 1:26 reveals the synonymous nature of

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120. Tertullian, "On the Apparel of Women," in *Ante-Nicene Fathers*, trans. S. Thelwall (Grand Rapids, MI: Eerdmans, 1982), 1.1.

121. Tertullian, "de baptismo 5" in *Quinti Septimi Florentis Tertulliani: de baptism*, ed. B. Luiselli (Turin: Paraviam, 1960), 12.166-172.

*selem* (image) and *dēmût* (likeness).<sup>122</sup> Humankind *is* the image and *is* the likeness of God. Furthermore, the Creator blessed Adam and Eve as they were being commissioned on His behalf to fill and oversee the earth (Gen. 1:27). Men and women represent God as administrators of His purpose and plans for humankind.

The word *dēmût* is used alone in Genesis 5:1 to connect Adam to God. Merrill explained, “Adam and all his descendants share in the privilege of imaging God, the fall of the human race notwithstanding. The image may be blurred, but it is not obliterated.”<sup>123</sup> Therefore, males and females do not lose the image of God through sin nor do they regain the likeness through baptism as proposed by Tertullian.

Thousands of years later, the discussion of blame and bearing the image of God continues. For example, John Frame explains “lordship” as authority, control, and presence and, thus, views the male as the more complete image-bearer of God’s divine sovereignty. Frame stated, “As a vassal lord, Adam is to extend God’s control over the world . . . . He has the right to name the animals, an exercise of authority in ancient thinking . . . . And he is to ‘fill’ the earth with his presence.”<sup>124</sup> By disregarding the role of Eve in God’s mandate, a hierarchical view of *imago Dei* develops in the Creation narrative. The image of God was communal from the beginning. Adam needed Eve, and she needed him. “The primal community of male and female then becomes expansive. It produces the offspring that arise from the sexual union of husband and wife, and it

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122. Merrill, 443.

123. *Ibid.*, 444.

124. John M. Frame, “Men and Women in the Image of God,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 231.

eventually gives rise to the development of societies. What begins in the primal Garden comes to completion at the consummation of history.”<sup>125</sup>

The ancient church’s strength of Spirit was replaced with institutionalized religion. “Consequently, several Church Councils produced statements restricting and prohibiting women from holding the offices they had held in earlier centuries.”<sup>126</sup> Some women exercised leadership in convents, which afforded them opportunities to manage funds and appoint priests and councils. Those who had married or bore children obeyed the call of God on their lives too, a call that was tumultuous and often deadly.<sup>127</sup>

**Table 2.5. Women in the Ancient Church**

Name	Date	Location	Contributions
Cecilia	d.c.177	Rome	About to be married to pagan nobleman, converted him on the eve of marriage; both beheaded shortly after.
Maximilla & Priscilla	d. 179 2 <sup>nd</sup> Century	Phrygia	Two noblewomen who left their husbands and gave away their wealth to accompany Montanus, prophesying about the establishment of the millennium at Pepuza.
Perpetua	d. 203	Carthage	Young Montanist noblewoman martyred in the arena after extensive tortures.
Felicitas	d. 203	Carthage	Servant of Perpetua; martyred with her mistress shortly after she gave birth to a child in prison.
Helena	c. 250c.-330	Bithynia	Mother of Constantine. Visited Palestine around 325, supposedly discovered tomb and cross of Christ; built Church of the Holy Sepulcher and Church of the Nativity. Advanced veneration of relics.
Marcella	325-410	Rome	Wealthy widow who gave away her goods and vowed celibacy. Jerome used her home for monastic activities. Died after torture by Goths during sack of Rome by Alaric.
Macrina	c. 327-380	Cappadocia	Sister of Basil the Great and Gregory of Nyssa. Founded monastic community for women at Annesi.
Monica	c. 331-387	Tagaste	Mother of Augustine of Hippo. Her prayers and example of piety influenced her son’s eventual conversion.
Brigid	c. 455-523	Ireland	Founded [male and female monastic communities] in Ireland. Helped spread Christianity on the island.

125. Grenz and Kjesbo, 171.

126. Maria L. Boccia, “Hidden History of Women Leaders of the Church,” *Journal of Biblical Equality* (September 1990), 58.

127. Robert C. Walton, *Chronological and Background Charts of Church History*, rev. ed. (Grand Rapids, MI: Zondervan, 2005), 30.

### *Medieval Church (476-1517)*

The Church was spread and consolidated throughout northern and eastern Europe from about 600 to 1500. The geographic movement and cultural distance between the Western and Eastern churches led to distinctive beliefs and practices that ended in a separation in 1054. After the Dark Ages, an emphasis on scholasticism was paired with the vow of poverty. In addition to famous monks like Thomas Aquinas, Bernard of Clairvaux, and Anselm of Canterbury, women were writing doctrine and providing community to those who wanted to separate from the world.<sup>128</sup>

**Table 2.6. Women in the Medieval Church**

<b>Name</b>	<b>Dates</b>	<b>Location</b>	<b>Contributions</b>
Clotilde	c.475- c.545	Gaul	Queen of the Franks, instrumental in the conversion of her husband Clovis. Lived in a convent for 35 years after her husband's death.
Theodora	c.500- c.548	Constantinople	Byzantine empress, wife of Justinian, whom she influenced greatly. Supported asceticism, favored Monophysitism.
Hilda	614- 680	Northumbria	Noblewoman converted at age 13. Founded Whitby Abbey, [a double monastery] over which she ruled for 22 years.
Lioba	c.700- 782	Germany	Brought by Boniface to head convent of Tauberkirchshofheim. Wrote devotional poetry; had nuns read Scripture to her as she slept.
Irene	c.752- 803	Constantinople	Wife of Byzantine Emperor Leo IV; became empress on his death. Called Second Council of Nicea in 787, which reinstated use of icons.
Hrotsvit	932- 1002	Saxony	Canoness in Abbey of Gandersheim in Saxony. First Saxon poet and first Christian dramatist.
Heloise	c.1098 -1164	Paris	Pupil and later mistress of Peter Abelard, bore his son. Entered convent after birth of son, later became Mother Superior.
Elinor of Aquitaine	1122- 1204	Aquitaine	Ruled Aquitaine, later married Louis VII of France and Henry II of England, gave birth to Richard I (the Lion-Hearted) and King John. Scandalized many by traveling on Second Crusade in 1147-1148.
Clare	c.1194 -1253	Assisi	Influenced by preaching of Francis of Assisi. Founded Poor Clares in 1215, an order for women similar to the Franciscans.
Elizabeth of Hungary	1207- 1231	Thuringia	Married Count of Thuringia at age 14, widowed at age 20. Established hospital for the poor in Marburg.

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128. Walton, 44.

For example, Hildegard of Bingen (1098-1179) led women living at Disibodenberg before she became the founder of the Benedictine community at Bingen on the Rhine. Considering that Hildegard “preached in many large cathedrals and religious houses, [she] became known to the highest officials of the church in her day.”<sup>129</sup> In addition, the mystic prophetess and abbess wrote liturgical music and morality plays, recounted twenty-six visions, and wrote a summa of Christian doctrine. From her fourth vision, Hildegard interpreted Genesis 2.

Man is the work of God perfected, because God is known through him . . . . Yet man needed a helper in his likeness. God therefore gave him such a helper in the form of his mirror image (*speculative forma*)—woman—in whom the whole of the human race lay concealed. This was to be brought forth through the power and strength of God, just as God produced the first man. The man and the woman were thus complementary, in that one works through the other. Man cannot be called “man” without the woman, in the same way as the woman cannot be called “woman” without the man. Neither can exist without the other.<sup>130</sup>

By writing “mirror image,” Hildegard was espousing an egalitarian view of women in ministry. Males and females are identical in function and being because they are both created in the image and likeness of God and represent Him on earth. Humankind is a reflection of God.

Interestingly, she used the word “complementary,” which in its true sense would fit with equality. “Complementary” is defined as “serving to fill out or complete; mutually supplying each other’s lack.”<sup>131</sup> To complement one another requires mutual submission and reciprocal respect. Eve was created since “no suitable helper was found”

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129. Holt, 93.

130. Hildegard of Bingen, *Liber Divinorum Operum* I.iv.100, in Jacques Paul Migne, *Patrologia Latina* 197.885B-C.

131. Merriam-Webster Dictionary, s. v. “complementary,” accessed November 28, 2018, <https://www.merriam-webster.com/dictionary/complementary>.

for Adam (Gen. 2:20). God created woman for relationship because humankind is incomplete without this fellowship. However, subordinationists have redefined the term; to them “complementary” means that men and women complete each other only when they fulfill prescribed roles established by an interpretation of male authority.

### *The Reformation (1517-1648)*

When one thinks of the Reformation, Martin Luther and John Calvin come to mind. These two reformers differed on the roles of women in ministry. Once again, subordination, as a result of the Fall or as God’s intention in Creation, was debated. Calvin believed God’s order of creation intended subjection that evolved into “servitude” when sin entered the world.<sup>132</sup> Similar to most complementarians, Calvin’s interpretation of Genesis 2 solidified a position hinted in Genesis 1:26-28. Complementarians offer four main arguments to support the claim that Genesis 2 teaches subordination: woman was created after man, woman was created from man, woman was named by man, and woman was created for man.<sup>133</sup> Therefore, woman is subordinate to man; hierarchy is fundamental to the order of Creation. Calvin along with hierchialists and complementarians have used Pauline texts to show that God’s plan was always for woman to be led by man (1 Cor. 11:8-9; 1 Tim. 2:13).

Conversely, Luther determined that a woman’s subordinate role came as a result of the Fall and sin.<sup>134</sup> This position aligns with egalitarianism. The Genesis 2 account of

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132. John Calvin, *Commentaries on the First Book of Moses Called Genesis*, trans. John King (Grand Rapids, MI: Baker Books, 1979), 172.

133. Mary J. Evans, *Women in the Bible* (Downers Grove, IL: InterVarsity Press, 1983), 14.

134. Martin Luther, *Lectures on Genesis: Chapters 1-5*, trans. George V. Schick, in *Luther’s Works*, ed. Jaroslav Pelikan (St. Louis, MO: Concordia Publishing House, 1958), 202-3.



creation does not signify subordination. In fact, God's ideal was to show how the two should become one as they completed one another. God created Eve after Adam to be a "helper of his like."<sup>135</sup>

*The Modern Church (1648-1900)*

The Enlightenment undermined the theology of the ancient church and the inspiration of the Word of God. Revelation was traded for a rational God. Pietism responded to rational thought by encouraging all believers to a life of study and devotion. Small groups called "colleges of piety" empowered believers to be obedient to the Word of God. The hierarchy of clergy over laity was deemphasized without compromising doctrine. As a result, women were responsible for their personal faith.

Alongside their husbands, women were also accountable for the devotional life of their children. Susannah Wesley was "particularly careful in the religious and moral instruction of her nineteen children."<sup>136</sup> Her teaching equipped her sons to become evangelists during a critical time in history.

As aristocratic, hierarchical patterns of British society were crumbling, the lower classes were gaining power in the workplace. Within this historical setting, uneducated, fiery, Spirit-gifted Methodist preachers began to supplant the educated clergy of the established church. From the beginning, women played a key role in the Wesleyan revival, organizing and teaching the classes.<sup>137</sup>

The leadership of Susannah was amplified beyond her children. Mrs. Wesley's "college

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135. Marianne Meye Thompson, "Response to Richard Longnecker," in *Women, Authority, and the Bible*, ed. Alvera Mickelsen (Downers Grove, IL: InterVarsity Press, 1986), 96.

136. Justo L. Gonzalez, *The Story of Christianity*, vol. 2, *The Reformation to the Present Day* (New York: HarperCollins, 1985), 211.

137. Grenz and Kjesbo, 43.

of piety” was so popular that people had to be turned away. Her son John paid her the highest compliment by calling her “a preacher of righteousness.”<sup>138</sup> Susannah Wesley’s obedience to the call of God has influenced Christianity across continents.

Evangelicalism encouraged personal holiness, intercessory prayer, and a concern for others. Evangelical Christians were associated with growing philanthropy and concern for unreached people groups, and this led to the formation of organizations like the Church of Mission Society, The British and Foreign Bible Society, and the Baptist Missionary Society. With this same mission-mindedness, William Booth (1829-1912) founded the Christian Mission (the Salvation Army). Ironically, as young adults, William and his fiancé were expelled from their congregation for their evangelistic zeal, and today the Salvation Army is a worldwide movement.

The fiancé, Catherine Booth (1829-1890), became his wife and bore eight children. Like Susannah Wesley, Catherine cared for her children yet used her spiritual gifts and talents to carry out her ever-increasing speaking schedule. After preaching her first sermon in 1860, Catherine’s reputation grew as one who spoke with a gentle manner and a powerful appeal. Audiences were so captivated by her words that the father of Archbishop Davidson declared, “If ever I am charged with a crime, don’t bother to get any of the great lawyers to defend me; get that woman!”<sup>139</sup> Her powerful preaching to the outcasts and underprivileged naturally championed the cause of women. In Catherine’s last sermon she proclaimed, “Real Christianity is known for its fruit . . . for the happiness,

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138. Ruth Tucker and Walter Liefeld, *Daughters of the Church* (Grand Rapids, MI: Zondervan, 1987) 237.

139. Christine Parkin, “Pioneer in Female Ministry,” *Christian History*, 1990, accessed December 9, 2018, <https://christianhistoryinstitute.org/magazine/issue/william-and-catherine-booth-salvation-army-founders>.

deliverance, and emancipation of the slaves of the earth, for the rescue of the downtrodden women of the world, for the care and consideration it instills for the poor and helpless children, for the idea of justice it brings wherever it goes.”<sup>140</sup>

The shared leadership of men and women during the Wesleyan renewal would be quenched by America’s opposition to liberalism through a movement called fundamentalism. Initially concerned with defending biblical inspiration and authority, a battle ensued between conservative fundamentalists and humanistic liberals. Many denominations were created as biblical literalism evolved into evangelicalism, neo-evangelicalism, and post-critical evangelicalism.

In the 1700s and 1800s, revivals spread across North America. With the loneliness and difficulty of pioneer life, women welcomed the opportunity to attend services. Ladies responded to the evangelistic message and experienced God’s power. This genuine empowerment inspired them to serve as Sunday school teachers. Initially, their teaching was opposed by ministers who were afraid that women would be in the pulpit next.<sup>141</sup> Conversely, the revivalist, Charles Finney, advocated for women in ministry. He resolved that “the church that silences the women is shorn of half its power.”<sup>142</sup> Furthermore, he opened Oberlin College to women. In 1853, one of his students, Antoinette Brown, became the first woman ordained in America.<sup>143</sup>

Christian women also became interested in social activism. Frances Willard

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140. Parkin, <https://christianhistoryinstitute.org/magazine/issue/william-and-catherine-booth-salvation-army-founders>.

141. Tucker and Liefeld, 250.

142. Ibid., 253.

143. Gary Selby, “‘Your Daughters Shall Prophesy’: Rhetorical Strategy in the Nineteenth Century Debate over Women’s Rights to Preach,” *Restoration Quarterly* 34, no. 3 (1992): 157.

founded and directed the Women’s Christian Temperance Union (WCTU). Her passion and leadership was noticed by D. L. Moody, which led to teaching Bible studies and speaking at women’s meetings. “Willard publically endorsed the equality of women with men and became an active proponent of women in church leadership. She maintained that ‘a vast army of women functioned outside the church, not because they wish to be so, but because the church is afraid of her own gentle, earnest-hearted daughters.’”<sup>144</sup>

One daughter of the church became the mother of the Holiness tradition. Phoebe Palmer (1804-74) was a Wesleyan who experienced entire sanctification after the death of her infant children. Her experience stirred her to preach and write. Phoebe started a weekly prayer group in her home that exploded into meetings across America. “Phoebe soon found herself in the limelight—the most influential woman in the largest, fastest-growing religious group in America. At her instigation, missions began, camp meetings evangelized, and an estimated 25,000 Americans converted.”<sup>145</sup> In regard to her writing, she is best known for her hymns (collaborated with Fanny Crosby), nevertheless her second book, *The Promise of the Father*, is a defense of women in ministry.<sup>146</sup> Sharing the gospel with over a hundred thousand people, Palmer influenced modern holiness denominations.

A passionate believer in divine healing, Carrie Judd Montgomery (1858-1946), bridged the gap between evangelicals and Pentecostals. After years of excruciating pain, Carrie was healed and began to share her story with other denominations. Like Palmer,

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144. Grenz and Kjesbo, 51.

145. Charles Edward White, “Holiness Fire Starter,” *Christian History*, 2004, accessed December 9, 2018, <http://www.christianitytoday.com/history/issues/issue-82/holiness-fire-starter.html>.

146. Holt, 140.

she began a home prayer meeting to teach about her experience with the Lord. Since prayer for healing was not commonly practiced, her testimony spread rapidly. Upon moving to the West Coast, Carrie opened Beulah Chapel where she preached every Sunday. During this time, she began a kindergarten, a day school, and several orphanages.<sup>147</sup> In addition, her periodical, *Triumphs of Faith*, was “an important vehicle for spreading revival fires around the world and for giving voice to female revivalists.”<sup>148</sup>

### *The Evangelical Church (From 1900)*

American evangelical women were active in missions and social reform. Post-Civil War American evangelical women were leaders in benevolence societies and reform movements.<sup>149</sup> However, for some women, their Victorian ideals constrained their call to public ministry. These women were free to serve and help others as long as it did not disrupt their domestic obligations. While trying to be morally superior, women were pulled by the influence of the Industrial Revolution. This apparent contradiction of expectations within women was overshadowed by the concept of the breadwinner. “With the separation of the world of work and the world of family, the function of the home was recast as a haven from the work world . . . The division between the household and work became not only a reality but a model of the way things are ‘supposed to be.’”<sup>150</sup> Women

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147. Jennifer A. Miskov, “Carrie Judd Montgomery: A Passion for Healing and the Fullness of the Spirit,” *Heritage* 32 (2012): 9.

148. *Ibid.*, 5.

149. Sally Gallagher, *Evangelical Identity and Gendered Family Life* (New Brunswick, NJ, Rutgers University Press, 2003), 33.

150. Diana S. Richmond Garland, *Family Ministry: A Comprehensive Guide*, 2nd ed. (Downers Grove: IL, InterVarsity Press, 2012), 34.

became responsible for the household's religious values, which meant women should be virtuous. "The view of woman's sphere is a sharp dichotomy between the home and the economic world . . . a sharp contrast between female and male natures."<sup>151</sup> Margaret Ann English de Alminana summarized this and the subsequent regression of equality.

Through the century, by gradual degrees, a resurgence of hierarchal ideals inculcated into the cultural mind overtook an emergent egalitarianism. Social Darwinism resonated well with the hierarchal ideologies infused into more Calvinistic and Baptist religious currents [and] Roman Catholic syncretism of pagan hierarchal thought regarding the great chain of being. A resurgent hierarchalism based upon race, ethnicity, and gender was widely adopted into both cultural and religious thought, and a reemergence of a new gender specific form of hierarchalism was embraced by the church at large. During the mid-century, women lost their positions as the functional equals of men, and began to be seen as existing primarily to provide sexual expression to males . . . . Through the mid-century their role in society was reduced dramatically, and where once seen as social saviors, they were increasingly reimaged as sexual and biological servants. The century . . . degenerated . . . to a hierarchal arrangement with women positioned as human inferiors.<sup>152</sup>

In the midst of the aforementioned culture war, Aimee Semple McPherson rose above the expectations. The young Aimee was influenced by Catherine Booth's unapologetic example of egalitarianism. During her childhood, she was accustomed to female Salvation Army corps officers who preached and taught; they were assertive, capable, and good at what they did.<sup>153</sup> However, as a teenager, she became interested in philosophy and Darwinism. This phase quickly came to an end when she met and married Robert Semple, an Irish evangelist, who introduced her to the baptism of the Holy Spirit.

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151. Barbara J. Harris, *Beyond Her Sphere: Women and the Professions in American History* (Westport, CT: Greenwood, 1978), 33.

152. Margaret Ann English de Alminana, "A Biographical Survey of 20<sup>th</sup> Century Female Pentecostal Leadership and an Incipient Egalitarian Struggle" (PhD diss., Glyndŵr University, 2011), 375.

153. Edith L. Blumhofer, *Aimee Semple McPherson: Everybody's Sister* (Grand Rapids, MI: Eerdmans Publishing Company, 1993), 49.

After Robert's death, she married Harold McPherson and became disheartened. Her call to evangelism was birthed out of this desperate season of life.

In the early years of ministry, she crisscrossed the nation on faith. Without a plan, Aimee trusted God for food and sustenance. Defying racial barriers, she would preach to mixed audiences, which was captured by her comments: "Impossible to keep the white people away. So for the first time in the Island [Key West] the white and colored attended the same place of worship and glorified the same Lord side by side."<sup>154</sup> Growing in popularity, she went to California and became a phenomenon. "She erected Angeles Temple, a 5,300-seat auditorium (by some reports the largest dome in the nation), debt-free, and officiated three services each Sunday along with services every evening and often during the day."<sup>155</sup> Even with her services reaching over 20,000 people regularly, thousands were often turned away.

As a leader, Aimee Semple McPherson overcame cultural barriers and founded the Foursquare Church. As Blumhofer eloquently stated about Aimee's resiliency,

She found the stamina to persist when others lagged; she had the practical creativity to make or acquire what she wanted while others simply craved it; she had the knack of enlisting cooperation and putting everyone to work. She loved people, and she lived out—at considerable cost—dreams many shared but for which few were willing to pay the price."<sup>156</sup>

At the height of the Great Depression, Kathryn Kuhlman (1907-76) launched her ministry in Denver. Later in 1937, she told a reporter, "The girl evangelist has no easy time—I work as high as 18 hours a day. She must live in an atmosphere of very watchful

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154. Aimee McPherson, *This Is That: Personal Experiences, Sermons and Writings of Aimee Semple McPherson, Evangelist* (Los Angeles: Echo Park Evangelistic Association, Inc., 1923), 118-119.

155. Blumhofer, 247.

156. *Ibid.*, 21.

care, for there are so many eager to misjudge. She must always be smiling, happy, eager—the feminine relief of tears is denied her. . . . The life is no bed of roses, but I am happy in my work for I believe in it.”<sup>157</sup> Katherine believed her call was as definite as her conversion, as evidenced by a ministry of nationwide radio shows and healing revivals until her death.

After World War II, America became more individualistic. Therefore, evangelical women concentrated on their own homes and families instead of focusing on social reforms. Husbands became the “authority,” and the idea of female submission established in Creation rather than the Fall became popular. This hierarchalism was countered with sentiments of discrimination that echoed the culture of the 1960s and 1970s. “Evangelical feminists set out to correct what they saw as the wrongs of patriarchy in the church, at times doing so self-consciously in imitation of the civil rights movement.”<sup>158</sup> The publication of *The Feminine Mystique* fueled the evangelical feminist by concentrating on the rights of women and the elimination of gender roles.

In response to Christian feminism, the Council on Biblical Manhood and Womanhood (CBMW) prepared a statement and published its final form in November of 1988. The CBMW’s has provided their rationale for defining the roles of men and women.

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;

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157. Wayne E. Warner, *Kathryn Kuhlman: The Woman Behind the Miracles* (Ann Arbor, MI: Servant, 1993), 49.

158. Lee-Barnewall, 63.



2. The tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. The increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. The widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. The emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;

In addition to the CBMW's rationale, their affirmations were also published. The document, the Danvers Statement, remains unrevised and in effect.

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen. 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen. 2:18, 21-24; 1 Cor. 11:7-9; 1 Tim. 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen. 2:16-18, 21-24, 3:1-13; 1 Cor. 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen. 3:1-7, 12, 16).
  1. In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
  2. In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen. 1:26-27, 2:18; Gal. 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen. 2:18; Eph. 5:21-33; Col. 3:18-19; 1 Tim. 2:11-15).<sup>159</sup>

Noting rationalism's effect on theology during the Enlightenment, the evangelical church must deliberate the theological influence of feminism ideology. The evangelical

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159. The Council on Biblical Manhood and Womanhood, *The Danvers Statement*, Louisville, KY, November 1988, accessed November 28, 2018, <https://cbmw.org/about/danvers-statement>.

believer should carefully consider the personal and subjective aspects of faith and evaluate the critical thinking of contemporary theology. Hermeneutical skills are needed to “unmask the hidden agenda of exegetes who use the scriptures for their own personal and private prejudices” as illustrated by feminist theology.<sup>160</sup> One can biblically support egalitarianism without being a feminist. In addition, the body of Christ can celebrate the differences of males and females without limiting their roles. Men and women may fulfill certain roles somewhat differently but that does not imply that each sex can fulfill only a certain set of social rules.

### *Chapter Summary*

In the Creation account, the full participation of men and women in ministry is established. Since males and females are equally created in the image of God, the Church benefits from both leading. After the Fall, gender differences were magnified and the image was distorted. However, God promised a restoration of His plan for mankind through the seed of hope, Jesus.

In 1 Corinthians 11, Paul explains how Christ restored the Creation ideals by reiterating the truth of the first three chapters of Genesis. By clarifying the gender issue in Corinth, Paul affirms the Church’s interdependence. Jewett said, “The ‘woman question’ is a man/woman question which has its roots, theologically speaking, in the doctrine of *imago Dei*. As God is in fellowship with himself (Trinity) so Man is a fellowship of himself, and the fundamental form of this fellowship, so far as Man is concerned, is that

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160. Laurence W. Wood, *Theology as History and Hermeneutics: A Post-Critical Conversation with Contemporary Theology* (Lexington, KY: Emeth Press, 2005), 174.

of male and female.”<sup>161</sup> From the ancient church fathers to biblical feminism, the fulfillment of God’s promise has been unfolding.<sup>162</sup> The tension in the Church can be released by men and women seeing egalitarianism through the image of God.

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161. Lisa Cowle Cahill, *Between the Sexes* (Philadelphia, PA: Fortress Press, 1985), 91.

162. Paul K. Jewett, *Man as Male and Female* (New York: Harper & Row, 1973), 24.

## **Chapter Three**

### **The Project in Perspective**

#### Introduction

This project will identify the personal needs and professional issues of women credentialed by the General Council of the Assemblies of God through the Ohio Ministry Network (OMN). The researcher will analyze the frequency of personal needs and professional issues using a descriptive survey. The project's data will be used to promote awareness of the identified personal needs and professional issues that hinder OMN credentialed women.

#### Research Question and Hypotheses

This study will ask and answer the question, "What are the personal needs and professional issues that hinder Ohio Ministry Network credentialed women?" The following hypotheses were formed prior to the research process:

1. A survey of the OMN credentialed women will demonstrate differing professional issues based on the demographic factors of age, marital status, and the profession of her spouse (whether she is married to a credential holder or a non-credentialed holder).
2. A survey of the OMN credentialed women will make known a struggle with the professional issues of exclusion from the leadership pipeline and a lack of compensation.
3. A survey of the OMN credentialed women will reveal personal needs in the areas of loneliness and time management.
4. A survey of the OMN credentialed women will reveal a personal need for close meaningful relationships with other

credentialed women.

5. A survey of the OMN credentialed women will indicate a strong desire for opportunities on OMN leadership teams and representation at OMN events.

## Research Methodology

### *Research Instrument*

A descriptive survey (see Appendix A) will be designed to discover the personal needs and professional issues of the OMN credentialed women. Using the online platform SurveyMonkey, the researcher will employ a mixed-methods research approach. Quantitative responses will be gathered to understand the relationships between variables, while qualitative responses will allow respondents to share their experiences and perceptions. The recipients will receive an email invitation to participate in the survey. A link to the survey will be embedded into the email with an initial statement that assures informed consent and confidentiality. In addition, the survey will be posted on the OMN Women Minister's Facebook page. By clicking on a hyperlink that connects to the descriptive survey, the social media invitees will also be assured of informed consent and confidentiality. The survey will be programmed to reject multiple responses from the same computer device.

Furthermore, the research instrument will use a multiple-choice question on the introductory page for one to choose if she consents to the survey's terms. If a respondent selects "no" to consent, she will be taken to a disqualification page based on the survey's programmed question skip logic. If "no" is chosen accidentally, a participant will be able to return to the introductory page and choose "yes" to complete the survey.

### *Research Population*

The target population for this study will be comprised of OMN women holding credentials with the General Council of the Assemblies of God for 2018. Aside from women ministers serving in local churches in Ohio, overseas and US female missionaries, women evangelists, and retired female ministers will be included. The OMN Secretary's office will provide a list of current female credentialed holders' email addresses. The email invitation will be sent to all credentialed women who have an email listed with the Ohio Ministry Network. Female credential holders belonging to the OMN Women Minister's Facebook group will be notified of the survey through a Facebook notification.

### *Generating the Survey's Questions*

The survey will contain six demographic questions, which will be included among the 23 fixed-choice questions. The survey will also contain eight open-response questions. Each of the survey's four sections will have a heading:

1. Personal History
2. Pastoral History
3. Personal Needs
4. Professional Issues

The first section of the survey will gather demographic information. The second section will request data concerning respondents' pastoral histories. The remaining two sections will seek responses regarding personal needs and professional issues of the OMN's female ministers. The generated questions will inform the study according to each woman's self-assessment of her personal needs and professional issues. The final

question will provide an opportunity for credentialed women to offer a professional encouragement to the male pastors in the Ohio Ministry Network.

Each question will be assigned a number for identification. Section One of the survey will include five general questions related to current demographics. These will include age of the credential holder by decade, marital status, credential level, and how long one has held credentials. A final question will be asked about current enrollment in the Ohio School of Ministry.

Section Two will consist of six questions related to one's pastoral work history. In addition to four open-response questions, there will be eight response options to a question about the credentialed woman's current ministry position and ten response options to a question regarding the female minister's former compensated ministry positions.

Section Three will inquire about the personal needs of credentialed women in the Ohio Ministry Network. There will be two questions with a "yes" or "no" response option and one open response question. Nine questions will be answered on the Likert scale from 1 to 5 with 1 being "never" and 5 being "always."

Section Four will gather information about the professional issues of female ministers. The first two questions will have a "yes" or "no" response option. Two questions will have response options along with an open response labeled "other." Three questions will be open responses about the respondent's personal experiences. The final question is an open response to communicate with the credentialed woman's male colleagues.

The survey will be reviewed by a panel of experts before it is sent to OMN credentialed women. The panel will judge the research instrument's reliability and validity. Finally, the survey will be reviewed and approved by the Institutional Review Board (IRB) to protect OMN women as research subjects.

#### *Correlating the Hypotheses to the Survey's Questions*

The first hypothesis assumed that the professional issues of the OMN's credentialed women would differ based on the demographic factors of age, marital status, and the profession of her spouse (whether she is married to a credential holder or non-credentialed holder). This hypothesis will be assessed by comparing the demographic information from Questions 2 and 3 with the data gathered from applicable questions in Section Four.

The second hypothesis speculated that the OMN credentialed women would make known a struggle with the professional issues of exclusion from the leadership pipeline and a lack of compensation. This hypothesis will be examined by the responses to Questions 7, 8, 9, 10, 11, 25, 27, and 29.

The third hypothesis stated that the OMN credentialed women would reveal personal needs in the areas of loneliness and time management. This hypothesis will be analyzed using the responses to Questions 13, 14, 15, 23, and 24.

The fourth hypothesis predicted that the OMN credentialed women would reveal a personal need for close, meaningful relationships with other credentialed women. This hypothesis will be addressed through the information gathered from survey responses to Questions 12, 18, 19, 20, 21, and 22.



The fifth hypothesis stated that the OMN credentialed women would indicate a strong desire for opportunities on OMN leadership teams and representation at OMN events. This hypothesis will be evaluated by the responses to Questions 16, 17, 26, 28, 30, and 31.

### Narrative Description of Project Execution

#### *Gathering the Survey Data*

The descriptive survey will be emailed to 205 female credential holders in the Ohio Ministry Network. The researcher will not be able to identify which emails are undeliverable since the IP addresses are not tracked. Without indicating the email address, the survey platform will specify how many invitees opened the research instrument regardless of whether they attempt the survey. Therefore, a concrete number of those who either did not open or possibly receive the email invitation will be available. Credentialed women will also be able to access the survey through a closed Facebook group. As stated previously, multiple surveys from the same computer device will be rejected. An automatic survey reminder will be sent to the email addresses of those who have not opened the survey. For two months, reminders will occur every two weeks until the survey is closed. Once the survey is closed, the researcher will access the data by logging on to SurveyMonkey's website. The responses to all the questions will be exported into an EXCEL spreadsheet or PDF document.

#### *Analyzing the Survey's Data*

Each completed survey will be assigned an identification number upon receipt. The identification numbers may range from 0 to 205. Each question on the survey will be

given a number. SurveyMonkey will compute the statistical data and generate tables and figures to report the results of the study. The researcher will be able to set filters and comparisons to analyze the data. For example, the project will cross-tabulate the age groups and the marital statuses with the rest of the questions from the survey. To compare the data with the hypotheses, the researcher will utilize tables, graphs, and narratives to show the responses.

The open-ended question responses will be transcribed by SurveyMonkey's software program. The following open-ended questions will be transcribed:

1. Q8: What is your current ministry position?
2. Q9: How long have you had your current ministry position?
3. Q11: What is your dream ministry position?
4. Q12: Who is your role model and why?
5. Q24: Are there any needs or struggles you face that were not asked on this survey? If yes, please share.
6. Q28: How have you dealt with the differences of other's opinions?
7. Q29: What has been the most difficult obstacle to fulfilling your calling?
8. Q31: If you could say one thing to the male pastors in the OMN, what would you say?

Some of the transcribed questions will be coded according to themes. The themes will be explained in each section. Furthermore, the coded responses will be located in the end matter (see Appendix B).

### *Results*

The responses to the open-ended questions will reveal the personal needs and professional issues of the OMN credentialed women. Moreover, their honesty and candor will expose leadership barriers to fulfilling their God-given purposes. The survey results

will demonstrate that some local practices in the Ohio Ministry Network differ from the denominational egalitarian theology.

The researcher will promote awareness of the personal needs and professional issues by sharing the analyzed survey results with the OMN executive leaders and the OMN Network of Credentialed Women's committee. To advance the proposition that God equally calls and gifts women for ministry, the researcher will use the survey results and literature review to design a class for the Ohio School of Ministry.

### Chapter Summary

In the research methodology, the design of the research instrument along with a description of the research population was introduced. An explanation of how the researcher will generate the survey questions and their correlation to the hypotheses followed. Using the platform SurveyMonkey, the research instrument will be sent to the selected sample of potential participants, and the results will be analyzed. The open-ended questions are anticipated to provide evidence that credentialed women have faced leadership barriers. These results will be shared with OMN executive committees to promote awareness in the Ohio Ministry Network. Furthermore, an Ohio School of Ministry class will be designed and taught to those seeking credentials. The OSOM class will explain the hermeneutical foundation to support the Assemblies of God egalitarian position while examining other cultural, theological, and organizational views.

## **Chapter Four**

### **The Project Evaluated**

#### Analysis of the Data Gathered

The primary purpose of this study was to identify the personal needs and professional issues of women credentialed by the General Council of the Assemblies of God through the Ohio Ministry Network. The project's data were used to promote awareness of the identified personal needs and professional issues that hinder OMN credentialed women.

The survey (see Appendix A) was emailed to 205 credentialed women. In addition, the survey was made accessible through the Ohio Women Minister's Facebook page. One hundred fourteen women opened the survey. Of those who accessed the survey, five chose not to participate. One hundred one credentialed women completed the survey from their email, while eight chose to complete the survey through the Facebook group. Therefore, of the credentialed women who were emailed a survey invitation, 109 (53%) were used to compute the results. Presentation of the results includes each question's identifying number from the survey, the number of responses, and a display of the responses. The research findings are organized under the following four section headings:

- Section One: Personal History
- Section Two: Pastoral History
- Section Three: Personal Needs
- Section Four: Professional Issues

Finally, the data gathered from the survey were analyzed in correlation with the five hypotheses described in Chapter Three. These results are reported in the sections that most correspond with their specific questions.

### Personal History of Survey Respondents

Questions 2 through 6 provided a personal description of the women who responded to the survey. The following demographics were gathered: age, marital status, credential level, number of years one has held her current credentials with the Assemblies of God, and whether one is taking classes at the Ohio School of Ministry.

#### *Age of the Respondents*

There were 104 responses to Question 2. Credentialed women ranged in ages from 20 to over 70 years of age. The youngest and oldest groups had the least responses. The three decades ranging from 30 to 59 represented almost 75% of the respondents.

Table 4.1. Ages of Respondents

AGE RANGE	PERCENT OF QUESTIONS ANSWERED	FREQUENCY
20-29	7.69%	8
30-39	25.00%	26
40-49	24.04%	25
50-59	24.04%	25
60-69	12.50%	13
70 or above	6.73%	7
TOTAL	100%	104

In Hypothesis 1, the researcher assumed that the professional issues of the OMN's credentialed women would differ based on the demographic factor of age. This hypothesis was assessed by comparing the demographic information from Question 2 with data gathered from applicable questions from Sections Three and Four.

In Section 3 on Personal Needs, the final question was an open-response about personal needs and struggles. While many respondents answered accordingly, some credentialed women responded with professional issues. In Appendix B, a record of the corresponding age groups and their leadership or management responses can be found. Question 24 asked, "Are there any needs or struggles you face that were not asked on this survey? If yes, please share." Two 20- to 29-year-old women responded with comments about connecting and receiving respect from male colleagues. The 40-49 age group had the most responses ( $n = 5$ ). Three women reported lack of recognition and connection. One credentialed woman described that her non-credentialed spouse did not feel valued by OMN. The final respondent spoke of leaving full-time ministry due to her jaded feelings.

Women in the fifties age group ( $n = 2$ ) reported the struggles of being in a male-dominated organization and the lack of opportunities in the OMN youth department. Two women 60-69 years old responded with comments about connecting with other women ministers locally and not being accepted by male colleagues. The final age group had one respondent who reported the lack of invitations to teach.

Section 4 included questions about professional issues faced by OMN credentialed women. The following tables and graphs show the responses of each age group. Of the 93 respondents, two-thirds have experienced barriers in the local church.

Four age groups answered with a differentiation of less than two responses to the “yes” or “no” question on barriers in the local church. Of the two remaining groups, 73% or more of both decades answered affirmatively to experiencing local church barriers. A point to note is the difference between the two age groups with the same number of responses ( $n = 22$ ). Women 30-39-years old answered 73% to “yes” and 27% to “no,” whereas respondents in the 40-49 age range answered 55% to “yes” and 45% to “no.” A chart in Appendix B provides a complete breakdown of the data.

Q25: Have you experienced barriers to ministry within the local church?

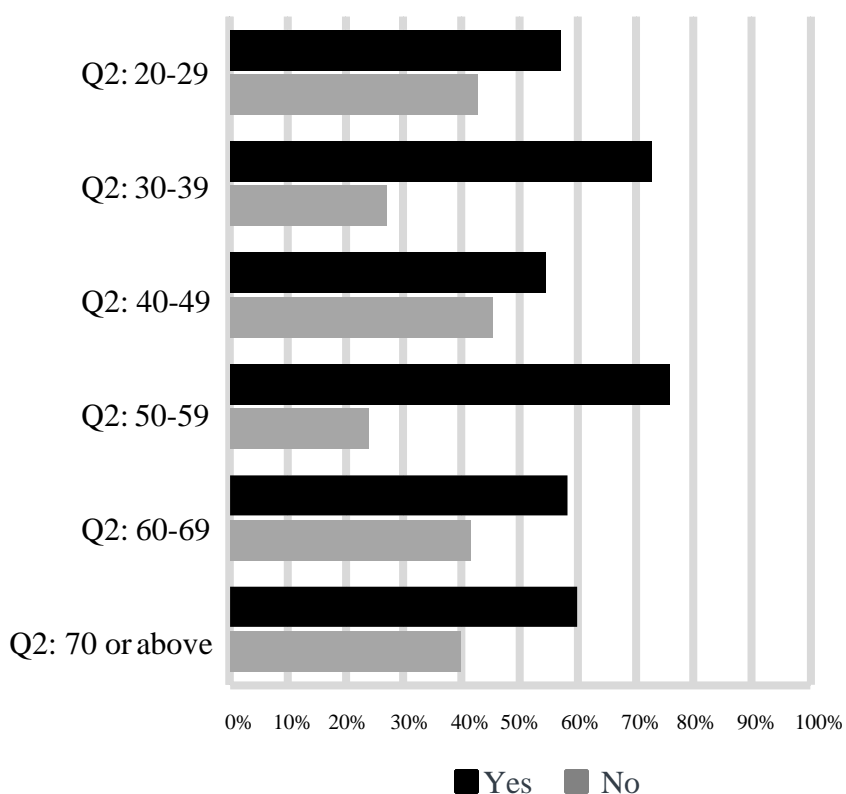


Figure 4.1. Ages and Barriers in the Local Church

Ninety-four credentialed women responded to Question 26. Twenty-nine percent of the respondents reported experiencing barriers in the OMN. The youngest group ( $n =$

7) had a higher percentage of “yes” than “no” with the difference of one response. The oldest group ( $n = 6$ ) did not report barriers within the Ohio Ministry Network. The 50-59 decade was the largest group of respondents ( $n = 25$ ) with 80% reporting no barriers in the OMN. Women in the 30-39 and 40-49 age groups had the same number of responses again ( $n = 22$ ), but thirty-two percent of credentialed women in their thirties and 23% of those in their forties reported experiencing barriers within the OMN.

Q26: Have you experienced barriers within the Ohio Ministry Network?

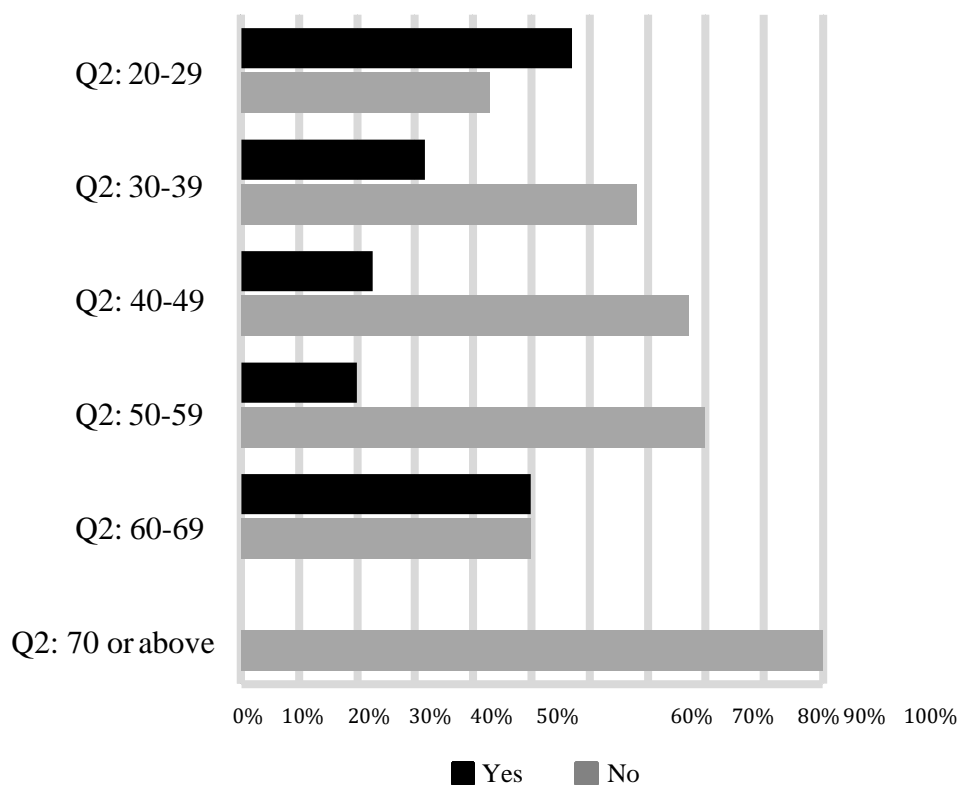


Figure 4.2. Barriers within the OMN

Question 27 had asked, “What have been some of the objections to your ministry as a woman?” The 85 women who chose to respond could select cultural, organizational, theological, or other. Of the fixed choices, cultural had the most for all groups except the



70-or-above group. With the exception of the 30-39 decade, the next most chosen objection to ministry was “other.” In Appendix B, a cross-tabulation of age groups and their responses to “other” are recorded. The group 20-29-years old had four respondents. Two women reported the attitudes of the male-dominated culture. One respondent reported marital, while the other responded no objections. The thirties decade had seven respondents, with three women reporting no objections. Conversely, three other respondents shared theological objections to women in ministry. The final woman reported that the objection to ministry was her age and marital status.

The next two decades of women each had 10 responses. The 40- to 49-year old group’s objections were none ( $n = 4$ ), personality ( $n = 1$ ), extended family or church family ( $n = 2$ ), and lack of respect ( $n = 3$ ). Five women from 50 to 59 reported being treated differently. This age group’s other objections each had one response: personal choices, past OMN women negative examples, none, outreaches, and misinterpretation of Scripture.

Credentialed women ages 60-69 reported other denomination’s objections twice. In this age group, five women responded with lack of leadership opportunities, which included the words “political” and “bureaucracy.” Four women aged 70 and above responded, with two reporting no objections and two reporting opposition to preaching or teaching.

Table 4.2. Objections to Ministry

	CULTURAL	ORGANIZATIONAL	THEOLOGICAL	OTHER (PLEASE SPECIFY)	TOTAL
Q2: 20-29	33.33%	33.33%	16.67%	66.67%	10.59%
	2	2	1	4	9
Q2: 30-39	54.55%	36.36%	36.36%	31.82%	41.18%
	12	8	8	7	35
Q2: 40-49	50.00%	27.78%	27.78%	55.56%	34.12%
	9	5	5	10	29
Q2: 50-59	45.83%	33.33%	16.67%	41.67%	38.82%
	11	8	4	10	33
Q2: 60-69	27.27%	18.18%	0.00%	63.64%	14.12%
	3	2	0	7	12
Q2: 70 or above	0.00%	0.00%	25.00%	100.00%	5.88%
	0	0	1	4	5
Total Responses	37	25	19	42	85

### *Marital Status of the Respondents*

Table 4.3. Marital Status of Respondents

MARITAL STATUS	PERCENT OF RESPONDENTS	FREQUENCY
Single (S)	20.39%	21
Married to a Non- Credentialed Holder (MNC)	38.83%	40
Married to a Credential Holder (MC)	40.78%	42
<b>TOTAL</b>	<b>100%</b>	<b>103</b>

Table 4.3 shows the marital responses of 103 credentialed women. The 40 women (38.8%) married to non-credentialed holders (MNC) and the 42 (40.8%) women married to credential holders (MC) provide a close distribution to strengthen the results of the

study. Along with the 21 single women (20.4%), these categories offer different perspectives based on intimate relationships.

In Hypothesis 1, the researcher assumed that the professional issues of the OMN's credentialed women would differ based on the demographic factor of marital status and the profession of one's spouse (whether she is married to a credential holder or a non-credentialed holder). This hypothesis was assessed by cross-tabulating the demographic information of Question 3 with data gathered from applicable questions from Sections Three and Four. The cross-tabulation of Question 24 and marital responses is found in Appendix B. Of the "other" responses to Question 24, four are from single women, seven are from women married to non-credentialed holders, and four are from women married to a credential holder. The single women who responded are struggling with opportunities to make connections with other ministers, discrimination, and despair.

The married to non-credentialed holders all responded with comments that indicated being overlooked, disrespected, or unaccepted. The women married to a fellow pastor reported struggles with making connections, respect, and the balance between work and home.

When asked if female pastors experienced barriers in the local church, women who were married to non-credentialed holders reported "yes" more than the other two groups. Of the 93 total responses, MNCs were 39% of the respondents, with a 72% affirmative response. Sixty-eight percent of single women responded "yes." Even though more MCs participated in the survey's question, they had the smallest percentage (58%) when it came to experiencing barriers in the local church.

Q25: Have you experienced barriers to ministry within the local church?

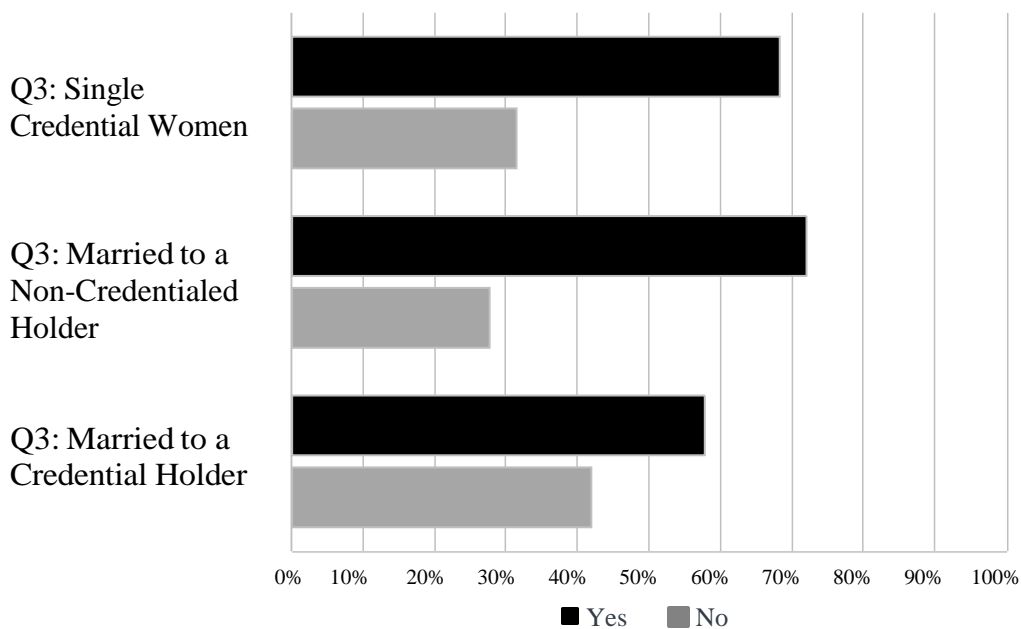


Figure 4.3. Marital Status and Local Church Barriers

For the question about barriers, the single women ( $n = 20$ ) had an additional respondent to make the total 94 responses. The MNCs ( $n = 36$ ) and MCs ( $n = 38$ ) remained the same. Facing barriers within OMN is not as prevalent as in the local church. In fact, almost 73% of MNCs reported “no” regarding barriers within the Ohio Ministry Network, which was the opposite of the group’s total at the local level. Single credentialed women had the highest percentage at 35%.

The discrepancy in barriers between the local level and the Ohio Ministry Network supports the thesis of this project. The Assemblies of God’s position on women in ministry is not always adhered to in the local church.

Q26: Have you experienced barriers within the Ohio Ministry Network?

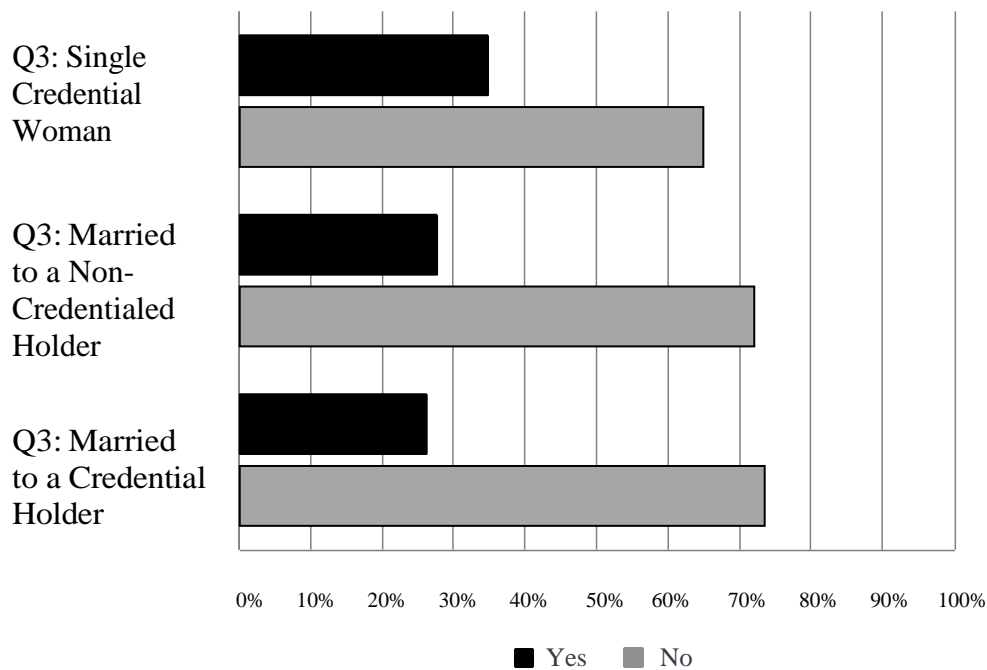


Figure 4.4. Marital Status and Barriers within the OMN

There were fewer respondents to Question 27: What have been some of the objections to your ministry as a woman? Cultural objections were most noted by those married to credential holders. Aside from the category “other,” cultural was the second highest response for the other two groups as well. Organizational was around 30% for all three groups of credentialed women. In Appendix B, the reported responses of each marital group have been cross-tabulated with the “other” responses to Question 27. Married to non-credentialed holders had 16 responses, while the other two marital categories each had 13 responses.

Table 4.4. Marital Status and Objections

	<b>CULTURAL</b>	<b>ORGANIZATIONAL</b>	<b>THEOLOGICAL</b>	<b>OTHER</b>	<b>TOTAL</b>
Single Credential Holders	52.94%	29.41%	35.29%	70.59%	37.65%
	9	5	6	12	32
Married to a Non-Credential Holder	32.26%	29.03%	9.68%	54.84%	45.88%
	10	9	3	17	39
Married to a Credential Holder	48.65%	29.73%	27.03%	35.14%	61.18%
	18	11	10	13	52
Total Respondents	37	25	19	42	85

### *Credential Level and Length*

One hundred two respondents answered Questions 4 and 5. The majority of respondents were ordained, followed by certified (32) and licensed (29). The number of women holding credentials from 16 to over 31 years remained fairly stable. The number of respondents decreased as the length of time increased. For example, women holding credentials from 0- to 5-years is double that of females credentialed from 11- to 15-years.

Table 4.5. Credential Levels

<b>ANSWER CHOICES</b>	<b>RESPONSES</b>	<b>FREQUENCY</b>
Certified	31.37%	32
Licensed	28.43%	29
Ordained	40.20%	41
<b>TOTAL</b>	<b>100%</b>	<b>102</b>

Table 4.6. Credential Length

ANSWER CHOICES	RESPONSES	FREQUENCY
0-5 years	41.18%	42
6-10 years	19.61%	20
11-15 years	21.57%	22
16-20 years	5.88%	6
21-25 years	3.92%	4
26-30 years	1.96%	2
over 31 years	5.88%	6
TOTAL	100%	102

### *Ohio School of Ministry*

Q6: Are you currently taking classes at Ohio School of Ministry (OSOM)?

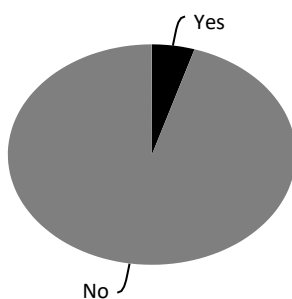


Figure 4.5. Attendance at OSOM

The researcher asked Question 6 to assess how many women were pursuing credentials through the Ohio School of Ministry. Of the 104 respondents, only five were currently taking classes through OSOM. As a part of this project, an OSOM course was adapted by the researcher to teach about egalitarianism and the image of God. The course was scheduled to be taught in the Spring of 2019. While the class was designed for both males and females, the target audience was males seeking their credentials with the Ohio

Ministry Network. The project goal was to share the Assemblies of God's egalitarian position through the lens of *imago Dei* in order to resolve some of the theological issues hindering women in ministry at the local level.

### Pastoral History of Survey Respondents

In Hypothesis 2, the researcher speculated the OMN credentialed women would make known a struggle with the professional issues of exclusion from the leadership pipeline and a lack of compensation. This hypothesis was examined by the responses to Questions 7, 8, 9, 10, 11, 25, 27, and 29.

Q7: Do you currently have a ministry position?

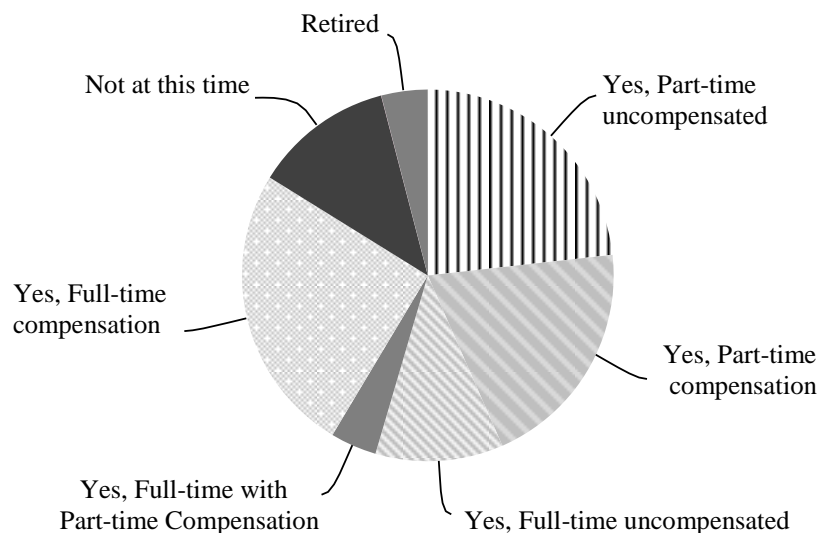


Figure 4.6. Current Ministry Position

Ninety-nine credentialed women responded to Question 7. Participants did not choose an option labeled “never.” Even though the largest category is full-time compensation (25%), credentialed women working part-time or full-time without any



compensation represented 34% of the respondents. Together, part-time or full-time with part-compensation represented 24% of the participants. Important to note, twelve respondents did not currently have a ministry position. Lack of ministry roles could be due to life factors such as illness, tragedy, or simply family transitions. However, 10% choosing “not at this time” over “part-time without compensation” may be a result of exclusion from the leadership pipeline.

Question 8 had asked, “What is your current ministry position?” The 95 responses were categorized into groups along with the number of credentialed women who chose that category as their current position.

- Missionary (13)
- Associate Pastor (11)
- Children’s Ministry Leader (7)
- Children’s Pastor (6)
- Worship (5)
- Women’s Ministry Leader (4)
- Chi Alpha Leader (4)
- Co-Lead Pastor (3)
- Assimilation (3)
- Care and Visitation (3)
- Administrative Assistants (3)
- Lead Pastor (3)
- Youth Pastor (3)
- Family Pastor (3)
- None (3)

Current positions with three responses crossed the spectrum from administrative assistant to lead pastor and from no position to OMN leader. Thus, the diversity of those responses warranted a list view instead of a paragraph reporting like the categories with one or two respondents. Some categories had two respondents: OMN Leader, Hospice Chaplain, Volunteer, Retired, and Outreach Pastor, and other categories had one respondent: Teen Challenge, Executive Pastor, Church Planting Team Member, Life

Group Coordinator, Interim Pastor, Pastoral Counselor, Discipleship Director, Media Ministry, and Independent.

Question 9 asked about longevity at one’s current ministry position. The data of 93 respondents ranged from “just started” to “36 years.” The milestones of 10 years and 15 years were an exception. Fifty-three percent of the respondents have been at their current position for five years or fewer.

Q9 How long have you had your current ministry position?

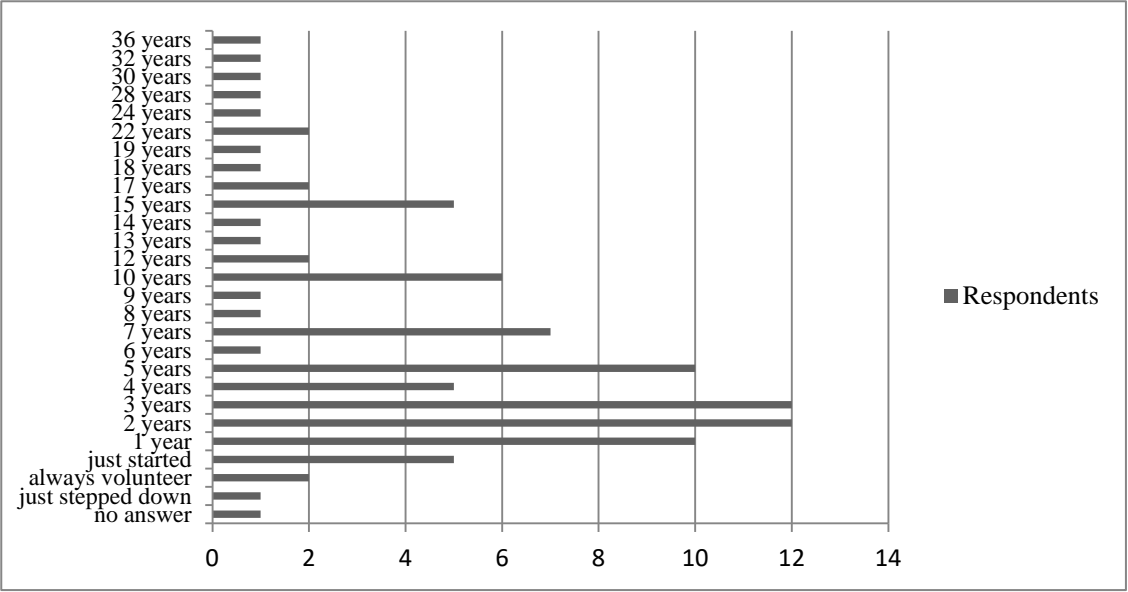


Figure 4.7. Longevity in Current Position

The data from Question 8 (current position) were compared to the responses to Question 10 (past positions). The number of respondents between Question 8 and Question 10 decreased 42%. The discrepancy may correlate with Question 7, where 34% of the respondents currently do not have compensation. If they do not now, they may not have been paid in the past. Part of this assumption is confirmed by the “other” responses to Question 10, but it does not prove the decrease in respondents. The data from Question

10's open responses revealed 23 women had never been compensated in the past. The uncompensated comments and the remaining open-response positions were categorized (see Appendix B) into the following groups:

- Administration (4)
- Women's Ministry (3)
- Co-pastor (not lead) (2)
- Missions (2)
- Young Adult (2)
- Teen Challenge (1)
- Outreach (1)
- Compensated in husband's pay (1)

Q10 What compensated ministry positions have you held in the past?

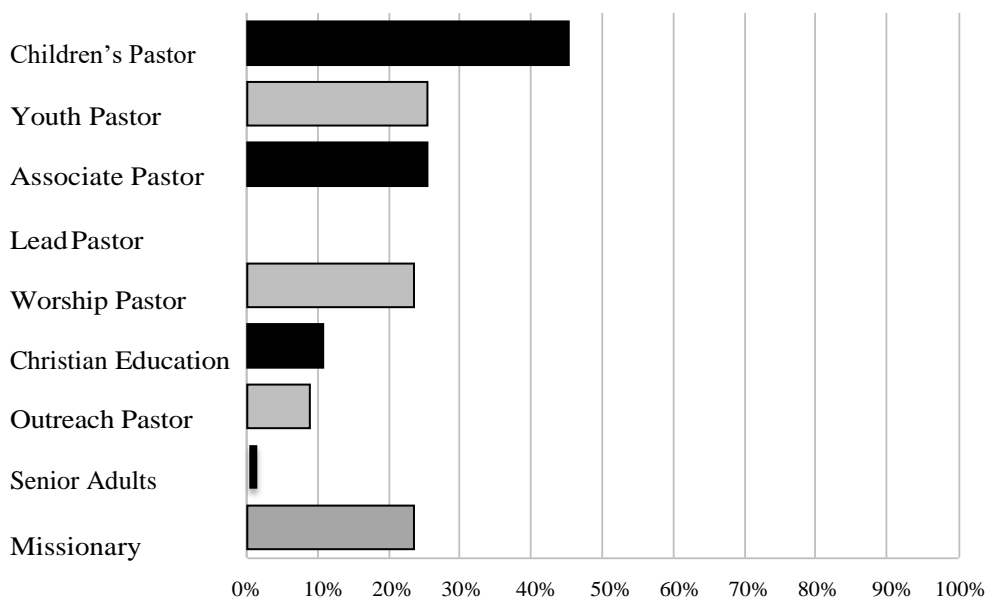


Figure 4.8. Past Compensated Ministry Positions

When comparing the data of current positions with past compensated positions, a trend was evident in the category of lead pastor. In Figure 4.8, compensated lead pastor was not reported by the 55 respondents. However, the survey results of current ministry

positions showed three respondents as lead pastors and three respondents as co-lead pastors.

A comparison of the most selected past ministry positions and the current ministry positions revealed a pattern of the top three ministry positions available to OMN credentialed women. Important to note is that worship leader and youth pastor were the 4<sup>th</sup> and 5<sup>th</sup> most selected current positions in addition to Chi Alpha, a campus ministry.

Table 4.7. Comparison of Past and Current Ministry Positions

<b>Top 3 <u>Current</u> Positions by Response</b>	<b>Top 3 <u>Past</u> Positions by Response</b>
<b>Missionary (n = 13)</b>	Children's Ministry Leader/Pastor (n = 25)
<b>Children's Ministry Leader/Pastor (n = 13)</b>	Associate Pastor (n = 14) *Youth Pastor (n = 14)
<b>Associate Pastor (n = 11)</b>	Missionary (n = 13) *Worship Leader/Pastor (n = 13)

Question 11 had asked, "What is your dream ministry position?" With the exception of leadership development, creative arts, teaching, and evangelism, most of the 92 responses coincided with ministry positions previously mentioned. Another response in various forms was coded LV for "living it." In fact, this category had the most responses with 14. The next highest response of 12 included missionary and lead pastor. These positions had 6 responses: associate pastor, family ministry, evangelism, and the category coded OB for "obedience" for comments like "whatever God wants." The coded responses can be found in Appendix B.

A review of the data from Question 25 considered the total group in regard to exclusion from the leadership pipeline. Ninety-three female pastors responded to Question 25, with 66% reporting they had experienced barriers in the local church. In other words, one-third of the respondents had not been hindered by local churches.

Q25: Have you experienced barriers to ministry within the local church?

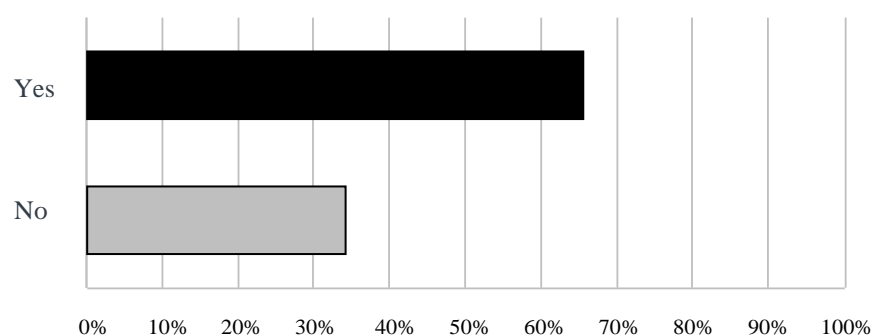


Figure 4.9. Barriers to Ministry in the Local Church

Question 27 had asked, “What have been some of the objections to your ministry as a woman?” In Figure 4.10, the total group’s fixed responses are displayed. The cross-tabulations of age and marital status and the open responses to Question 27 were reported in Section One. Now, comparing the whole group, the “other” category was the majority of the responses with 49%. Similar to the marital breakdown data from Question 27, the cultural objection was second highest with 44%. Once again, this was followed by organizational and theological, respectively. Given the high response to “other,” a more thorough analysis of the data needed to take place. The 42 responses were coded as Personal (PS), Leadership Pipeline (PL), None (NA), or Denominational (DN). The objections to ministry are shown in the list below:

- Leadership Pipeline (20)
- None (12)
- Personal (7)
- Denominational (3)

To summarize the “other” responses, credentialed women reported exclusion from the leadership pipeline (48%), none (29%), personal (17%), and objections by other denominations (6%).

Q27: What have been some of the objections to your ministry as a woman?

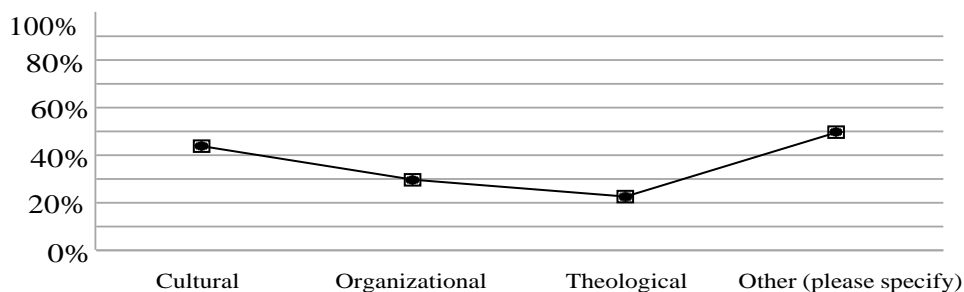


Figure 4.10. Objections to Ministry

Open-ended Question 29 had asked, “What has been the most difficult obstacle to fulfilling your calling?” Like Question 27, the answers were coded to categorize the responses. Most women answered in the categories of time-management (TM), leadership pipeline (PL), personal (PS), or none (NA). The coded response form can be found in Appendix B. As with Question 27, the majority response was in the leadership pipeline category. Even with twice as many responses, leadership pipeline was 44% of the responses. Although very close, personal choices (25%) was higher than time-management (24%) by a percent. The response “none” followed with 7%.

From all the data collected under Hypothesis 2, OMN credentialed women do perceive exclusions from the leadership pipeline. The data from Figure 4.6 showed the lack of compensation for full-time and part-time ministry positions. Moreover, half of those who responded with time-management obstacles felt it was due to being bi-vocational or because they had to work part-time in addition to the church’s compensation.

### Personal Needs of Survey Respondents

In Hypothesis 3, the researcher anticipated that OMN credentialed women would reveal personal needs in the areas of loneliness and time management. This hypothesis was analyzed using the responses to Questions 13, 14, 15, 23, and 24. Question 13 had asked participants if they struggle with loneliness. Using the Likert scale, respondents answered from 1 to 5 with 1 being “never” and 5 being “always.” Eighty-two credentialed women responded, with a majority answering “sometimes.” The totals are as follows: never (11%), rarely (23%), sometimes (44%), usually (20%), and always (2%).

Q13: I struggle with loneliness

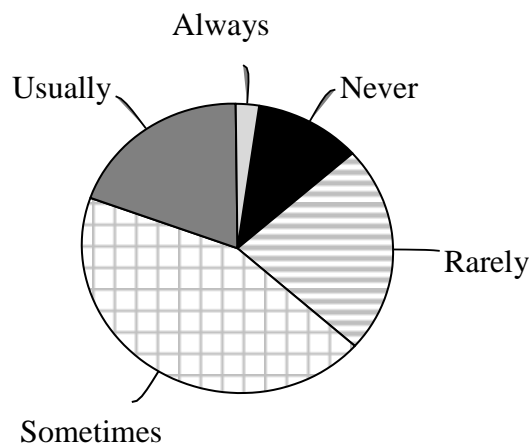


Figure 4.11. Struggle with Loneliness

In Question 14, credentialed women were asked if family needs disrupted their pastoring. This question was designed to assess time-management issues. Eighty-two women responded never (12%), rarely (39%), sometimes (35%), usually (11%), and always (2%). The results, as reported using the Likert scale, did not show family needs disrupting pastoral commitments to a high degree.

#### Q14: I have family needs that are disruptive to my pastoring

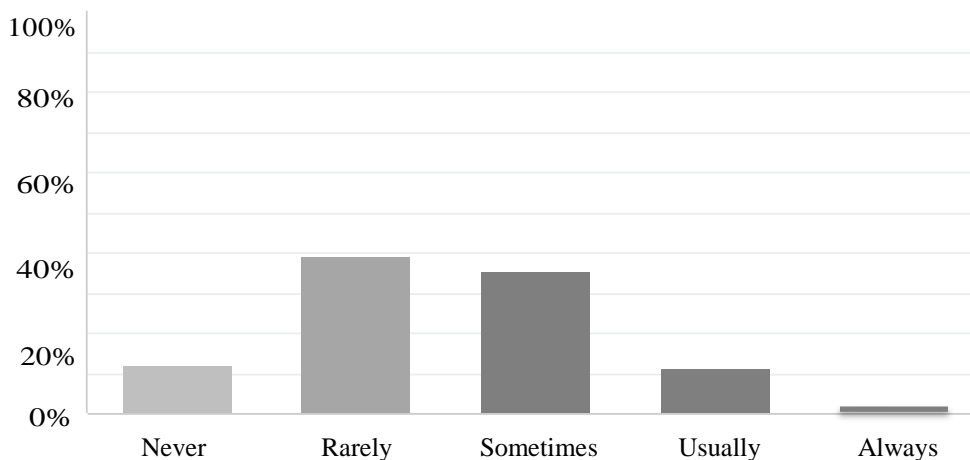


Figure 4.12. Family Needs and Pastoring

When asked about feelings of insecurity, fifty-nine percent of respondents “sometimes” struggle with insecurity. The next highest response was “usually” with 16%, and the remaining responses were rarely (14%), never (5%), and always (4%).

#### Q15: I struggle with feelings of insecurity

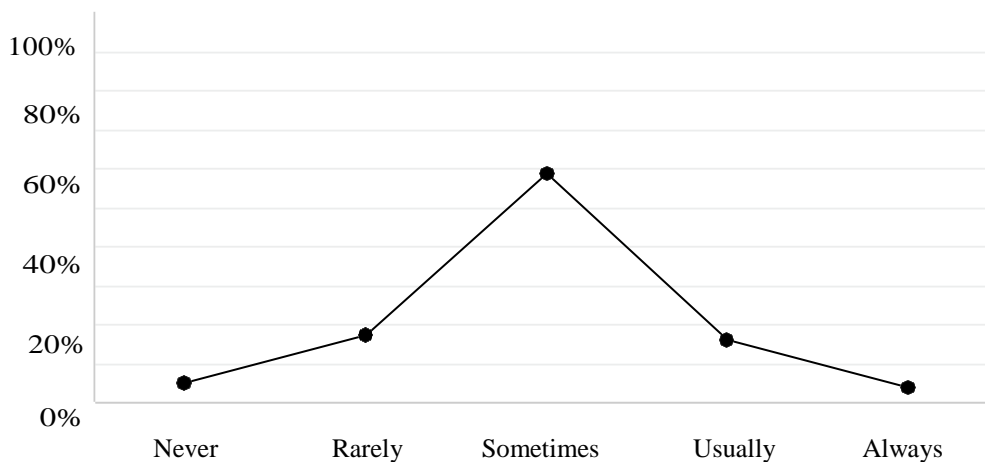


Figure 4.13. Struggle with Insecurity

The goal of Question 23 was to find out if OMN credentialed women had a support system, whether in ministry or not. Thirty percent of the respondents indicated they “always” spend time with close friends. Twenty-eight percent responded



“sometimes,” followed by rarely (21%), usually (20%), and never (1%). A comparison of this question with Question 13 may indicate that OMN credentialed women are not generally lonely because they have close confidants.

Q23: I have close friend(s) I spend time with on a regular basis

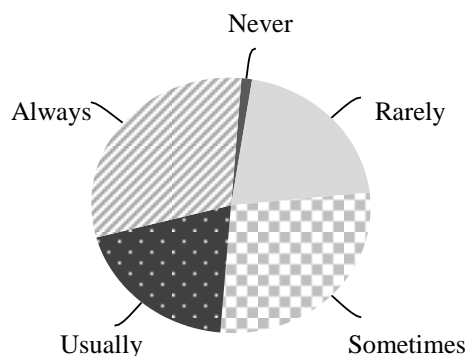


Figure 4.14. Regular Close Friends

Question 24 had asked, “Are there any needs or struggles you face that were not asked on this survey? If yes, please share.” As mentioned in the previous section, many of the open-ended responses qualified as professional issues. However, a review of Question 24 with assigned codes (see Appendix B) revealed it had as many time-management responses as it did organizational and leadership responses. The 40 responses were coded as organizational (OR), personal (PS), leadership pipeline (PL), time management (TM), and none (NA). Organizational, leadership pipeline, and time management each had eight responses. The response “none” was the highest reported with 10 responses, and personal was the lowest ( $n = 6$ ).

In Hypothesis 4, the researcher predicted that OMN credentialed women

would reveal a personal need for close meaningful relationships with other credentialed women. This hypothesis was addressed through the information gathered from survey responses to Questions 12, 18, 19, 20, 21, and 22. Question 12 had asked, “Who is your role model and why?” The responses were coded as personal example (PS), none (NA), an OMN leader (OH), a national leader (NL), or a biblical example (BL). The full coded transcript can be found in Appendix B. Eighty-two women responded, with an equal majority inspired by a national role model (27%) or an Ohio role model (27%). Of the Ohio pastoral role models, two were couples, eight were males, and twelve were females. The other role models were personal (20%), none (16%), and biblical (11%).

Question 18 used the Likert scale for respondents to share whether it was difficult to develop meaningful friendships with other women in ministry. Of the 82 respondents, forty percent answered “sometimes,” followed by rarely (29%), usually (16%), never (12%), and always (2%). Over half of the respondents found it usually (16%) or sometimes (40%) difficult to develop meaningful friendships with other women in ministry.

Q18 It is difficult to develop meaningful friendships with other women in ministry

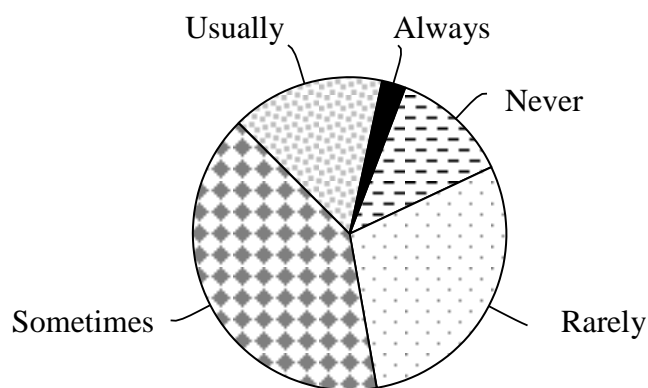


Figure 4.15. Develop Meaningful Friendships

The purpose of Question 19 was to discover if friendships were hindered by a lack of opportunities to meet other credentialed women. The percentages increased from the previous question, so the scarcity of connecting female pastors may be a part of the reason it is difficult for some to develop meaningful friendships with other women ministers. Data from Question 19 showed that a majority (67%) of the respondents felt it was usually (28%) or sometimes (29%) difficult to meet other women pastors. A combined 38% felt that it was rarely (23%) or never (15%) hard to meet other credentialed women. Five percent reported that it was “always” difficult to meet other women pastors.

Q19: It is difficult for me to meet other women pastors

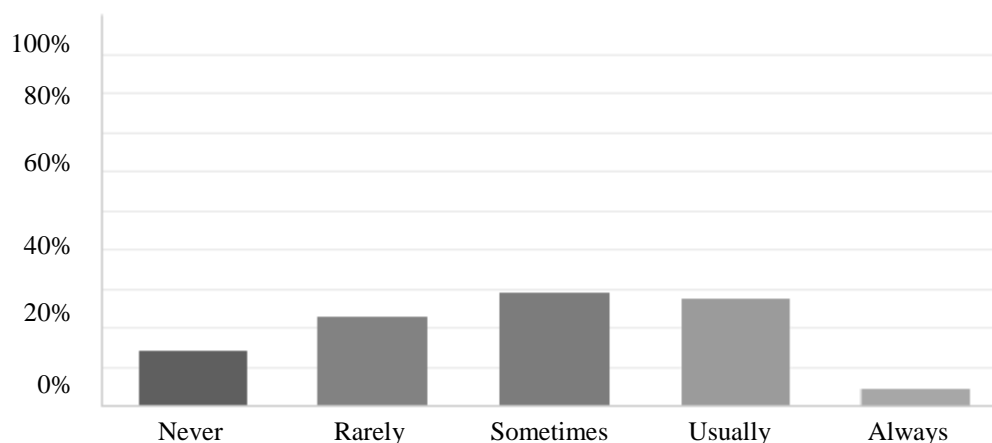


Figure 4.16. Meeting other Women Pastors

Question 22 had asked whether OMN credentialed women needed more personal and relational connections with women in ministry. With the same number of respondents ( $n = 82$ ) answering this question, the assumption was strengthened regarding women desiring opportunities to connect in order to develop friendships. The percentages increased for the categories usually (37%) and sometimes (33%), and this was followed

by rarely (14%), always (12%), and never (1%). Only fifteen percent reported rarely or never needing more personal and relational connections with other women in ministry.

Q22: I need more personal and relational connections with women in ministry

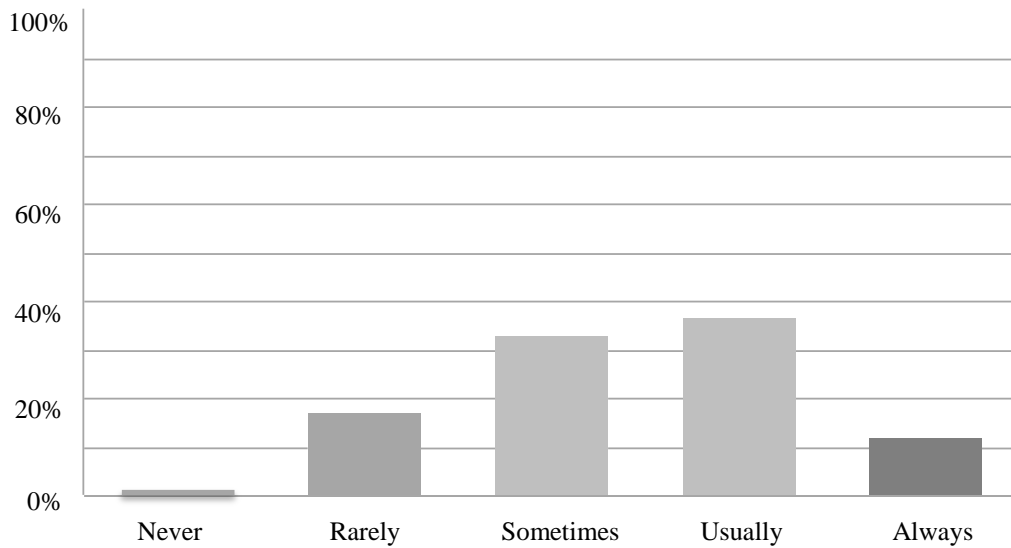


Figure 4.17. Personal and Relational Connection

To conclude Section 3 on Personal Needs, two “yes” or “no” questions were asked about mentors. OMN credentialed women were asked if they had a mentor in the past and if they currently have a mentor. Seventy-nine percent of the respondents had a mentor in the past. However, the percentage decreased for the present, with 57% percent of female pastors currently not being mentored. Figure 4.18 shows the comparison of data.

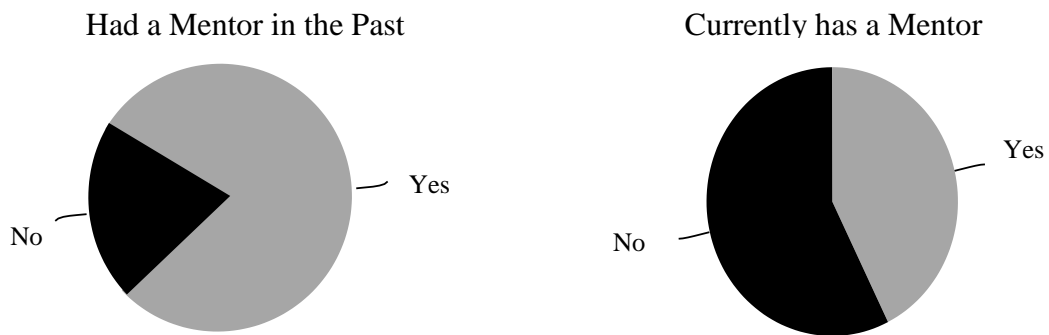


Figure 4.18. Past and Current Mentors

### Professional Issues of Survey Respondents

In Hypothesis 5, the researcher anticipated that the OMN credentialed women would indicate a strong desire for opportunities on OMN leadership teams and representation at OMN events. This hypothesis was evaluated using the responses to Questions 16, 17, 26, 28, 30, and 31.

Two questions were asked about relating to the opposite gender. First, in Question 16, respondents were asked if they struggle with communicating with the opposite sex. Eighty-two women responded to Question 16, with two-thirds reporting they rarely (52%) or never (15%) struggle with communicating appropriately with the opposite sex. Twenty-seven percent responded “sometimes,” and small percentages responded usually (4%) or always (2%).

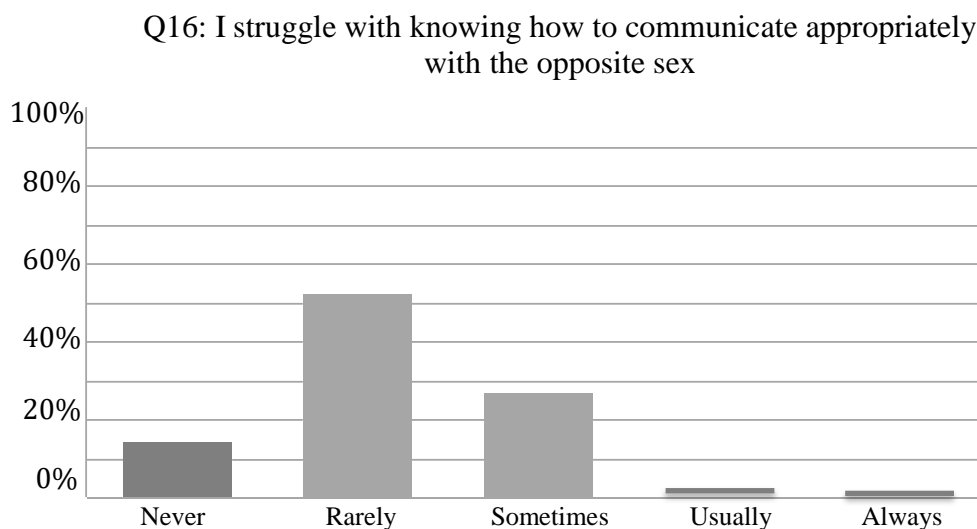


Figure 4.19. Communicating with the Opposite Sex

When asked about the difficulty of developing meaningful friendships with male pastors, 81 credentialed women responded. Thirty percent found it usually (25%) or always (5%) difficult to develop friendships with male pastors. “Sometimes” was the highest percentage with 36%, followed by about one-third reporting they rarely (22%) or

never (14%) have difficulty developing friendships with pastors of the opposite gender. While it seems most OMN credentialed women don't struggle communicating with their male colleagues, developing meaningful friendships with them is more difficult.

Q17: It is difficult to develop meaningful friendships with male pastors

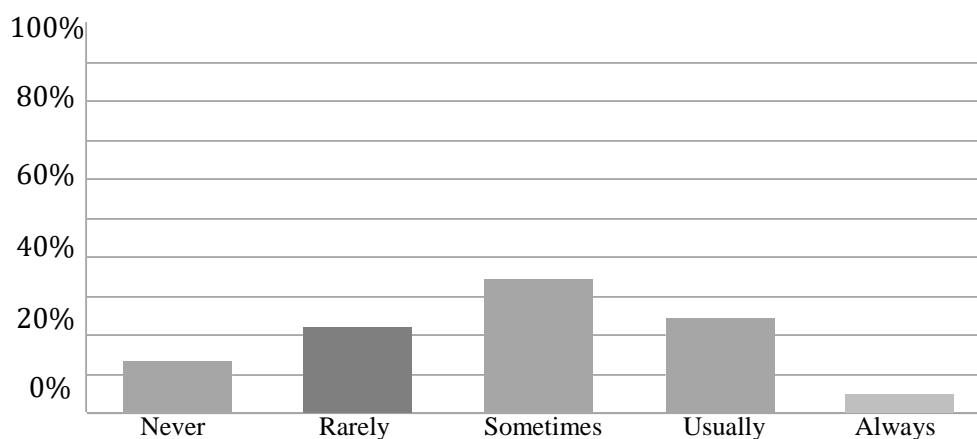


Figure 4.20. Developing Friendships with Male Pastors

Question 26 had asked, “Have you experienced barriers to ministry within the Ohio Ministry Network?” Ninety-four women responded, with 29% answering “yes” and 71% replying “no.” The majority of credentialed women have not experienced barriers within the Ohio Ministry Network. A comparison of barriers within the OMN and local churches is shown in Figure 4.21. Ninety-three responded to Question 25 regarding local barriers. From the data, OMN credentialed women experienced barriers more than twice as many times in local churches as compared to the Ohio Ministry Network. The Ohio Ministry Network seems to be representing the Assemblies of God egalitarian position; however, the Assemblies of God’s theological position does not seem as clear in some local churches. A comparison of the OMN credentialed women’s responses to Questions 25 and 26 supported the thesis of this research project.

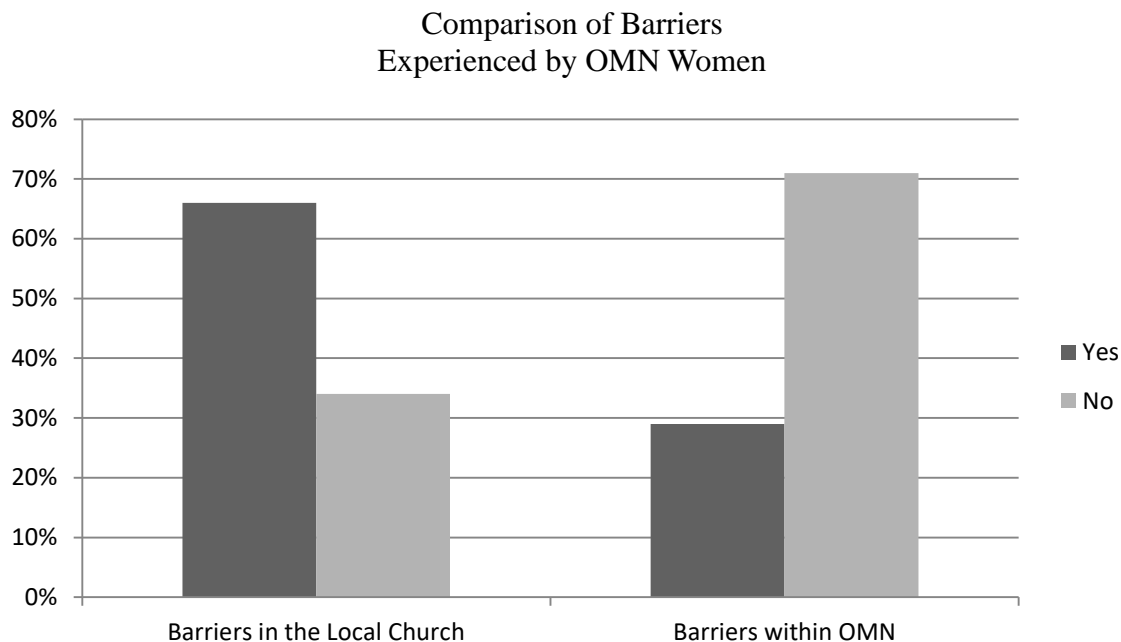


Figure 4.21. Comparison of Barriers Experienced

Question 28 had asked, “How have you dealt with the differences of others’ opinions?” Seventy-eight credentialed women answered, and their responses were coded as GP for grace and prayer, OW for obedience and work harder, TD for transitioned and dismayed, EN for engaged in conversation, CS for sought counsel, and NA for none. The open responses followed patterns of behaviors even though some respondents wrote more specific experiences than others. The majority of women reported dealing with differences by “obeying the Lord and working harder” ( $n = 23$ ). Respondents’ reports closely followed with “grace and prayer” ( $n = 21$ ). Next, the respondents reported “engaged in conversation” ( $n = 12$ ) and “disengaged with transition and dismay” ( $n = 10$ ). The fewest coded responses were “sought counsel” with seven responses and “none” with five responses. Over 50% of OMN credentialed women reported dealing with differences by working harder as obedience unto the Lord or with gracious actions and through prayer.

Question 30 had asked, “What could OMN do to better support women in ministry?” Unlike in previous survey questions, respondents could choose more than one answer. The survey question provided five fixed choices and an open response. The 91 respondents chose 175 fixed choices and responded openly 37 times. The open responses have been coded as PL for leadership pipeline, MN for mentoring, LG for meeting logistics, GR for gratitude, and MS for miscellaneous (see Appendix B). The miscellaneous comments did not fit into the coded categories nor could they form a new code together. The number of open responses were as follows:

- Leadership Pipeline (14)
- Miscellaneous (6)
- Mentoring (5)
- Logistics (5)
- Gratitude (5)
- None (2)

Q30: What could OMN do to better support women in ministry?

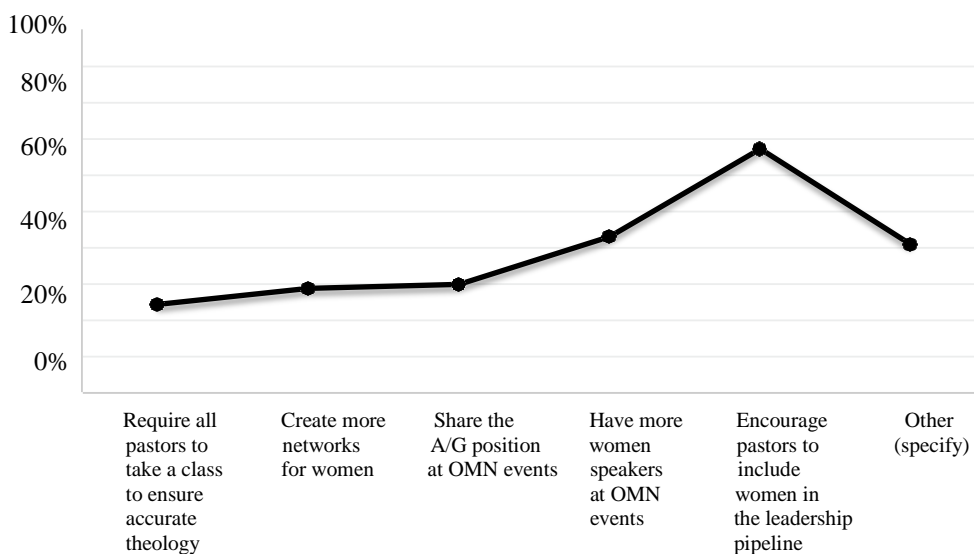


Figure 4.22. OMN and Support in Ministry

Figure 4.22 displays the percentages of the 212 choices to Question 30. The 175 fixed-choice responses had the following totals:



- Require all pastors to take a class to ensure theology in agreement with the A/G position (22)
- Create more networks for women (26)
- Share the A/G position at OMN events (encourage equality) (27)
- Have more women speakers at OMN events (39)
- Encourage pastors to include women in the leadership pipeline (61)

A combination of the 61 fixed-choice selections of leadership pipeline and the 14 open responses coded PL resulted in 35% of the total responses. The fixed answer “create more networks” ( $n = 26$ ) may overlap with the reported open responses “mentoring and/or meeting logistics.”

In the OMN Credentialed Women’s Survey, Question 31 gave credentialed women an opportunity to “say” something to their OMN male colleagues. Seventy-seven credentialed women responded, with comments coded as PL for leadership pipeline, NA for none, EC for encouragement, and GR for gratitude (see Appendix B). If a comment didn’t specifically mention leadership opportunities but did report on equality, then it was coded as PL.

Q31: If you could say one thing to the male pastors in the OMN, what would you say?

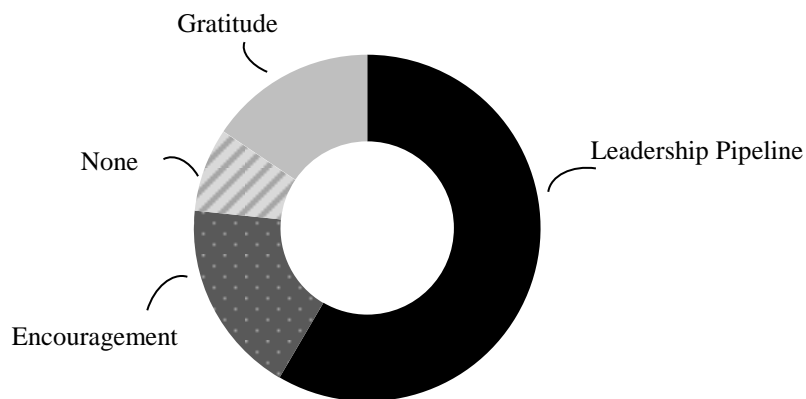


Figure 4.23. Comments to Male Colleagues

Credentialed women reported leadership pipeline comments the most ( $n = 58.4\%$ ), with one respondent writing, “Don’t stay in your comfort zone. Invite your wives and other male pastors into the process of incorporating women into your staff teams and leadership. If you’re afraid of crossing lines, invite in accountability. The more of the body of Christ that is represented, the more Christ will show up in your church.” The encouragement category ( $n = 18.2\%$ ) had diverse comments, from urging pastors to prioritize children’s ministry to compelling them to stay humble. A female missionary recorded, “Please don’t assume that the husband is the only functioning minister in the family. Do a little homework before introducing “our missionary and his wife.” Respondents who expressed gratitude toward their fellow OMN male pastors closely followed with 15.2%, and women reporting “no comment” were 7.8%.

#### Data Analysis Summary

This research project surveyed OMN credentialed women to discover their personal needs and to determine their professional issues. In Section One of the survey, five general questions were asked relating to current demographics. In Hypothesis 1, the researcher assumed that the professional issues of the OMN’s credentialed women would differ based on the demographic factors of age, marital status, and the profession of her spouse (whether she is married to a credential holder or non-credentialed holder). This hypothesis was assessed by comparing the demographic information from Questions 2 (age) and 3 (whether the spouse is also credentialed) with the data gathered from applicable questions in Sections Three and Four. The survey had the most responses from credentialed women ages 30-60 years of age. All age groups reported barriers within the

local church. Barriers within the Ohio Ministry Network were less than those experienced at the local level with all age groups except the 20-29 year olds.

Women married to credential holders were the largest group surveyed ( $n = 42$ ), but this was closely followed by married women whose husbands did not hold credentials ( $n = 40$ ). In addition, 21 single women responded to the survey. By comparing the marital status with the questions mentioned above, married to credential holders have experienced less barriers to ministry than those who are single or those married to a non-credentialed holder.

In Section Two of the survey, six questions were asked concerning one's pastoral work history. Correlating with Hypothesis 2, the researcher speculated that OMN credentialed women would make known a struggle with the professional issues of exclusion from the leadership pipeline and a lack of compensation. This hypothesis was examined using the responses to Questions 7, 8, 9, 10, 11, 25, 27, and 29. A large percentage of women reported serving in pastoral roles either uncompensated or with reduced compensation. The majority of survey respondents are currently missionaries, associate pastors, or serving in children's ministry. While longevity in pastoral roles was reported, the majority of women responded being in their current positions for five years or less. Finally, a new trend of credentialed women serving as lead or co-lead pastors with compensation was identified by comparing past ministry positions with current ministry roles.

In Section Three, the personal needs of OMN credentialed women were evaluated. With regard to the Hypothesis 3, the researcher anticipated that OMN credentialed women would reveal personal needs in the areas of loneliness and time

management. This hypothesis was analyzed using the responses to Questions 13, 14, 15, 23, and 24. In Hypothesis 4, the researcher predicted that OMN credentialed women would reveal a personal need for close, meaningful relationships with other credentialed women. This hypothesis was addressed through the information gathered from survey responses to Questions 12, 18, 19, 20, 21, and 22. Respondents did not report loneliness, and this may be a result of the survey's finding that credentialed women understand the value of close friendships. Overall, respondents do not find it difficult to develop friendships with other credentialed women, but they desired more opportunities to do so. In addition, credentialed women do not find it difficult to communicate with the opposite gender.

Women did not report time-management issues when they answered the Likert scale questions. However, women reported the struggle to maintain a balance between home and ministry in their open responses. A time-management issue was most reported by those who are bi-vocational or not compensated by the church.

In Section Four, information about the professional issues of female ministers was gathered. Relating to Hypothesis 5, the researcher assumed that the OMN credentialed women would indicate a strong desire for opportunities to serve on OMN leadership teams and representation at OMN events. This hypothesis was evaluated by the responses to Questions 16, 17, 26, 28, 30, and 31. Aside from fixed choice of inclusion in the leadership pipeline, women reported the desire for more women speakers at OMN events and for the egalitarian position to be affirmed at Ohio Ministry Network meetings.

This research project anticipated that the open-ended questions would provide evidence of leadership barriers faced by OMN credentialed women. Regardless of the

survey section, women responded to the open-ended questions candidly about the lack of opportunities for them to minister. Women consistently reported the need for local churches and pastors to treat them like their fellow male pastors. Overall, the survey data can be summarized in one respondent's encouragement to her fellow colleagues: "Different but equal is biblical."

### Ministry Synthesis of Data

The goal of DMin research is to exercise pastoral leadership while facilitating and catalyzing situations, so participants can become what God has called them to be.<sup>163</sup> Facilitating and catalyzing for women in ministry has been the vision of this research project. The research goals were established to foster a compassionate consideration in the life of the researcher, the OMN credentialed women, the Ohio Ministry Network leadership, and the Church.

To promote the awareness of OMN credentialed women's personal needs and professional issues identified in the project's survey, the researcher met with the OMN Credentialed Women's committee and the OMN Women's Director. The group showed genuine interest in the survey results by asking questions and analyzing the data for themselves. Their discussion centered on how they could address the new information and how they could improve as a team. The committee's initial plan of action to empower female pastors will start with creating a gender relations seminar for male and female pastors. By providing a safe place to openly discuss professional issues of both genders,

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163. Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), xxxiii.

opportunities should be cultivated for women in the leadership pipeline. To equip credentialed women, the committee will train Area (Sectional) women representatives to provide personal connections in order to develop friendships and mentoring.

The researcher had hoped to share the analyzed survey results with the OMN executive leadership. While this meeting may still occur, the results of the meeting will not be published with the research project due to the project's deadline. Since one of OMN's goals is to relationally network ministry leaders for encouragement and development, the researcher is confident the OMN leadership will provide an opportunity to consider the analyzed data.

To explain the theology of egalitarianism and *imago Dei*, the researcher adapted a curriculum taught at the Ohio School of Ministry (see Appendix C). OSOM has a class entitled "The Biblical Roles of Women in Leadership," an ordination course required to graduate from OSOM. The approved classroom material is the textbook *God's Women—Then and Now* by Dr. Deborah Gill and Dr. Barbara Cavaness. Since the authors have granted special permission to utilize their book for the aforementioned class, the researcher integrated this research project's *imago Dei* theology and its historical/sociological review with the approved curriculum. Permission was granted to print text material with this dissertation.

During the OSOM class, three male students studied the hermeneutical foundation that supports the Assemblies of God egalitarian position while exploring other theological views. In addition, cultural issues in Scripture and world history were discussed and examined through the lens of the image of God. The analyzed data of the

survey were used to launch small group discussions and to lend support to the organizational view of the General Council of the Assemblies of God.

Based on this research project and its curriculum, a special invitation to return and video record the class was extended to the researcher. A future recording session has been scheduled to present the course for OSOM's upcoming portal of online classes.

Additionally, the researcher has been invited to speak at the OSOM Touchstone Course, an overnight retreat with the goal of fostering community around student and instructor relationships. "The Touchstone Course provides the theological locus and framework for doing ministry in today's world by exploring the image of God and uniqueness of individuals in the human race."<sup>164</sup> This research project's theological and literature review will be taught alongside the topics of race, economics, and the human body. The Touchstone Course is scheduled for March 15-16, 2019, so a report will not be included in this project due to the researcher's final completion deadline.

Finally, an unexpected invitation to preach during a mid-week service gave the researcher an opportunity to share a portion of the research project with her local church body. Adapting the Old Testament theological review of Deborah and *imago Dei*, the researcher presented the project's material in a sermon format (see Appendix D). Based on the positive verbal feedback of congregants and the absence of negative feedback for sharing a foundation of egalitarianism, the sermon material appeared to be well-received. The sermon is available online: <http://www.mansfieldfirst.com/media/642641-2655680-1739561/whats-so-exceptional-about-deborah>.

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164. "About the Ohio Ministry Network," Ohio Ministry Network, accessed January 31, 2019, <http://www.ohioministry.net/osom-classes>.

## **Chapter Five**

### **Project Conclusions**

#### Introduction

The context of the Ohio Ministry Network, a district of the General Council of the Assemblies of God, was researched to discover if some local practices differ from the denominational egalitarian theology. The target population was comprised of OMN women holding credentials with the General Council of the Assemblies of God for 2018. In addition to women ministers serving in local churches in Ohio, overseas and U.S. female missionaries, women evangelists, and retired female ministers were surveyed to answer the research question “What are personal needs and professional issues that hinder Ohio Ministry Network credentialed women?”

#### Lessons Learned

Hypothesis 1 stated, “A survey of the OMN credentialed women will demonstrate differing professional issues based on the demographic factors of age, marital status, and the profession of her spouse (whether she is married to a credential holder or a non-credentialed holder).” Whether married or single, credentialed women have faced barriers in the local church. From the survey’s data, women married to non-credentialed holders are hindered more than the other two groups. Their commitments to family coupled with a partner who is not a part of local church leadership hinders their networks and their availability. Single women are more available and, therefore, utilized more often. However, the leadership opportunities offered to them are limited by the perceptions of male leaders. Women married to credential holders still face barriers in the local church.



In addition, the survey results revealed that over half of women married to pastors are hindered by barriers in the local church.

Based on the demographic at Network Conference, the researcher was not surprised that the majority of respondents were between the ages of 30 and 59. However, the researcher learned that more women in the 30-59 age range reported barriers than women over 60. This reporting also coincides with the oldest age group not reporting any barriers within OMN.

Hypothesis 2 stated, “A survey of the OMN credentialed women will make known a struggle with the professional issues of exclusion from the leadership pipeline and a lack of compensation.” The findings from this research project revealed that women are called to ministry. Credentialed women are servant leaders willing to minister for years without compensation. The survey results showed many credentialed women are bi-vocational. Moreover, 10% of women ministers are serving in full-time positions uncompensated and almost 25% are serving in part-time positions without compensation.

Hypothesis 3 stated, “A survey of the OMN credentialed women will reveal personal needs in the areas of loneliness and time management.” The survey data did not suggest that credentialed women suffer from loneliness. Respondents reported that women find time for friendship, yet still desire relationships with other women ministers. However, the data did show a personal need in the area of time management in the open responses rather than the fixed choices. Women struggle to maintain a balance between the home and ministry, whether married to a credential holder or not.

Hypothesis 4 stated, “A survey of the OMN credentialed women will reveal a personal need for close meaningful relationships with other credentialed women.”

Credentialed women understand the value of close, meaningful relationships and will choose to seek them in a safe environment. From the survey results, women ministers may choose to confide in non-church or pastoral friends in order to have a close relationship. More opportunities to connect with other credentialed women could change respondents' choice of confidantes.

Hypothesis 5 stated, "A survey of the OMN credentialed women will indicate a strong desire for opportunities on OMN leadership teams and representation at OMN events." Based on the responses to Questions 30 and 31, women desire opportunities on OMN leadership teams and representation at OMN events. Many credentialed women were encouraged and grateful for opportunities and representation, but a majority commented about exclusion from the leadership pipeline in the local church. When given a fixed-choice response, the overwhelming majority chose "encourage pastors to include women in the leadership pipeline."

#### Considerations for the Future

According to the survey results, time management, representation at OMN events, ministry connections, and exclusion from the leadership pipeline are the greatest challenges for credentialed women. Based on the data collected from 53% of OMN's credentialed women, the following recommendations are made to address the personal needs and professional issues that hinder women in ministry:

1. Establish a ministry cohort for newly credentialed women. An ordained woman would meet with the cohort quarterly to provide guidance on personal needs and professional issues. The format could address specific concerns submitted before

- the meeting as well as coaching topics such as biblical responses to ministry objections, interaction with male colleagues, and balancing family and ministry.
2. Develop a mentoring ministry for credentialed women. In the survey, women reported needing a fellow minister for sharing confidential information and asking critical questions. The mentor would act as an initial contact, friend, and resource for the mentee. The mentoring ministry is designed to help women ministers who do not have a current mentor or a secure relationship with their lead pastor.
  3. Continue to identify and select women to serve on the leadership team of the Ohio Network of Women Ministers. These female ministers could offer experience and training in the area of women in ministry and help carry out the programs to address the personal needs and professional issues of credentialed women.
  4. Schedule brown bag lunch meetings and a retreat to address the specific professional issues of women and to care for the personal needs of single women and women not married to a credential holder. OMN has a successful pastors' wives retreat that encompasses many credentialed women. They also have an outstanding women's conference for all women in the state. However, based on the survey results, a special time set aside for women who are not married or married to someone without credentials is needed to empower this group of female leaders.
  5. Create ways for credentialed women to connect with and develop relationships with other women ministers. The Ohio Network of Women Ministers hosts exceptional connections at Network events such as Minister's Retreat and Network Conference. Still, the survey's data revealed that women desire more

opportunities to connect. To resolve this, the additional hosting responsibility should be given to Network Area (Sectional) women's representatives. The goal of the connection should be an informal time to develop friendships with fellow credentialed women rather than a planned event that overtasks already busy woman ministers.

The following recommendations for further research have developed as a result of this study:

1. Develop a concise study of the image of God and 1 Corinthians 11 to highlight the *imago Dei* theology and the hermeneutical response to this often-misinterpreted passage. A relatable yet thorough writing could transform the views of hierarchicalists, complementarians, and egalitarians.
2. Adapt the survey to be used by other Assemblies of God districts and denominations with an egalitarian theology. The awareness of the personal needs and professional issues of credentialed women has the potential to change organizations for the expansion of the kingdom of God.
3. Cross-tabulate women who are currently mentored and not mentored with the survey questions about connections and meeting other women ministers. From Moses and Joshua to Paul's exhortation to Titus, the Scripture is clear that mentoring is the means to reproducing leaders (Ex. 17:9-14; Num. 27:22-23; Titus 2:3-8). Examining the responses of women who are mentored with those who are not may substantiate the need for an intentional mentoring ministry within the OMN Women's Ministry.

4. Design a survey for OMN male credential holders. A candid, honest survey may reveal barriers that are based on misconceptions of women and their ability to lead. Some of the limitations to the leadership pipeline may be due to gender generalizations. Women and men are different, and leading together has been God's ideal since He created them in the garden. The experiences reported by women married to credential holders compared to those who are not married to pastors further verified that male pastors are hesitant to interact with female pastors who are not accompanied by their husbands. This hesitancy has led to exclusions from the leadership pipeline. The good intention of protecting one's character and establishing boundaries has created a barrier for credentialed women.

### Limitations to the Project

#### *The Survey*

The wording of several survey questions may have affected respondents' interpretations. In this project, Question 14 was worded as follows: "I have family needs that are disruptive to my pastoring." For future clarification for the survey participant, Question 14 should be reworded as follows: "I have family commitments that conflict with my pastoral responsibilities." Since the original wording of "needs" may have been misinterpreted, "commitments" would provide a more lateral definition to the corresponding "responsibilities." Together with the affective connotations of "needs," a modification of "disruptive" would help with the researcher's intent. Replacing "disruptive" with "conflict" should allow one to respond more realistically because the

wording relates to schedule conflicts rather than the idea of one's family being a life or career disruption.

Question 24 would be adapted to ensure the reporting of personal needs rather than professional issues. The question had asked, "Are there any needs or struggles you face that were not asked on this survey? If yes, please share." While Question 24 was located in the "Personal Needs" section, it was not specific enough. In addition, the question should have said "in this section" rather than "on this survey." Therefore, an edited form of Question 24 would read: "What is a personal need you struggle with the most?"

In Question 27, the survey had asked, "What have been some of the objections to your ministry as a woman?" The respondents were given three fixed choices: cultural, organizational, and theological. Women were allowed to choose more than one answer, to include an open response. The open responses were categorized as leadership pipeline (20), none (12), personal (7), and denominational (3). All of the leadership pipeline coded responses were either cultural or organizational, so removing the open response and limiting the fixed choices would give more accurate results. Moreover, a majority of the coded personal responses were either familial or marital. Therefore, familial/marital would be listed as a fixed choice along with "none."

Question 30 had asked, "What could OMN do to better support women in ministry?" Respondents were able to choose multiple answers from the five fixed choices in addition to an open response. While the respondents' reports are valid, a limit to the choices would benefit the study to discover the strongest suggestions of the credentialed

women. Thus, a future survey would limit the fixed choices to one answer, which would include the open response as a single option.

### *The Project*

Even though new invitations for ministry were extended to the researcher, the goal of sharing with the OMN executive leadership and sectional presbyters was not accomplished. In order for organizational hindrances to be known, the personal needs and professional issues of Ohio's credentialed A/G women must be heard. As mentioned in the previous chapter, part of the OMN mission is to network ministry leaders for encouragement and development, and, therefore, the unscheduled meeting should not be interpreted as a disregard for the research project or the researcher. The researcher plans to schedule a meeting with the OMN Superintendent to lay a foundation for the anticipated presbytery meeting.

Dr. Deborah Gill and Dr. Barbara Cavaness granted the researcher permission to integrate and publish portions of *God's Women—Then and Now* within this dissertation. With this consent, the researcher limited the reproduction of their full curriculum, which included the aforementioned authors' workbook. The research was not compromised, and the reader's understanding of the Ohio School of Ministry course will not be inhibited by the publishing of the presentation slides instead of the full curriculum. The researcher included this in the limitation's section to communicate to readers who may wonder why the material is presented in a slides format (see Appendix C) rather than a workbook.

### Concluding Remarks

This research project began as a response of obedience to God's calling. Joining with the heart of the Father to unify His people, the intention has always been as Paul's was: "I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought" (1 Cor. 1:10). The call to research the personal needs and professional issues of credentialed women has been a significant step on my journey. As a credentialed woman, my path has concurred with many of the responses given on the survey. While the calling has been lonely at times, there have been seasons when differences were celebrated and unity embraced with fellow ministers of the gospel of Jesus Christ. I am a woman. I am created in the image of God to do good works, which includes leading both genders and preaching the gospel of Jesus Christ.



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## Appendix A

### OMN Credential Women's Survey

#### OMN Credentialed Women

##### WELCOME

The following survey is being conducted as a part of a dissertation project by Deedra Shilliday. Thank you in advance for your participation.

##### CONSENT

Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time without penalty. You are free to decline to answer any particular question you do not wish to answer for any reason.

##### CONFIDENTIALITY

Your survey answers will be sent to a link at SurveyMonkey.com where data will be stored in a password protected electronic format. Survey Monkey does not collect identifying information such as your name, email address, or IP address. Therefore, your responses will remain anonymous. No one will be able to identify you or your answers, and no one will know whether or not you participated in the study.

1. If you have read the above information and voluntarily agree to participate, please select "I Agree"

If you do not wish to participate in the study, please select "I Disagree"

- I Agree
- I Disagree

##### This Survey is Totally Anonymous and Confidential

This survey is **completely confidential and anonymous**. There is no way this research can be traced back to any respondent as all the reply information (email, name, etc.) is blocked. As a fellow credentialed woman, it is my desire to assist the OMN as they seek to meet the needs of women in ministry. However, they cannot effectively minister to those needs without discovering our personal stories. Please prayerfully respond with honesty and candor.

## 1. Personal History and Demographics

2. What is your age?

- 20-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70 or above

3. Marital Status

- Single
- Married to a Non-Credential Holder
- Married to a Credential Holder

4. Which credential do you hold?

- Certified
- Licensed
- Ordained

5. How many years have you held credentials with the Ohio Ministry Network (OMN)?

- 0-5 years
- 6-10 years
- 11-15 years
- 16-20 years
- 21-25 years
- 26-30 years
- over 31 years

6. Are you currently taking classes at Ohio School of Ministry (OSOM)?

- Yes
- No

## 2. Pastoral History

7. Do you currently have a ministry position?

- Yes, Part-time uncompensated
- Yes, Part-time compensation
- Yes, Full-time uncompensated
- Yes, Full-time with part-time compensation
- Yes, Full-time compensation
- Not at this time
- Never
- Retired

8. What is your current ministry position?

9. How long have you had your current ministry position?

10. What compensated ministry positions have you held in the past?

- Children's Pastor
- Youth Pastor
- Associate Pastor
- Lead Pastor
- Worship Pastor
- Christian Education Pastor
- Outreach Pastor
- Senior Adults Pastor
- Missionary

Other (please specify)

11. What is your dream ministry position?

12. Who is your role model and why?

### 3. Personal Needs

13. I struggle with loneliness

- Never
- Rarely
- Sometimes
- Usually
- Always

14. I have family needs that are disruptive to my pastoring

- Never
- Rarely
- Sometimes
- Usually
- Always

15. I struggle with feelings of insecurity

- Never
- Rarely
- Sometimes
- Usually
- Always

16. I struggle with knowing how to communicate appropriately with the opposite sex

- Never
- Rarely
- Sometimes

- Usually
- Always

17. It is difficult to develop meaningful friendships with male pastors

- Never
- Rarely
- Sometimes
- Usually
- Always

18. It is difficult to develop meaningful friendships with other women in ministry

- Never
- Rarely
- Sometimes
- Usually
- Always

19. It is difficult for me to meet other women pastors

- Never
- Rarely
- Sometimes
- Usually
- Always

20. In the past, I have had a mentor

- Yes
- No

21. Currently I have a mentor to talk with regularly w

- Yes
- No

22. I need more personal and relational connections with women in ministry

- Never
- Rarely
- Sometimes

- Usually
- Always

23. I have close friend(s) I spend time with on a regular basis

- Never
- Rarely
- Sometimes
- Usually
- Always

24. Are there any needs or struggles you face that were not asked on this survey? If yes, please share.

#### 4. Professional Issues

25. Have you experienced barriers to ministry within the local church?

- Yes
- No

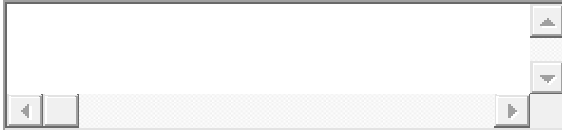
26. Have you experienced barriers to ministry within the Ohio Ministry Network?

- Yes
- No

27. What have been some of the objections to your ministry as a woman?

- Cultural
- Organizational
- Theological
- Other (please specify)

28. How have you dealt with the differences of others' opinions?

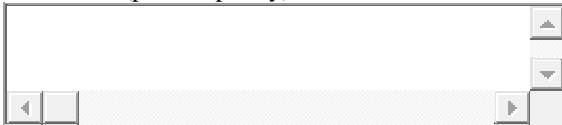


29. What has been the most difficult obstacle to fulfilling your calling?

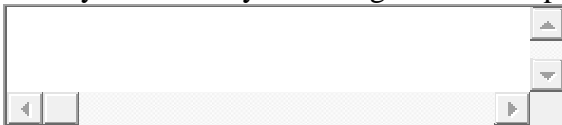


30. What could OMN do to better support women in ministry?

- Require all pastors to take a class to ensure accurate theology in agreement with the A/G position
- Create more networks for women
- Share the A/G position at OMN events (encourage equality)
- Have more women speakers at OMN events
- Encourage pastors to include women in their leadership pipeline
- Other (please specify)



31. If you could say one thing to the male pastors in the OMN, what would you say?



**Appendix B**  
**Project's Survey**

Survey Codes

ADM	Administration
AP	Associate Pastor
ASM	Assimilation
BL	Biblical Role Model
CA	Creative Arts Ministry
CHI	Chi Alpha Home Missionary
CM	Children's Ministry
CO	Co-pastor
CP	Children's Pastor
CS	Counsel Sought
CV	Care and Visitation
DD	Discipleship Director
DN	Denominational
EC	Encouragement
EN	Engaged Differences
EV	Evangelism
EX	Executive Pastor



FM	Family Ministry
GP	Grace and Prayer
GR	Gratitude
HC	Hospice Chaplain
HUB	Compensated in Husband's Salary
LG	Logistics for Meetings
LP	Lead Pastor
IN	Interim Pastor
LD	Leadership Development
LG	Life Groups Coordinator
LV	Living the Dream
ML	Miscellaneous
MM	Media Ministry
MN	Mentoring
MS	Missionary or Missions
NA	None
NL	National Role Model
OB	Obedience
OH	Ohio Role Model
OMN	Ohio Ministry Network
OR	Organizational
OUT	Outreach
OW	Obeyed and Worked Harder

PC	Pastoral Counselor
PL	Leadership Pipeline
PS	Personal (Role Model or Objection)
RET	Retired Pastor
TC	Teen Challenge
TD	Transitioned and Dismayed
TE	Teaching
TM	Time-management
UN	Unsure
VM	Volunteer Ministry
WM	Women's Ministry
WP	Worship Pastor
YA	Young Adults Pastor
YP	Youth Pastor

### Survey Results

*Question 1: If you have read the above information and voluntarily agree to participate, please select "I Agree." If you do not wish to participate in the study, please select "I Disagree."*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Response</b>
I Agree	99.08%	108
I Disagree	0.92%	1
Total	100.00%	109

*Question 2: What is your age?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
20-29	7.69%	8
30-39	25.00%	26
40-49	24.04%	25
50-59	24.04%	25
60-69	12.50%	13
70 or above	6.73%	7
Total	100.00%	104

*Question 3: Marital Status*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Single	20.39%	21
Married to a Non-Credential Holder	38.83%	40
Married to a Credential Holder	40.78%	42
Total	100.00%	103

*Question 4: Which credential do you hold?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Certified	31.37%	32
Licensed	28.43%	29
Ordained	40.20%	41
Total	100.00%	102

*Question 5: How many years have you held credentials with the OMN?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
0-5 years	41.18%	42
6-10 years	19.61%	20
11-15 years	21.57%	22
16-20 years	5.88%	6
21-25 years	3.92%	4
26-30 years	1.96%	2
over 31 years	5.88%	6
Total	100.00%	102

*Question 6: Are you currently taking classes at the Ohio School of Ministry (OSOM)?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Yes	4.81%	5
No	95.19%	99
Total	100.00%	104

*Question 7: Do you currently have a ministry position?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Yes, Part-time uncompensated	23.23%	23
Yes, Part-time compensation	20.20%	20
Yes, Full-time uncompensated	11.11%	11

Yes, Full-time with part-time compensation	4.04%	4
Yes, Full-time compensation	25.25%	25
Not at this time	12.12%	12
Never	0.00%	0
Retired	4.04%	4
TOTAL		99

*Question 8: What is your current ministry position?*

<b>Open Responses</b>	<b>Code</b>
Missionary	MS
Prayer team, adult Sunday school teacher	CM
Hispanic ministry pastor & nursery director	CM
Education and Co-Pastor	CO
Missionary	MS
Worship Leader	WP
None	NA
Staff/Women	WM
Volunteer coordinator/facilitator	ASM
Women's Ministry Director	WM
Media	MM
Children's pastor	CP
Associate Pastor	AP
Volunteer in Children's ministry/Daisies/Prims leader	CM
Worship Leader	WP
None	NA
Worship Team member, Honorary Elder	WP
Care Ministry	RET
Hospice chaplain	HC
Children's ministry leader, sub ss teacher, girls ministry coordinator	CM
Section Leader	OMN
Connections Pastor	ASM
Semi-retired	RET
Assistant to the Senior Pastor	ADM
Associate/ Children's Pastor	CP
Ohio KidMin Director	OMN
Assimilation Pastor	ASM
Kids Leader	CM
Associate Pastor	AP
AGWM missionary	MS
Co-Lead Pastor	CO
Early Childhood Coordinator	CM

Volunteer	VM
Independent	NA
Children's pastor	CP
Children's Pastor	CP
Staff Associate	AP
president, global outreach, Inc.	OUT
Residency and Access	OUT
Senior Pastor	LP
Women's ministry leader/Bible study leader	WM
retired missionary and wife of Senior Pastor	MS
Missionary	MS
Associate pastor	AP
Church plant team member	TP
Administrative assistant	ADM
Family Ministry Pastor	FM
Missionary	MS
campus ministry	CHI
Co-pastor	CO
Visitation Pastor	CV
Life Group Coordinator	LG
missionary	MS
Associate Pastor	AP
Lead Pastor	LP
Missionary	MS
Assistant Pastor/Youth Pastor	YP
Associate pastor	AP
Team pastor	AP
Missions	MS
Associate Pastor	AP
Discipleship Director's	DD
World Missionary	MS
AGWM full appointed spouse	MS
Executive Pastor	EX
Worship pastor and youth/associate pastor with my husband	WP
YSU CHI ALPHA	CHI
Worship Pastor	WP
Chi Alpha Missionary	CHI
Missionary	MS
Kids Pastor	CP
Youth Pastor	YP
Teen Challenge	TC
missionary	MS
Children's Team Leader	CM
Interim Pastor	IN
Care Pastor	CV

Lead Pastor	LP
Missionary	MS
Family Ministry pastor	FM
Worship	WP
No position at this time other than volunteer things	VM
Pastoral Counselor	PC
Children and Family Pastor	FM
Children's Pastor	CP
Chi Alpha Director	CHI
None	NA
Care giving and Ladies	WM
Hospice Chaplain	HC
Assistant to the Director of the Mentoring Task Force	ADM
Associate pastor	AP
Worship pastor	WP
Associate pastor	AP
Associate Pastor	AP
Youth Pastor	YP

*Question 9: How long have you had your current ministry position?*

Open Responses	Code
4 years	4
3 years	3
8 years	8
15 years	15
15 years	15
2 years	2
Recently stepped down	STEP
3+ years	3
2.5 years	2
off and on for 5 years	5
5	5
15years	15
18 years	18
1 1/2 years	1
5 years	5
6 years; 8 months	6
5 years	5
Since 2003	15
1982 for most of it.	36
Just started	START
1 year 2 months	1
No position - volunteer	VM
7years	7

5 years	5
2 years	2
5 years	5
2.5 years	2
7 years	7
30 years	30
12 years	12
5 years	5
Volunteered for over 15yrs	VM
Since 2011	7
4 years	4
5.5 years	5
12 years	12
more than 15 years	15
1 yr.	1
13 years	13
Off and on for the past 19 years	19
one year	1
4 years	4
Two years in April 2019	2
Three years	3
3 years	3
10 years	10
17 years	17
19 months	1
7 years	7
About 10 years	10
2 years	2
22 years	22
2	2
3 years	3
32 years	32
2-3 years	3
3 years	3
10 yrs.	10
10 years	10
1 month	START
2 months	START
since 1990	28
4 years	4
17 years	17
3 years	3
7 yrs.	7
Two years	2
10 years	10



14yrs	14
1 1/2 years	1
2 years	2
3 years	3
10 years	10
5 months	START
Starting in 2 weeks	START
14 months	1
3 years	3
1 year	1
4 years	4
3 yrs.	3
—	NA
2 years	2
2 years	2
7 years	7
7 years	7
24 years	24
One and one half years	1
1 year	1
3 yrs.	3
5 years	5
2.5 yrs.	2
9 years	9
5 ½ years	5

*Question 10: What compensated ministry positions have you held in the past?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Children's Pastor	45.45%	25
Youth Pastor	25.45%	14
Associate Pastor	25.45%	14
Lead Pastor	0.00%	0
Worship Pastor	23.64%	13
Christian Education Pastor	10.91%	6
Outreach Pastor	9.09%	5
Senior Adults Pastor	1.82%	1
Missionary	23.64%	13

<b>“Other” Past Compensated Responses to Question 10</b>	<b>Codes</b>
Hispanic Ministry/Missions Director	MS
Women ‘s Ministry	WM
Office manager, outreach coordinator	ADM
None	NA
Ha	NA
Always been unpaid	NA
None	NA
None	NA
None	NA
Husband and I co lead Marriage /Mentoring - un paid for 18 years	CO
Next Generation Ministry Director, Youth Ministry Assistant and Campus	YA
Adult ministry/inner-city	OUT
None	NA
N/a	NA
None	NA
Database	ADM
Administration	ADM
None	NA
None	NA
Teen challenge ministry	TC
None	NA
I am compensated in my husband’s compensation	HUB
None	NA
None	NA
I am bi-vocational and not compensated from the church	NA
None	NA
No compensated positions	NA
None	NA
Home missionary	MS
None	NA
None	NA
Young adult pastor	YA
Always volunteer (church plant previously)	NA
Co-pastor	CO
Admin	ADM
None yet	NA
Women's ministry and ministers widow ministry	WM
None compensated-all volunteer	NA
Ladies	WM

*Question 11: What is your dream ministry position?*

<b>Dream Ministry Responses</b>	<b>Codes</b>
Missionary	MS
Senior Pastor	LP
Currently Living the Dream	LV
Leading and mentoring others	LD
Living it Missionary	LV
Children's Ministry and Worship	WP
Maybe an associate pastor	AP
Lead Pastor, Writer	LP
Missions or Associate Pastor	AP
Associate Pastor	AP
Senior	LP
Unsure	UN
Current	LV
Family ministry/children's ministry or missions/outreach pastor	FM
Worship and Arts Director	CA
Associate pastor	AP
Discipleship	DD
Continuing to serve where God wants me to	OB
Chaplain or missionary work	MS
To be an associate pastor	AP
Ministry Consultant, writer and/or Discipleship/Care Pastor	DD
Evangelism/prison	EV
Wherever the LORD leads	OB
Doing it!	LV
Missionary	MS
Lead Pastor, anywhere where I can train and influence other pastors	LP
Family Life Pastor	FM
AGWM member care Africa	MS
Traveling Speaker/Preacher	EV
Similar to what I'm doing now with more leadership/mentoring for others	LD
Teaching others about the Holy Spirit and Spiritual Warfare	EV
Whatever God wants, it's not about what I want.	OB
Children's pastor	CP
Children's Pastor/Family Ministries/Leadership Training	CP
The one I am currently in	LV

To run evangelism - right now doing it in the Philippines- almost covered Philippines	EV
None	NA
I'm already in that position	LV
Retreat/conference speaker or workshop [breakout session] leader	LD
Missionary	MS
Director of a Women's Teen Challenge	TC
Not sure I have one.	NA
Family Pastor	FM
Family/Children Pastor	FM
I don't know	NA
Leading leaders/investing in leaders	LD
What I am doing	LV
Teaching God's Word	TE
Leadership Development (Discipleship) Pastor or Director	LD
Creative Arts	CA
Creative Arts Pastor	CA
Family Ministry Consultant/Trainor/Speaker	FM
I'm living my dream... reaching Muslims	LV
Lead Pastor	LP
Executive Director for worldwide ministry	LP
Where I am team pastor	LV
Continuing in my studies/ordained a part of a team working towards a Spirit lead vision of bringing the fullness of the gospel to broken lost people, preferably overseas	MS
Teaching on the Mission field	MS
Travel and speaking or staff pastor	EV
Missionary	MS
What I'm doing now- AGWM	MS
Creative Communications and Graphic Design and Photography	CA
My dream position is to be in staff or leading a church compensated full time with my husband.	LP
What I'm currently doing now	LV
Do not have one. I just love ministry and want to be in it.	NA
I am living my dream	LV
Teaching and training	TE
Full Time kids pastor	CP
Youth Pastor	YP
Full time discipleship pastor/missionary	DD

What I am currently doing	LV
Youth/Children's	YP
Missionary	MS
Ministry for children with disabilities	CP
My current position with added position of professor	TE
Community center director	EV
Current position or campus pastor	LV
Teaching pastor	TE
Children's pastor	CP
Staff or Lead Pastor in Ohio	LP
Family Pastor	FM
Founder of a Christian non-profit - possibly as a Missionary	MS
Multi-site XA Director & Internship Director	LP
Associate pastor	AP
I have it	LV
Hospice chaplain	HC
To yield prophetically in ministry, whether in ministry to one person or a group	OB
Apologetics	TE
Worship Songwriter	WP
Lead pastor that is fully connected to the community	LP
Love what I do now	LV
Wherever God wants me. Right now it's youth pastor	OB

*Question 12: Who is your role model and why?*

<b>Role Model Responses and Why</b>	<b>Codes</b>
Previous Pastor because she was a co-pastor and not "pastor's wife." She did all the important ministry work. Powerful, bible believing woman. Strong leader	PS
Don't have one	NA
Long term pastor's Wives in our Network because of their successful longevity and faithfulness in ministry with or without credentials!	PS
Isaac N Terry Smythia	OH
I have many role models. One is my father Ken Keene. He has been a Pastor for 48 years. Such a strong man of faith and always strives to preach the gospel unashamed and unfiltered as well as uncompromised. Another of my role models is Renee Moore. She is an Evangelist that seeks the Holy Spirit with all her being. She doesn't down play it but always preaches and teaches the importance of the power of God in our lives.	PS
Too many to pinpoint	NA

Bill McGinnis from Calvary who stayed at the same church through 5 or 6 pastor changes and remained a stable and loving force for the body.	OH
Kay Gross, heart for God and people, achievements.	OH
I have many human role models in my current church, as well as Jesus of course, and Paul the Apostle. We do not have women in primary pastoral roles in my church, other than our Care pastor. I admire those who effectively communicate the truths of the Gospel to help lead people to Christ and/or use Scripture to help people successfully persevere through [and] overcome problems in their lives	BL
N/A	NA
Greg Ford-Authentically cares about people and growing them for the Kingdom of Christ	OH
Mark Batterson from The Circle Maker book and the book itself...great book on prayer circles around your ministry	NL
There are so many great worship leaders who are transparent and gracious and walk in humility.	NA
Other credentialed women who have embraced change and the various seasons in their lives such as Donna Barrett, Kay Gross, and Juree Ping.	OH
Never thought about a person outside of Jesus and the word	BL
My former pastor who is now deceased. He was a shepherd and very knowledgeable in the scripture along with personable.	PS
Emily Bressette -such a wonderful spirit filled woman of God.	OH
Paul, because he led by example, encouraged and led others, spoke the truth in love and set an example for Biblical leadership. He also empowered women in pastoral leadership, contrary to popular belief.	BL
I have to say that the Lord Jesus is my role model, to be like him. He had no weaknesses, man does. To be like Jesus is my highest goal. If I could come close to his example.	BL
I don't really have one except Jesus.	BL
Staci Inskeep. She loves the Lord and people and is a great leader and friend.	OH
Chris Pruitt-he is an embodiment of Christ	OH
I don't really have one.	NA
Ruthie Fletcher - She is a woman, wife, mother, pastor who is rooted deep in her calling and family. She has raised children who are passionately living for the Lord while serving with her husband and leading those around her.	OH
Anke Tissign, member care Africa, for YWAM. She courageously, compassionately, and with great wisdom provided counseling for missionaries while not losing touch with the African people.	NL
Lisa Bevere- I love her preaching/teaching. She's also raised 4 kids.	NL
Christine Caine because she had such determination and knows how to balance family and ministry. She goes where God leads without hesitation.	NL
N/A	NA
Jesus, he did it right. Men fail.	BL

Joyce Rea-she has trusted God in whatever ministry He's put her in. She fears the Lord and is a prayer worrier for many.	PS
Wow, so many to choose from! The first that pops into my mind is Beth Moore because she is deeply rooted in the word of God yet her communication style is accessible. She also speaks honestly and confidently while keeping her femininity in the way that she carries herself.	NL
Jesus...that sounds like a spiritual answer but it's the truth	BL
Billy Graham, Benny Hinn. They ae excellent preacher of the word and both to me are anointed. praying will do the same. one city, one country at a time.	NL
Mother Theresa, died to self over and over	NL
Rev. James Allen, because he was very organized and a great preacher.	OH
Emmet Lambert, retired pastor. He listens, he is non judge mental. He advises and passionately loves the Lord. He treats me as a peer and does not let gender be an issue.	PS
Tie between Amy Carmichael and Elisabeth Elliot. They both demonstrated a devotion to serving the Lord wholeheartedly even in the midst of extremely difficult, heartbreaking circumstances.	NL
Meg Thacker She is intelligent, humorous, a great story teller, humble, and is passionate about making disciples for Jesus	OH
Loved David Wilkerson - He was a man after God's heart. He sought God's face and was obedient impacting thousands of people in over 102 countries.	NL
For ministry specifically? I suppose there are a few. Mostly I look to people who have done what I'm trying to do and have done it with grace.	NA
My mom was. She portrayed Christ in every moment of her life.	PS
OMN leadership and specifically Superintendent Wootton for their compassion, professionalism, excellence, and humility	OH
My husband. He lives what he preaches. He loves people and genuinely wants Gods best in everyone around him. He is a tremendous father and life partner.	PS
I have several role models all within OMN leadership positions simply because of their legacy of faithfulness, godliness, and discipleship of the upcoming generations.	OH
I don't have one; I don't know why I don't have one.	NA
Meg Morefield....amazing pastor, incredible wife and God has used her so incredibly	OH
Jack and Kay Stepp - everything they did they did with Excellence! So I was challenge in every area of my life-family, education, ministry, etc...	PS
My lead pastor, my mother, Donna Barrett, Julie Pratt, to name a few. :)	OH
Pastor Yola Ciolli Amazing woman of God	OH
My mother and Laurie Gordon, because they have served selflessly, given all they have for people, not in search of recognition, and in-spite if very difficult circumstances, not taking their eyes of the goal.	PS
A lay woman who spent her years of retirement working in Sri Lanka	PS

Priscilla Shirer, she preaches the word. No fluff.	NL
I don't have one.	NA
I know several missionaries I look up to but it is hard to name one in particular, maybe Anita Koeshall. Her commitment in missions is extraordinary.	NL
Elizabeth Elliot A competent, called, effective woman of god who both had her own area of ministry and supported her husbands as a partner in their work	NL
One of my role models is Debbie Lindell in ministry. She leads with such grace and humility and has a big heart for women!	NL
My husband, Because his level of dedication to God, his family, and then his ministry is bar none.	PS
I have several. Bible characters: Paul, Timothy, Peter, Gideon. Current day: Randy Young, Angel Porubsky, my parents.	BL
Donna Barrett because she is an incredible leader	OH
Over the years it has changed as my ministry has been developing and unfolding. I don't have anyone in particular, my ministry is unique, not the typical church role, but I am encouraged and inspired by many.	NA
My worship pastor. She loves Jesus with all her heart!	PS
I don't really have one. I have women I admire who are very prophetic-- mostly one who ministers outside of the Assemblies. I admire her spiritual authority.	PS
Barnabas. Without his leadership, we wouldn't have most of the NT. He cultivated spiritual leaders- who eventually surpassed him - through encouragement and relational discipleship.	BL
My current role model is Greg Ford because we speak the same language for the most part. I love how he grows and releases leaders and how he emanates a passion for helping people grow	OH
Heidi Baker. She is radically obedient and radically compassionate.	NL
Beth Moore. She is educated, relatable and an amazing role model for female Christian leaders.	NL
My spiritual mother because of her godly example and ministry accomplishments	PS
--	NA
David Plymire because of his enthusiasm and passion for God even in the hard times. He has such joy!	NL
Kerry Clarensau/Olga & Jim Vigil. Kerry was my mentor in high school/college and guided me through my call in ministry and the Vigil's helped me navigate bible college and entering in marriage and ministry. Both are my 1st calls whenever I have questions.	NL
Dr. Debbie Johnson - She is a credentialed A/G minister, professor, counselor and friend who has mentored me since undergrad. She has been a role model to me as an woman in ministry. Pastors Dave & Kay Gross - They are a professional ministry team serving the local church for decades. I stayed with them while doing my undergraduate internship. This turned into a full-time position where both pastors became mentors	OH



and friends to my husband and me.	
Donna Barrett-she smashed the stained glass ceiling and did it with grace.	OH
Jesus - obvious reasons. Corrie Ten Boom and Elizabeth Elliot - servant, sacrificial attitude and true Christ followers even under extreme challenges. Strong and talented women.	NL
Steve Brannan - favorite XA missionary; Alicia Britt Chole - shepherds others towards intimacy with Jesus with such beautiful grace; Stefa Chapel - strong female leader without a chip on her shoulder	NL
A lady pastor named Mary Prior. She previously held credentials with the A/G but is now a Methodist District Leader over several districts. She had the boldness and faith to step out into where she believed God had called her even though many would say she stepped out of bounds. She heard the clear call and has been blessed beyond anyone's wildest dreams.	PS
Pastor Dave Bittinger	OH
Kathryn Kuhlman is an example to me of someone so dependent on the Holy Spirit and didn't try to do anything in own efforts.	NL
William Lane Craig	NL
Brooke Fraser—fearless	NL
Not sure. It's almost always been a former pastor's wife. She has such a serving heart and heart after God	NA
Kelly Preston I think is an awesome leader. She's very encouraging and will invest in you.	OH
I look at other women in leadership and their characteristics that I could take from each of them and apply them to my life. I look to others who are strong in my weaknesses and try to figure a way to impart that in my daily life.	NA

*Question 13: I struggle with loneliness*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	10.98%	9
Rarely	23.17%	19
Sometimes	43.90%	36
Usually	19.51%	16
Always	2.44%	2
Total	100%	82

*Question 14: I have family needs that are disruptive to my pastoring*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	12.20%	10
Rarely	39.02%	32
Sometimes	35.37%	29
Usually	10.98%	9
Always	2.44%	2
Total	100%	82

*Question 15: I struggle with feelings of insecurity*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	4.88%	4
Rarely	17.07%	14
Sometimes	58.54%	48
Usually	15.85%	13
Always	3.66%	3
Total	100%	82

*Question 16: I struggle with knowing how to communicate appropriately with the opposite sex*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	14.63%	12
Rarely	52.44%	43
Sometimes	26.83%	22
Usually	3.66%	3
Always	2.44%	2
Total	100%	82

*Question 17: It is difficult to develop meaningful friendships with male pastors*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	13.58%	11
Rarely	22.22%	18
Sometimes	34.57%	28
Usually	24.69%	20
Always	4.94%	4
Total	100%	81

*Question 18: It is difficult to develop meaningful friendships with other women in ministry*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	12.20%	10
Rarely	29.27%	24
Sometimes	40.24%	33
Usually	15.85%	13
Always	2.44%	2
Total	100%	82

*Question 19: It is difficult for me to connect with other women pastors*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	14.63%	12
Rarely	23.17%	19
Sometimes	29.27%	24
Usually	28.05%	23
Always	4.88%	4
Total	100%	82

*Question 20: In the past, I have had a mentor*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Yes	79.27%	65
No	20.73%	17
Total	100%	82

*Question 21: Currently, I have a mentor to talk with regularly*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Yes	42.68%	35
No	57.32%	47
Total	100%	82

*Question 22: I need more personal and relational connections with women in ministry*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	1.22%	1
Rarely	17.07%	14
Sometimes	32.93%	27
Usually	36.59%	30
Always	12.20%	10
Total	100%	82

*Question 23: I have close friend (s) I spend time with on a regular basis*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Never	1.22%	1
Rarely	20.73%	17
Sometimes	28.05%	23
Usually	19.51%	16
Always	30.49%	25
Total	100%	82

*Cross-Tabulation of Age Groups and Question 24's Leadership/Management Responses*

<p><b>Q2: 20-29</b></p>	<p>1. As a newer credential holder, it feels like so much of what the district does is geared towards those who have been in this area/district for a long time. I grew up A/G but have been out of this area of a while. It feels hard to connect and get to know people.</p> <p>2. How well you are respected by your other male staff members or ministry leaders.</p>
<p><b>Q2: 30-39</b></p>	<p>1. Possibly, being overlooked for area ministry leadership positions because of being a woman. But I'm not sure if I actually believe that, I just thought that sometimes.</p> <p>2. A major struggle I have is balancing ministry and motherhood (my children are young). Although my husband is also in ministry and carries the parenting load with me, when I am in social ministry situations the male pastors generally assume that I will be the one tending to the children and I often do end up being the one to manage them in social situations while my husband is more free to connect with others.</p> <p>3. The usual discrimination again female ministers. And the struggle to find positions accepting of a single pastor, especially a female one. Lower pay than male counterparts.</p>
<p><b>Q2: 40-49</b></p>	<p>1. Our church says they believe in women leaders on paper, but there are none that are recognized or respected as leaders like Pastor or deacon although the women do the intensive work.</p> <p>2. I continue to take classes towards the licensed pastor credential through Global University and a weekly class at my church. I am also participating in training to become a certified Biblical counselor, as God leads. The older women who have been my informal mentors are very supportive, as are many men, if I think about it, but there has been some tension at times with "peers" related to my progress. I guess that is just human.</p> <p>3. A struggle I have had over the years has been feeling less importance since I wasn't a lead pastor. Knowing what/who I am since my credentials alone didn't name me as pastor. I have had much trouble finding support (in the past it seems to be changing I think) as to wearing my title. Titles aren't supposed to matter but they do. I have been criticized for worrying too much about that for myself yet was instructed to call specific people Pastor even though they held no credentials. I am an ordained minister and because I wasn't paid I wasn't even considered staff. This actually translated for me as embarrassment at our OMN functions when asked what position I held.</p>

	<p>Bottom line—a huge confusion of ministerial identity for me in the church. Out of the church didn't seem to be a problem. The feelings I personally had of being alone stemmed from the above identity problem. I failed to connect as I often saw myself not as important as the other ministers with "real" positions.</p> <p>4. My spouse is a non-credential holder and has zero contact with other husbands of female pastors. He feels he is not valued by the Network and has very little involvement with my ministry efforts.</p> <p>5. My biggest struggle at this time is this: In order to save my own relationship with Christ, I need to leave full-time vocational ministry. The way I used to feel about Jesus and ministry as a young person is no longer present. Ministry and the politics of the institutionalized church has taken that from me. I no longer recognize genuine Christianity and what that really looks like. I've become jaded and that's not who I used to be. I want my first love back.</p>
<b>Q2: 50-59</b>	<p>1. I struggle with the balance between making organizational proposals based on my expertise that will build up the missionary body in a manner that will be accepted by male-dominated leadership.</p> <p>2. The Network office saying that they need and want more women on committees but that is definitely NOT the case in the youth department.</p>
<b>Q2: 60-69</b>	<p>1. Since we are all busy, rather than expecting us to come to Columbus or have a sectional meeting with the ladies in ministry—which is usually not beneficial for me, I would love to have a representative come to my church and meet me there where we can meet in our place of work.</p> <p>2. Women in ministry is at times not accepted. I thank God for clinical pastoral education that has helped me tremendously to know who I am and who God says I am.</p>
<b>Q2: ≥ 70</b>	<p>1. Yes, I'd love to teach but not always asked to teach a class.</p>

*Cross-Tabulation of Marital Status and Question 24's Leadership/Management Responses*

<b>Single</b>	<p>1. The usual discrimination against female ministers. And the struggle to find positions accepting of a single pastor, especially a female one. Lower pay than male counterparts.</p> <p>2. I continue to take classes towards the licensed pastor credential through Global University and a weekly class at my church. I am also participating in training to become a certified Biblical counselor, as God leads. The older women who have been my informal mentors are</p>
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	<p>very supportive, as are many men, if I think about it, but there has been some tension at times with "peers" related to my progress. I guess that is just human.</p> <p>3. My biggest struggle at this time is this: In order to save my own relationship with Christ, I need to leave full-time vocational ministry. The way I used to feel about Jesus and ministry as a young person is no longer present. Ministry and the politics of the institutionalized church has taken that from me. I no longer recognize genuine Christianity and what that really looks like. I've become jaded and that's not who I used to be. I want my first love back.</p> <p>4. Since we are all busy, rather than expecting us to come to Columbus or have a sectional meeting with the ladies in ministry—which is usually not beneficial for me, I would love to have a representative come to my church and meet me there where we can meet in our place of work.</p>
<p><b>Married To A Non- Credentialed Holder</b></p>	<p>1. Possibly, being overlooked for area ministry leadership positions because of being a woman. But I'm not sure if I actually believe that, I just thought that sometimes.</p> <p>2. Our church says they believe in women leaders on paper, but there are none that are recognized or respected as leaders like Pastor or deacon although the women do the intensive work.</p> <p>3. A struggle I have had over the years has been feeling less important since I wasn't a lead pastor and knowing what/who I am since my credentials alone didn't name me as pastor. I have had much trouble finding support (in the past... it seems to be changing I think) as to wearing my title. Titles aren't supposed to matter but they do. I have been criticized for worrying too much about that for myself yet was instructed to call specific people Pastor even though they held no credentials. I am an ordained minister and because I wasn't paid I wasn't even considered staff. This actually translated for me as embarrassment at our OMN functions when asked what position I held. Bottom line... a huge confusion of ministerial identity for me in the church. Out of the church didn't seem to be a problem. Also, the feelings I personally had of being alone stemmed from the above identity problem. I failed to connect as I often saw myself not as important as the other ministers with "real" positions.</p> <p>4. My spouse is a non-credential holder and has zero contact with other husbands of female pastors. He feels he is not valued by the Network and has very little involvement with my ministry efforts.</p>

	<p>5. The Network office saying that they need and want more women on committees but that is definitely NOT the case in the youth department.</p> <p>6. Women in ministry is at times not accepted. I thank God for clinical pastoral education that has helped me tremendously to know who I am and who God says I am.</p> <p>7. Yes, I'd love to teach but not always asked to teach a class.</p>
<p><b>Married To A Credential Holder</b></p>	<p>1. As a newer credential holder, it feels like so much of what the district does is geared towards those who have been in this area/district for a long time. I grew up A/G but have been out of this area of a while. It feels hard to connect and get to know people.</p> <p>2. How well you are respected by your other male staff members or ministry leaders.</p> <p>3. A major struggle I have is balancing ministry and motherhood (my children are young). Although my husband is also in ministry and carries the parenting load with me, when I am in social ministry situations the male pastors generally assume that I will be the one tending to the children and I often do end up being the one to manage them in social situations while my husband is more free to connect with others.</p> <p>4. I struggle with the balance between making organizational proposals based on my expertise that will build up the missionary body in a manner that will be accepted by male-dominated leadership.</p>



<b>All Responses for Question 24</b>	<b>Codes</b>
As a newer credential holder, it feels like so much of what the district does is geared towards those who have been in this area/district for a long time. I grew up A/G but have been out of this area of a while. It feels hard to connect and get to know people.	OR
How well you are respected by your other male staff members or ministry leaders.	PL
I think there is rarely a double standard for women in the ministry	NA
Possibly, being overlooked for area ministry leadership positions because of being a woman. But I'm not sure if I actually believe that, I just thought that sometimes.	PL
Omg. There are so many I wouldn't even know where to start but thanks for asking.	NA
A major struggle I have is balancing ministry and motherhood (my children are young). Although my husband is also in ministry and carries the parenting load with me, when I am in social ministry situations the male pastors generally assume that I will be the one tending to the children and I often do end up being the one to manage them in social situations while my husband is more free to connect with others.	TM
Having some medical issues that just came up. Prayers would be amazing	PS
The usual discrimination against female ministers. And the struggle to find positions accepting of a single pastor, especially a female one. Lower pay than male counterparts.	PL
I don't feel I can share everything about the ministry with my non-credentialed spouse.	PS
Our church says they believe in women leaders on paper, but there are none that are recognized or respected as leaders like Pastor or deacon although the women do the intensive work.	PL
I continue to take classes towards the licensed pastor credential through Global University and a weekly class at my church. I am also participating in training to become a certified Biblical counselor, as God leads. The older women who have been my informal mentors are very supportive, as are many men, if I think about it, but there has been some tension at times with "peers" related to my progress. I guess that is just human.	PL
The way ministry takes over your entire life. Your family takes the backseat to everyone else's needs/wants.	TM
Balancing ministry with motherhood. A struggle I have had over the years has been feeling less important since I wasn't a lead pastor and knowing what/who I am since my credentials alone didn't name me as pastor. I have had much trouble finding support (in the past... it seems to be changing I think) as to wearing my title. Titles aren't supposed to matter but they do. I have been criticized for worrying too much about that for myself yet was instructed to call specific people Pastor even though they held no credentials. I am an ordained minister and because I wasn't paid I	TM

wasn't even considered staff. This actually translated for me as embarrassment at our OMN functions when asked what position I held. Bottom line... a huge confusion of ministerial identity for me in the church. Out of the church didn't seem to be a problem. Also, the feelings I personally had of being alone stemmed from the above identity problem. I failed to connect as I often saw myself not as important as the other ministers with "real" positions.	
My spouse is a non-credential holder and has zero contact with other husbands of female pastors. He feels he is not valued by the Network and has very little involvement with my ministry efforts.	OR
How to balance school and fun and ministry. Being at a church that believes in the filling of the Holy Spirit but does not teach or let it be seen.	OR
My biggest struggle at this time is this: In order to save my own relationship with Christ, I need to leave full-time vocational ministry. The way I used to feel about Jesus and ministry as a young person is no longer present. Ministry and the politics of the institutionalized church has taken that from me. I no longer recognize genuine Christianity and what that really looks like. I've become jaded and that's not who I used to be. I want my first love back.	PS
I struggle with the balance between making organizational proposals based on my expertise that will build up the missionary body in a manner that will be accepted by male-dominated leadership.	OR
No	NA
The Network office saying that they need and want more women on committees but that is definitely NOT the case in the youth department.	PL
Since we are all busy, rather than expecting us to come to Columbus or have a sectional meeting with the ladies in ministry—which is usually not beneficial for me, I would love to have a representative come to my church and meet me there where we can meet in our place of work.	OR
To run a ministry is very expensive. I have to work to finance this ministry—it's hard as I cannot do ministry work full time. Running a ministry is a full time job, to have compensation will definitely help. We raised funds once a year - and since we started we already built three churches in the Philippines; ... My husband a civil engineer, retired, helping me in this area, connecting with pastors where church is being built. we also have "evangelism" through bible ministry, We also have medical missions and help bible students through scholarships if our finances permits. doing discipleship here in us. still have a few others, depending upon our resources. we prayed we can do this full time; finances are hindering us doing God's work full time...	TM
I truly need a mentor in this state.	OR
I don't struggle with this but perhaps some ladies really struggle financially and some question addressing that would help them feel a bit "heard"?	NA

No	NA
Women in ministry is at times not accepted. I thank God for clinical pastoral education that has helped me tremendously to know who I am and who God says I am.	PL
Unsure	NA
Right now my husband and I don't have kids. My biggest struggle right now is if/when we decide to have kids I have to step back from ministry. I want to be in full time ministry but I feel like I can't even consider it until our future kids are old enough. This is probably perceived but it's a real issue I face. I feel like I got ordained at 25 only to not fully use it until after I do my mom duties first.	TM
Yes, I'd love to teach but not always asked to teach a class.	PL
Mentors, friendships that go both ways. Speak into people but do not have people to speak into me.	OR
I would love to see women that are in ministry in our area and the areas in Ohio get together more often and be able to connect on a better level even than we are at now.	OR
Consistent & Meaningful Self-care is struggle due to time and money.	TM
I am bi-vocational and it is difficult to fulfill all of my obligations to the degree of excellence that I would if I were in full time ministry.	TM
No	NA
Not that I can think of at this time.	NA
Walking through my pastor husband moral failure and no pastoral friends connections continued to myself and feeling very alone.	PS
I honestly struggle with wanting additional/separate women in ministry connections in addition to minister connections/events already provided because it's one more thing/event that separates me from my already limited time with family	TM
No	NA
Dealing with spiritual struggles of my own and not having anyone to go to. To disclose to my head Pastor would may lead to this individual questioning my appropriateness for ministry. But my closet friend is not a good source of spiritual encouragement. Tend to get the impression that there is an expectation of near perfection for pastors. I tend to feel I need to carry my burdens more and more all by myself since becoming a pastor. I feel 100% that I'm called to ministry to help disciple others, but it doesn't mean I'm a finished product.	PS
It's difficult when my spouse disengages with the Lord. Sometimes there are compulsive behaviors that show up. I feel like so shouldn't be in leadership at times because of this. Generally you don't hear of male pastors who have this struggle. There isn't really a support system for this.	PS
No	NA

*Question 25: Have you experienced barriers to ministry within the local church?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Yes	65.59%	61
No	34.41%	32
Total	100%	93

*Question 26: Have you experienced barriers to ministry within the OMN?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Yes	28.72%	27
No	71.28%	67
Total	100%	94

*Question 27: What have been some of the objections to your ministry as a woman?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Cultural	43.53%	37
Organizational	29.41%	25
Theological	22.35%	19
Other (please specify)	49.41%	42

<b>Question 27 Responses to Other (Please Specify)</b>	<b>Codes</b>
Lack of consideration for women in ministry	PL
None	NA
Individuals from other Pentecostal affiliations.	DN
Personal choices	PS
None	NA
I think it was more personality vs the other issues	PS
Martial	PS
I have not really experienced objections to my ministry	NA
I have not experienced this. I've seen more women in ministry trying to prove their worth and I believe God has called us to rest in who He says we are. From my personal experience I've been very supported by OMN and local church.	NA
Merely being female	PL

There hasn't necessarily been any objections but sometimes there seems to be an underlying reservation because of the negative way women ministers conducted themselves in the previous administration	NA
Usually the male pastors are asked to fill in.	PL
Some big church bureaucracy in former church. Now as a widow have not experienced any problems	PL
None	NA
Paid full time, have pastoral credentials but not seen as a true pastor.	PL
Women not respected in regard to Calling	PL
No sincerity, treated differently than men, lack of caring for me and ministry God called me to. I didn't fit their mold.	PL
They are subtle...and yet obvious in the youth world for sure! It has gone backwards in the female/male ration in regards to involvement and leadership roles	PL
Basically - preaching, which I am taking correspondence courses right now. sometimes we cannot avoid jealousy in church- regardless of sex. however, I pray, that Lord you open this for me, no one and nobody can stop me from doing your work- give you best of what I've got. I am a realtor by profession and have led almost all my clients to the Lord- while dealing with them	PL
None	NA
Non-responsive, OMN it is easier for them to ignore or not follow up.	PL
Resistance from extended family members	PS
I brought up to the leadership that they were teaching a false teaching in a book that many AG churches disagreed with.	PL
None	NA
Raising a family and ministry don't mix well; but your husband is already a minister; your husband and yourself should be serving in ministry together	PS
Attitude from others :)	PL
None	NA
Outreaches	NA
Trying to pastor people that watched me grow up in the church	PS
None that I know of	NA
Not objections necessarily, just the constant pointing out of the fact that women are in the room. Our leaders say this because they are trying to show that they "champion" us, but it ends up feeling like they are just trying to prove it to themselves to. Just let us be in the room without pointing it out. This was a center point of my ordination interview and I was so sad that I had to sit there and hear about how great the AG was for letting women have a seat at the	PL

table. We should just BE allowed at the table.	
Occasionally a man will come that due to his Baptist upbringing finds it difficult to accept a woman preaching in the pulpit.	DN
None	NA
Age & Marital status	PS
I have not faced any barriers, but have actually had a lot of favor at all levels of leadership in the OMN	NA
Ideology of women/Women of God in general	PL
Incorrect interpretation of scriptures regarding woman's leadership roles in the church	PL
Individual males previously serving in ministry I oversaw due to their beliefs on women's roles	PL
Political	PL
The only issues I have are working with other males, outside of the A/G, and don't believe in women in ministry.	DN
I appreciate being given the opportunities to preach. But unlicensed individuals have been given more. Before becoming licensed, I was replaced twice as a youth pastor just because I was not a man.	PL
Merely being female. The church body I belong to has changed to all male 30 to 35 year olds. The shift was intentional over several years as the senior pastor intentionally had the elders, trustees and deacons mentor someone in the 25 to 35 year age range.	PL
Fighting the male dominated culture.	PL

*Cross-Tabulation of Age and "Other" responses to Question 27*

<b>Q2: 20-29</b>	<p>1. Marital.</p> <p>2. I have not experienced this. I've seen more women in ministry trying to prove their worth and I believe God has called us to rest in who He says we are. From my personal experience I've been very supported by OMN and local church.</p> <p>3. Attitude from others.</p> <p>4. Fighting the male dominated culture.</p>
<b>Q2: 30-39</b>	<p>1. I have not really experienced objections to my ministry.</p> <p>2. Not objections necessarily, just the constant pointing out of the fact that women are in the room. Our leaders say this because they are trying to show that they "champion" us, but it ends up feeling like they are just trying to prove it to themselves too. Just let us be in the room without pointing it out. This was a center point of my ordination interview and I was so sad that I had to sit there and hear about how great the AG was for letting women</p>

	<p>have a seat at the table. We should just BE allowed at the table.</p> <p>3. Age &amp; Marital status.</p> <p>4. I have not faced any barriers but have actually had a lot of favor at all levels of leadership in the OMN.</p> <p>5. Ideology of women/Women of God in general.</p> <p>6. Individual males previously serving in ministry I oversaw due to their beliefs on women's roles.</p> <p>7. The only issues I have are working with other males, outside of the A/G, and don't believe in women in ministry.</p>
<p><b>Q2: 40-49</b></p>	<p>1. None.</p> <p>2. None.</p> <p>3. I think it was more personality vs the other issues.</p> <p>4. Women not respected in regard to calling.</p> <p>5. Resistance from extended family members.</p> <p>6. None.</p> <p>7. Raising a family and ministry don't mix well; but your husband is already a minister; your husband and yourself should be serving in ministry together.</p> <p>8. Trying to pastor people that watched me grow up in the church.</p> <p>9. None.</p> <p>10. I appreciate being given the opportunities to preach. But unlicensed individuals have been given more. Before becoming licensed, I was replaced twice as a youth pastor just because I was not a man.</p>
<p><b>Q2: 50-59</b></p>	<p>1. Personal Choices.</p> <p>2. Merely being female.</p> <p>3. There hasn't necessarily been any objections but sometimes there seems to be an underlying reservation because of the negative way women ministers conducted themselves in the previous administration.</p> <p>4. Paid full time, have pastoral credentials but not seen as a true pastor.</p> <p>5. No sincerity, treated differently than men, lack of caring for me and</p>

	<p>ministry God called me to. I didn't fit their mold.</p> <p>6. They are subtle...and yet obvious....in the youth world for sure! It has gone backwards in the female/male ration in regards to involvement and leadership roles.</p> <p>7. None.</p> <p>8. Outreaches.</p> <p>9. Incorrect interpretation of scriptures regarding woman's leadership roles in church</p> <p>10. Merely being female. The church body I belong to has changed to all male 30 to 35 year olds. The shift was intentional over several years as the senior pastor intentionally had the elders, trustees and deacons mentor someone in the 25 to 35 year age range.</p>
<p><b>Q2: 60-69</b></p>	<p>1. Lack of consideration for women in ministry.</p> <p>2. Individuals from other Pentecostal affiliations.</p> <p>3. Usually the male pastors are asked to fill in.</p> <p>4. Some big church bureaucracy in former church. Now as a widow have not experienced any problems.</p> <p>5. Non-responsive, OMN it is easier for them to ignore or not follow up.</p> <p>6. Occasionally a man will come that due to his Baptist upbringing finds it difficult to accept a woman preaching in the pulpit.</p> <p>7. Political.</p>
<p><b>Q2: 70 &amp; above</b></p>	<p>1. None.</p> <p>2. Basically - preaching, which I am taking correspondence courses right now. sometimes we cannot avoid jealousy in church - regardless of sex. However, I pray, that Lord you open this for me, no one and nobody can stop me from doing your work - give you best of what I've got. I am a realtor by profession and have led almost all my clients to the Lord - while dealing with them.</p> <p>3. I brought up to the leadership that they were teaching a false teaching in a book that many AG churches disagreed with.</p> <p>4. None that I can think of.</p>



*Cross-Tabulation of Marital Status and "Other" responses to Question 27*

<p><b>Single</b></p>	<ol style="list-style-type: none"> <li>1. Marital.</li> <li>2. Attitude from others.</li> <li>3. Age &amp; Marital status.</li> <li>4. I have not faced any barriers but have actually had a lot of favor at all levels of leadership in the OMN.</li> <li>5. Ideology of women/Women of God in general.</li> <li>6. None.</li> <li>7. Personal Choices.</li> <li>8. None.</li> <li>9. Lack of consideration for women in ministry.</li> <li>10. Some big church bureaucracy in former church. Now as a widow have not experienced any problems.</li> <li>11. None that I can think of.</li> <li>12. Women not respected in regard to calling.</li> <li>13. I brought up to the leadership that they were teaching a false teaching in a book that many AG churches disagreed with.</li> </ol>
<p><b>Married To A Non-Credentialed Holder</b></p>	<ol style="list-style-type: none"> <li>1. I have not really experienced objections to my ministry.</li> <li>2. None.</li> <li>3. I think it was more personality vs the other issues.</li> <li>4. Resistance from extended family members.</li> <li>5. Trying to pastor people that watched me grow up in the church.</li> <li>6. I appreciate being given the opportunities to preach. But unlicensed individuals have been given more. Before becoming licensed, I was replaced twice as a youth pastor just because I was not a man.</li> <li>7. Merely being female.</li> <li>8. Paid full time, have pastoral credentials but not seen as a true pastor.</li> <li>9. No sincerity, treated differently than men, lack of caring for me and ministry God called me to. I didn't fit their mold.</li> </ol>

	<p>10. They are subtle...and yet obvious....in the youth world for sure! It has gone backwards in the female/male ration in regards to involvement and leadership roles.</p> <p>11. Incorrect interpretation of scriptures regarding woman's leadership roles in church</p> <p>12. Usually the male pastors are asked to fill in.</p> <p>13. Non-responsive, OMN it is easier for them to ignore or not follow up.</p> <p>14. Political.</p> <p>15. Merely being female. The church body I belong to has changed to all male 30 to 35 year olds. The shift was intentional over several years as the senior pastor intentionally had the elders, trustees and deacons mentor someone in the 25 to 35 year age range.</p> <p>16. Basically - preaching, which I am taking correspondence courses right now. sometimes we cannot avoid jealousy in church - regardless of sex. However, I pray, that Lord you open this for me, no one and nobody can stop me from doing your work - give you best of what I've got. I am a realtor by profession and have led almost all my clients to the Lord - while dealing with them.</p>
<p><b>Married To A Credential Holder</b></p>	<p>1. Not objections necessarily, just the constant pointing out of the fact that women are in the room. Our leaders say this because they are trying to show that they "champion" us, but it ends up feeling like they are just trying to prove it to themselves too. Just let us be in the room without pointing it out. This was a center point of my ordination interview and I was so sad that I had to sit there and hear about how great the AG was for letting women have a seat at the table. We should just BE allowed at the table.</p> <p>2. Individual males previously serving in ministry I oversaw due to their beliefs on women's roles.</p> <p>3. The only issues I have are working with other males, outside of the A/G, and don't believe in women in ministry.</p> <p>4. Fighting the male dominated culture.</p> <p>5. I have not experienced this. I've seen more women in ministry trying to prove their worth and I believe God has called us to rest in who He says we are. From my personal experience I've been very supported by OMN and local church.</p>

6. None.
7. None.
8. Raising a family and ministry don't mix well; but your husband is already a minister; your husband and yourself should be serving in ministry together.
9. There hasn't necessarily been any objections but sometimes there seems to be an underlying reservation because of the negative way women ministers conducted themselves in the previous administration.
10. Outreaches.
11. Individuals from other Pentecostal affiliations.
12. Occasionally a man will come that due to his Baptist upbringing finds it difficult to accept a woman preaching in the pulpit.
13. None.

*Question 28: How have you dealt with the differences of others' opinions?*

<b>Responses</b>	<b>Codes</b>
Chosen to stay in my area of ministry , as a result, distrust authentic leadership in men.	TD
Ignore their opinions the best I can, and still move in the direction I believe God is calling me to. I look for women leaders, and I also talk with my previous female pastor for counsel and encouragement.	CS
N/a	NA
I lovingly tell them that I appreciate their position I know Who called me and I desire to be obedient to His Call.	OW
I try my best to keep focused on the Lord	OW
God called all people to reach teach and spread the gospel. He has given people certain gifts and wants us to use them to further share his love with the world. Just because I am a woman does not mean that I am incapable of leading. God has called me and I must go	OW
Prayed through	GP
Smile, then Led	OW
I withdrew and tried to find other ways to walk in my calling	TD
Praying	GP
Usually just let it go and try not to let it affect me.	GP
I haven't really experienced that, but on the RARE occasion, I have just loved	NA
Lots of prayer and role modeling to others...walk the walk u talk	GP
By faith, hearing the call of the Lord, simple obedience in moving	OW

forward.	
I rise above it with God's help and show them what a women that loves God with all her heart can do through Him. I strive to be patient, focused, caring and function in the confidence of the Lord. I keep my hands to the plow and serve anyway I can and build relationships with everyone.	OW
I keep my eyes on the Lord and know that He knows all about my situation and will help me through if I will just trust Him and be obedient to what He has spoken to me to do.	OW
I pray and I know what God says about me. I have had situations where men of other faith traditions don't believe women are called to be in the ministry. I believe I handle this very well. I feel they are missing out.	GP
Not sure if you are referring to answer of previous question.	NA
Kept praying, serving...and God worked it out. If HE is leading you no one can really stop what he wants to accomplish in you.	GP
It depends. If doctrinal I have to stay with the Word. If just a difference of opinions, I try to find what truth is. If something other, we all have our opinions. Truth is what matters.	GP
Listening to voices of wisdom and truth	CS
Set an example, speak with a gentle answer	OW
I'm thankful to be at a church that actively supports women in ministry. I get questions but that does not bother me because I know people and genuinely wondering and it's a great conversation tool and an opportunity to talk hermeneutics.	EN
To remain faithful to what God has called me to do knowing He will deal with their hearts	OW
I have shown them I am capable of the task	OW
That depends on my relationship to the person and the context.	NA
Keep pressing and letting my fruit speak for itself	OW
Keep my chin up because even if others don't recognize me as a pastor, I'm still doing what I feel God called me to do.	OW
Explain my take if they really want to know, agree to disagree or keep it to myself...depends on situation and person.	EN
It's not been said openly but actions (or inactions) speak louder than words	TD
Listen and be patient. I understand the other side (feeling women shouldn't teach above men), and hold a lot of respect for some leaders who take this position. However, I don't let it dictate how I follow my call in the church to preach and lead my team.	OW
I don't focus on it and take the opportunities I am given. It's not my job to fix a culture, it's my job to serve where directed	OW
Listen, take the good stuff, reason out if I don't agree, pray that guide will led me to the right decision.	GP
As humbly as possible	GP
Accept them try to learn from them and grow	EN
Either by sharing scriptural support for women in ministry or just biding my time until particular leaders left.	EN

Ignored them.	GP
Tried to be gracious and usually would win them with my walk.	GP
Moved on	TD
I am pretty open minded. I will consider their opinion.	EN
Refuse to argue theology and agree to disagree; leave where my skills are not being put to use and go where they are, i.e. bloom where I'm welcome	TD
I don't hold tightly to non-supportive opinions. I typically feel hurt originally and then shake it off.	TD
I just pray for them that God's truth will prevail.	GP
Try to ask them why.	EN
Talking and praying about it	EN
Didn't participate in vocational ministry for many years left churches tried to engage in meaningful conversation These days I simply chose to be a woman who is in ministry. I'm no longer concerned with others' opinions	OW
Luckily I come from a church with an incredible atmosphere of honoring leadership, either men or women. Any push back I have experienced has been small and something that has been handled gracefully through communication and scripture.	EN
I try to see their point of view and then process	OW
Using lots of wisdom and extending grace	GP
Hopefully with wisdom	GP
I know who and who's I am. I would like to believe, although I've been frustrated at times, I don't respond accordingly.	GP
I have found that the best way to deal with it is to be gracious and understanding without allowing his view to change our practices in any way.	GP
In the cases I think of I just looked for other opportunities to serve instead of insisting to do what they did NOT want me to do. There are always ways to serve and bless others and further God's Kingdom when we want to.	OW
I turn to my own study of scripture for reassurance and talk to close friends for affirmation of God's call.	CS
I have shared my heart on the things that God has called me to do and let my life show evidence of what He has called me to do.	OW
I usually just let it go. Sometimes I talk to another woman in ministry that understands.	CS
Go around it, go where doors are open	TD
Sometimes, the issues can be easily addressed by simple discussions. However, most often people do not openly express their issues. Their opinions (like glass walls) intrinsically drive behavior and attitudes, which is more difficult to address. Usually, I continue forward in my calling - with or without their approval or support. Eventually, I win them over, they move on or I find a way to directly address the situation.	OW
I rely on the Lord to defend me. If I have to explain to someone that I am	OW

called and qualified, it isn't worth it. I want God to defend me. Much better than if I do it.	
I speak to mentors and friends to gain perspective. I decide if the opinions are valid or not.	CS
Prayer and understanding.	GP
Prayed before discussing, and usually have the conversation with the person with whom I have had differences with	EN
I know and am sure of my identity in Christ and the role He has called me to ... I try to educate but if not receptive I release	EN
Ignored it or talked to my husband	CS
Through conversations	CS
Walk on.	TD
A lot of prayer	GP
Allow people to get to know me and my calling. They more often than not come around in the end.	OW
In the past I've simply differed to their opinion to keep peace. However, that's changing. I'm the only woman on our pastoral staff. With the support and encouragement of my lead pastor's wife I'm learning to speak up	EN
I depend on the Holy Spirit to help.	GP
Just been content to serve in areas that are open to me.	OW
Praying the Lord would open the door for me to minister even if it means leaving the current congregation.	TD
I choose to believe the truth, and as a women minister once told me, if there isn't support from someone, she moves on	TD
Ignore	GP
The idea that it is okay to disagree and still get along. I pray for the situation-to express kindness and grace.	GP
Worked my butt off to gain respect	OW
Usually they are not within my church so it's not an issue.	NA
Continue to love them and do what God has called you to, eventually it works out.	OW

*Question 29: What has been the most difficult obstacle to fulfilling your calling?*

<b>"Obstacle" Responses</b>	<b>Codes</b>
Time factors and family concern	TM
Not having a husband or family members in ministry it is hard to get me foot in the door it took years to be taken seriously.	PL
Life transitions- dealing with relocation, traumatic deaths, surgeries.	PS
Trying to balance motherhood and ministry	TM
I've had no obstacles.	NA
Sometimes people are put into authority positions who lack people skills	PL
Balancing my call to ministry along with my husbands. I was a credentialed minister before my husband and had already ministered on	PL

my own. Having that juggling act does sometimes get difficult.	
Due to the fact that I'm bi vocational, I have a difficult time balancing my full time job and the ministry job at the church. I would love to devote more time to the ministry.	TM
Unsure how to answer at this time	NA
Health Situation	PS
The ministry identity undefined in our church... not getting to walk in my giftings.	PL
Being a single, non-white, woman	PL
People and self	PS
Being the primary caregiver and a pastor.	TM
Training/educating leaders on the importance of children's/family ministry...finding available positions in an area that isn't hiring children's pastors	PL
Financial and time constraints. I work full time in a secular job and very much desire to be in full time ministry.	TM
Opportunity. No one gives opportunity. It is usually given to a younger 30 year old male.	PL
People who are in leadership who have their own issues that keep them from being able to embrace change and move forward with God.	PL
All the on call that I am required to do. It limits me to do more in my local church.	TM
Not enough education.	PL
In present Church I am involved in several Ministries, but not recognized as a Pastor.	PL
Waiting on the Lord. He opens doors and he closes doors to ministry.	NA
Time management	TM
Marriage	PS
I don't feel as connected or supported, specifically with leaders in my area, etc. I'm not sure how to reach out and get more connected and hear more stories from the majority of ministers I interact with because I am a woman. Coffee, etc. can't really happen.	PL
*Seasons - I'm in the season of young children and not being able to give as much time to church ministry. My ministry is to be a mom but sometimes I feel guilty or that there won't be a place for me when my children are older and I am able. *Being the Wife - sometimes I want to ask 'When is it my turn?' I was called into ministry too but being the wife it is about where he is called and what he is able to do. It's a two for one deal with less value placed on my giftings and leadership capabilities.	TM
My own insecurities	PS
The most difficult obstacle to fulfilling my capabilities and vision has been lack of leadership seeing my potential, cultivating it, and putting it to good use.	PL
Finances	PS
Going back to school at age 53 as well as working full time	TM

No support. No area to fulfill it in.	PL
The mindset of leaders who ignore anyone who isn't like them. Attention is given to young men, in other words they help them get plugged into ministry and get them developed to grow.	PL
The fact that most pastors and church leaders are men. Due to wanting to avoid any appearance of evil (which I agree with), these men are unable or unwilling to mentor young women in ministry. That leaves us to meet with mostly pastor's wives, who although they DO have a calling, have a different one than women in vocational and credentialed ministry.	PL
Working for people who don't have your back...dysfunctional lead pastor	PL
Finances	PS
Time	TM
Women need a man to be over them . women are a risk to a male pastor	PL
Those in leadership who cannot see or refuse to acknowledge my ministerial gifts and/or will not give me opportunities to exercise my gifts.	PL
To be seen as a full-fledged ordained minister of the Gospel	PL
Waiting, being pruned! Being overlooked!	PL
I'm a single female	PL
Overcoming my weaknesses. Such as I am an introvert in a very public ministry.	PS
Spending years isolated in an unhealthy rural ministry environment because there were no healthy local alternatives and no intervention from the local church board or Network leaders.	PL
I personally haven't felt a whole lot of obstacles. The secretary's office at OMN does share their opinions on how they feel credentials should be earned (college is the best way) and there have been MANY people hurt by hearing those comments. The OMN obstacle is that they need to champion the national offices stance on what is acceptable and push their own agenda/personal convictions.	PL
Waiting for God to open doors for me and not telling the new leadership past mistakes that were made.	PL
Being bi-vocational -- not necessarily looked at as being as committed or having as much of a shepherding role as someone who is not.	TM
Not enough time	TM
Denominational leaders who expressed doubt that a woman could fulfill ministry calling	PL
Honestly, the work load is so significant and makes being effective in my ministry difficult. Working part time at the church and full time at a demanding job.	TM
Lack of laborers.. lack of those to help disciple so that I can go to more unreached areas	PL
Opportunity to speak and patience	PL
None	NA
Not trying to force my husband into my calling. Realizing its ok to allow me to follow my calling and allow him to seek his own ( walking the	PS



journey together.)	
I don't see obstacles but rather challenges that help me grow and think of other creative solutions.	NA
Commitment to my children's education and emotionally supporting my husband Both take a lot of time and energy	TM
I really can't recall any major obstacles. Myself if anything. I am my biggest obstacle because I allow the fear of preaching to paralyze me and lead to disobedience.	PS
One of the biggest obstacles in fulfilling my calling at times has been my own insecurities holding me back.	PS
I don't feel I've had any obstacles. God called me to be a wife and a mother and a minister. God first. My spouse and family second. My ministry third. As long as I have my priorities straight I have found that God takes care of the details.	NA
Doing it without a spouse. Loneliness can be so discouraging, even crippling at times.	PS
Being a mom and full time minister	TM
Lack of compensated opportunity. I have been ordained since 2010 (licensed since 2007) and most of my ministry has been bio vocational or volunteer. Often my age & marital status has also caused people to underestimate me and/or exploit me, not taking into account my experience or investment (schooling). Not feeling seen or heard or taken seriously as an equal.	PL
Being married to a respected minister, I have often felt that if I give myself completely to ministry or just maintain my family, it doesn't matter to anyone. I have always felt called to ministry, but not risking for the Kingdom has never been OK for me. I have found that it is also a blessing at times, because I don't have the same pressures to perform, and I can make mistakes or fail completely and it won't really harm our reputation or income. So, I feel a bit unsung at times, even though I am completely in "the game," but happy to be under the radar, too.	PS
Financial debt due to student loans.	PS
The clique culture. Being underestimated because of my gender, race, age, and my background.	PL
Being disheartened.	PS
Financial but that doesn't prevent from pursuing my calling	PS
Working full-time and having the energy/time to do it well while still having meaningful time with family	TM
Being intimidated	PS
Known opportunities	PL
Lack of support	PL
Other pastors throwing up walls for opportunity and friendship due to my gender. General fear that women are not co-workers in ministry but a temptation to be avoided for their personal protection and integrity.	PL
My past	PS
My husband	PS

Family commitments	TM
Finding a female mentor that has the time has been difficult. As far as fulfilling my calling, I'm finding that ministry within the A/G is still a man's calling. I'm older and I'm female. I don't have experience to put on a resume nor is anyone eager to allow opportunity for it even though I have been serving the body of Christ for nearly 30 years doing everything from teaching to mowing the grass, from cleaning the church to being a deacon. A church will still pick a man over a woman even if he has no experience.	PL
Men having a mindset that we aren't in the same league, a sub category of them	PL
Time	TM
Strong opinionated males who just don't care. Also, that I'm not the primary bread winner in my home so I should take a lesser pay to advance the ministry, and then I have to have another job.	PL
Time	TM
Getting over myself and my insecurities.	PS

*Question 30: What could OMN do to better support women in ministry?*

<b>Answer Choices</b>	<b>Percentage of Responses</b>	<b>Number of Responses</b>
Require all pastors to take a class to ensure accurate theology in agreement with the A/G position	24.18%	22
Create more networks for women	28.57%	26
Share the A/G position at OMN events (encourage equality)	29.67%	27
Have more women speakers at OMN events	42.86%	39
Encourage pastors to include women in their leadership pipeline	67.03%	61
Other (please specify)	40.66%	37

<b>OMN Support "Other" Responses to Question 30</b>	<b>Codes</b>
Stop grouping pastors wives and women in ministry together. Pastors wives may or may not have their own calling and ministry. Women in ministry don't all have husbands in ministry.	LG
Not treat us special. Just treat us as every other minister.	PL
Note: I know there has been an increase of events for women in ministry, but they tend to be all located at the network office. For me that is a 2 1/2 hour drive. Would there be a way to have women ministry events	LG

throughout Ohio?	
This is good for all people... including the women. I struggled knowing that God called me but battling in my own mind that it was right. As stated before more support from local body would have helped.	PL
Connectivity!	MN
I think all these suggestions could help. Praying and trying to do my part as I trust the Lord to orchestrate how He guides, lifts up, directs and places all of us in ministry to be His hands and feet.	PL
I believe the assemblies should require all pastors to take one unit of clinical pastoral education. It will pay off in many ways especially with pastors who are insecure and struggle with personal issues. Most faith traditions require their ministers to take this education so they can really know themselves and what makes them tick. This education saved me from walking away from the ministry when others came against me for being a female. I am so thankful for God's faithfulness and His calling on my life. I believe God looks at the heart of a person and not gender. Because of my life experience God has called me to work with the sick and dying. There is no greater joy than being at the bedside and leading a person to make peace with God and self.	MS
I see many changes on the horizon...w/Donna Barrett in new position...I think more of this MOVE will continue...times are changes our inner cultural perspective of women Pastor's..	GR
Find more appropriate ways for women to be involved at area events. For instance, I'm not going to get much out of golfing or going to a shooting range with other male pastors. Because it looks sketchy to individually reach out and get connected, more opportunities at meetings to get to know the ministers I don't know would be helpful.	LG
I think you're doing a great job	GR
Train and practice identifying potential women ministers and leaders early on, train them, listen to their dreams/goals/input, and offer them positions	PL
There are still some AG churches that don't allow women on their board. That's ridiculous to me.	PL
Offer local mentoring with other women pastors who have similar responsibilities	MN
Don't ignore them, give them real opportunity for their calling instead of putting them in children's, women ministry to appease them.	PL
Not sure	NA
Encourage, give them position in local churches, mentor, don't be afraid that women will take over. be treated as professional - fair - if you pay some, do the same to the rest of the workers. - I don't believe in letting them work without compensation - if church also paid for full time pastors, asst. pastors. no discrimination -encourage them to grow.	PL
Treat one another with respect	PL
I think OMN does a wonderful job, more than any other district I have been in.	GR

Have more accountability and mandatory intervention for all leaders of declining churches. Dysfunction in the church affects the women on staff in particular, who may think they are ineffective or are being treated poorly by their leaders because they are women, which discourages them from pursuing ministry further.	MN
See Q29	ML
Demystify the ordination process -- help women understand its importance and help them get beyond any feelings of inadequacy that would cause them to not take that step	PL
Network does a great job	GR
Not just share the position of equality, demonstrate it in their leadership practices.	PL
I'm thankful to be in a network that I believe has fully supported me so well.	GR
Perhaps training to reach Muslims since they are increasing in US and OH	ML
I think if we do these things we forget what God can do. If someone is anointed and qualified, God will bring them to the surface. If a male leader is not in tune enough with the Holy Spirit to acknowledge that, the Holy Spirit has work to do, not us. I am a strong woman and I'm grateful for those who have paved the way to allow women to minister. However, I feel the more we make it an issue (I.e. one woman has to be on such and such a team) the more we make men feel forced and awkward if a woman is not rising to the occasion. I haven't seen A LOT of women "do it right." I believe when we do, God opens doors that no man or system can stop.	ML
I am so far removed from OMN on the mission field that I have other networks, be they AGWM or national where my needs are met.	ML
Regularly & publicly Highlight & celebrate the benefits and challenges of a mixed gender team Provide mentoring & leadership development opportunities for younger female ministers to connect with older ministers (male or female).	MN
Mentor Programs	MN
Include more variety in the women who speak at OMN events, seems to be the same women	PL
I'm good with what's offered currently.	NA
Treat equally, view as a priority and not a problem to be solved so they feel useful.	PL
Make opportunities for ministries known and available to women. i.e. As in interim pastor	PL
All the above	ML
Provide childcare at business meetings and other gatherings that female pastors might benefit from attending.	LG
Publicize ministry opportunities. We also need better connectivity within our Northeast Section. We haven't had a rep for years.	PL
I feel that OMN is on the right track and appreciate the NWM leadership.	GR

*Question 31: If you could say one thing to the male pastors in the OMN, what would you say?*

<b>Comments to OMN Male Colleagues</b>	<b>Codes</b>
Show authentic kindness and humble yourselves	EC
Don't leave me out just because I don't have a penis. I'm a hard worker who genuinely loves the Lord and tries my best to live His Word.	PL
Nothing at this time	NA
A heart felt thank you for their recognition of God's call and anointing on my life!	GR
Be purposeful about being inclusive	PL
HI lol	NA
Consider women in all areas	PL
Please look at us as equals	PL
Thank you	GR
Stay humble... as a woman; wife and mother our calling are different. The male can go to "work" in the ministry while the mom stays home and/or takes care of home and children. The female goes to "work" in the ministry and still has to manage home and children. It's a different kind of balance issue also in the fact that we may lead in the church but our husband is still our spiritual head in our home. Roles get confused often. I don't have answers... I am just now realizing some of these issues as I look back at our life of raising kids in ministry.	EC
Don't I have worth or was Christ blood not for Eve as well	PL
Love you! Appreciate you!	GR
Encourage and support children ministry as a ministry...I've walked into 2 ministries that were either watching Disney movies or doing nothing of ministry value. Lessons were basically be good and nice but no mention of God or the Bible...and yes I had to be the big meany and tell them that that needed to change...	EC
Continue to love and respect women. Call out giftings.	PL
Half of the body of Christ is sitting down. The very foundation of Azusa Street, the beginning of our fellowship, was birthed with the ministry of women. The anointing was carried by women, as well as men, spreading the fire of Pentecost throughout this country and to the world. We pray for godly Spirit filled men who are not intimidated by Spirit filled women and who can serve alongside of us without there being the issues of sexual weakness. Many men have expressed their weakness of working alongside of females and keeping their purity and in doing so have dismissed the opportunity to let the female serve in her calling for fear of intimacy issues. Look at the stats of credentialed women in the Assemblies of God and those females who are given opportunity to actually serve out their calling. Sad! Perhaps the church would be awakened if the leadership would allow the half of the body that is	PL

sitting...to rise up.	
Pray for us and make provision for everyone to be invited to the table.	PL
Let's work together for the Kingdom.	PL
Pray and ask God who and want His church is to be. Be a servant leader, be personable, approachable, do not be intimidated by women, and be teachable. I would also say make yourselves available to the sick and dying. If you can't visit make a telephone call and ask what you can do. Follow up with your members when they are going through tough times. Preaching and teaching is good but there are times when a member of your church needs a one on one visit or phone call.	EC
Nothing. I highly respect the male pastors in the inn network.	NA
Understand that God's calling is just that and we as people cannot change what he has set in place...have more open-mindedness about women in Pastor's positions...God accepts it...we need to also. Women Pastors can go into situations that Men Pastors cannot. let's work together as teammates...	PL
Grow up and take the responsibility of a Shepherd. Have a personal time with the Lord daily and have the operation of the Holy Spirit evident in your life.	EC
Thank you	GR
The more you encourage and partner with me the MORE of a support we both will have	PL
Thank you for including me. I always feel included. Also, because being connected in ministry with other ministers is so important, please help me and other ministers learn from you	GR
Thank you for being supportive of women in ministry and treating us as equals	GR
Open your eyes to the amazing human resources around you.	PL
Find ways to champion women in ministry and look for woman who are called at your church and encourage them to go after God.	PL
All Christians deserve respect regardless of gender. As for me I've been respected and treated well. I may not have an pastoral associate or bachelor degree but I did go to a fine school. OSOM taught me a lot.	EC
AG started with women as the foundation. There is ministry that can only be accomplished by women. We are all needed...each body part. I feel supported by the network, but not my church home. It is sad and frustrating	PL
Don't discount women. They make up the majority of your churches. Most pastors are fine with women pastors, but the leaders of OMN need to make it clear of their support, not just by words, but by their actions.	PL
Be willing to recognize the innate power and privilege you have as a man in ministry. Understand that when there is one or few women in a roomful of men, we often have to struggle to be heard and respected. Don't write off our thoughts because they may come through with more emotion than a man's. Respect the intuition that women can bring to your team.	PL

Show me, don't tell me. Lots of "talk" about women involvement...less of it happening...especially in the OMN youth culture.	PL
Guide and check finances of each church. give women, certified credentialed in the church the chance to work or be given a position - with pay. help churches who are struggling financially to reach their own potential not to just leave them alone - ok, you are on your own. OMN has to look into this, so we won't or barely see churches closings- supervise these churches.- financially, etc. not to leave them alone once they have their church - let them run it. I do hope that OMN - will check into churches - and talk to admin. how they are doing and what can OMN do to help not to just leave them alone, ok, you are on your own. - there's got to be a need of communications, talking to each pastor and their staffs one on one - what their concerns are. I noticed, ones there is a church, OMN leave them alone - only on social occasions they showed up. it's about time, OMN has to be concerned with all pastors and churches, not only on social occasions. - there's a lot to be done.- I wish I can spell it all out.	PL
N/a	NA
Not sure	NA
Paul says that there are neither male nor female. We are all equal and valuable to the Lord. A female minister's calling is not a lesser calling than a male minister's calling.	PL
God called me into His ministry. I am no better than any other female or male. I wish to be respected for my experience, wisdom, and knowledge and not JUST because I am a woman.	EC
We are called too!!	PL
I'm not attempting to pull you away from your wife. The ONLY thing I'm interested in is networking with my colleagues for the purpose of furthering the kingdom.	EC
Trust women as teammates. We are all in this for Kingdom purposes and have been given different callings to reach people. Trust us to do the grunt work too.	PL
Even if we are Children of Family Ministry Pastors it does not mean that God is not using us to come alongside the church as a whole. We are here to work with all the Pastors male or female to see God's plan take place and love on His people	EC
Think about the dancing duo Fred Astaire and Ginger Rogers. Ginger did everything that Fred did, but SHE DID IT BACKWARDS AND IN HIGH HEELS. Let's respect our women leaders for their leadership. And let's understand that our women are just as capable as our men (or in some cases maybe even more capable), but the challenges of rising to leadership are greater and far more complicated for our women ministers than for our men.	PL
Lack of unity among them	EC
Please allow women, who God has called into the ministry equal opportunity to fulfill their calling.	PL

I want and very much appreciate the strong male leadership in the church, and will always be supportive of our male pastors. This is about us doing this together as God originally intended, and not about usurping or pushing aside the male pastors.	GR
Please don't be afraid to hear arguments for women in ministry; engage politely in conversation with a Spirit-led heart.	PL
Nothing at all	MA
Some of incredibly supportive of women in ministry, some are not, most are befuddled and chose not to engage this particular issue	PL
In OMN specifically, they have been great. I know it has always been this way, but as someone who has grown up AG I have always felt encouraged to accomplish what God has for me. A big part of that is from my involvement in OMN events. Thankful for the many OMN male pastors who have not made me feel belittled or less than	GR
Thankful for you (and your wife) do not grow weary of well doing!!	GR
Thank you	GR
Thank you for caring enough to have this much concern for me	GR
God will only bless you for your willingness to include women in your pastoral staff and intentionally treating them the same as the reach of the staff in terms of preaching, etc. if that is their desire and calling.	PL
In the words of Bro. Crabtree: "God is an equal opportunity employer." ;)	PL
I would say that if you don't support women in ministry as a pastor I hope and pray that you would support those in ministry who are women around you so that when your daughters and those in your ministries have a call in their life they will be even more obedient to follow it. Especially when they see that you already support those in ministry no matter their gender.	PL
Keep moving forward to equality in ministry. We have made strides in the last decade, but there is still a ways to go. Have faith and trust in the opposite gender. We don't want you to leave, we just want you to make room.	PL
Women need advocates to open the door of leadership for them.	PL
We are trying to be obedient servants of the Lord just as they are.	PL
Listen more - make opportunities to hear from and see from the perspective of other ministers who are of a different age, gender or ethnicity than you.	PL
Look not through the eyes of man but the eyes of God. Please don't assume the husband is the only functioning minister in the family. Do a little homework before introducing "our missionary and his wife."	EC EC
We hear from God too!	EC
Be open minded and prayerful in choosing leadership. I know it is common for women to be relegated to Kids Min and Women's Min and women have more to offer than only leading those ministries	PL
Female pastors (of all age groups) should have a voice at every table.	PL
Don't assume the male in the marital relationship is the lead pastor...	PL



don't fear women in leadership we bring a unique and added perspective to all areas of ministry	
You're doing a good job. Ohio for Jesus. Multiply and consider women for your campus pastors.	PL
Women have the same calling from God as male pastors do. Just letting God use women in the local church and encourage them by opening ministry opportunities and showing support. Giving thought that women ministers are necessary to the kingdom of God.	PL
Different but equal is biblical	PL
Women are co-laborers in ministry & teamwork with them will benefit and advance the kingdom of God.	PL
Give me a chance. God called me to this position. I'm an intelligent, articulate, spirit filled pastor who has a unique perspective that your congregation should hear. Your wives and daughters need to know that God can use them too	PL
Please seek the Holy Spirit on the issue of women in ministry.	PL
Every AG church should be on the same page regarding women in leadership positions, including holding seats on the church Boards.	PL
Don't stay in your comfort zone. Invite your wives and other male pastors into the process of incorporating women into your staff teams and leadership. If you're afraid of crossing lines, invite in accountability. The more of the body of Christ that is represented, the more Christ will show up in your church.PL	PL
Half of the body of Christ is sitting down. By not allowing women the opportunity to fulfill their God ordained calling as Spirit filled servant leaders, you are holding back the power of God.	PL
That if God put something in me, He intends for it to come out.	
Young woman in ministry are a force to be reckoned with!	EC
Thank you! I feel supported within our Network.	GR



SLIDE 1**The Biblical Role of Women in Leadership**

Ohio School of Ministry

February 9, 2019

SLIDE 2**Seminar Overview**

- Introduction: Hermeneutics
- Theological Dimensions in the OT
  - Creation
  - The Fall
  - Hebrew Society
  - OT Egalitarian Example: Deborah

SLIDE 3**Seminar Overview**

- Theological Dimensions in the NT
  - Greco-Roman Society
  - Jesus and Women
  - Paul's Letters
  - NT Egalitarian Example: Priscilla

SLIDE 4**Seminar Overview**

- Historical and Sociological Review
  - The Ancient Church
  - The Medieval Church
  - The Reformation
  - The Modern Church
  - The Evangelical Church

SLIDE 5**A Biblical Approach to Interpreting the Bible**

- Asks two questions:
  - What did this text mean then?
  - How does it apply today?
- Observes clues to interpretation:
  - Context: Literary & Historical
  - Content: Words and Grammar

SLIDE 6**A Biblical Approach to Interpreting the Bible**

Recognizes three categories of meaning:

- Category 1: Timeless Truths (Theology) highest norms or standards
- Category 2: Historical Records illustrative examples that may or may not have normative relevance
- Category 3: Restricted Regulations pertaining to specific local problems

SLIDE 7**A Biblical Approach to Interpreting the Bible**

- Is mindful of mistakes commonly made and is careful [by observing keys below] not to repeat them
- Biased-based “Proof-texting” (highest norms or standards)
  - Admit to presuppositions
  - Confront and conform them to truth
- Ignoring Context
  - Carefully observe context, both literary and historical
  - Compare similar passages
  - Ask whether the text is meant literally or figuratively
  - Compare other translations

SLIDE 8***imago Dei***

Let us make mankind in our image, in our likeness so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. So God created mankind in his own image, in the image of god he created them; male and female he created them.” He made humankind in the trinity’s image and likeness.

Genesis 1:26-27

SLIDE 9:**Hebrew Word: mîn**

- Not according to their kind like the animals (Gen. 1:21-25)
  - In the likeness of God (kidmûtēnû)
  - In the image of God (bēšalmēnû)

SLIDE 10**Plural Pronoun: equal in being and function**

“God blessed them and mandated, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.’”

Genesis 1:28

SLIDE 11

Yahweh is the potter who “fashions” ādām out of “dust” from the ground. Into this lifeless form that he has shaped, Yahweh breathes the “breath of life.” Man then becomes a “living being.” God’s relationship to humankind is personal and immediate. Humanity, fresh from the Creator’s hand, is a pictograph of “the image of God.”

SLIDE 12**Hebrew Word: ēzer**

- Genesis 2:20—no suitable helper was found  
ēzer indicates a partnership  
Hebrew formula for calling requires a name  
Adam simply calls her iššâ (woman) or better (female)

*Not establishing power over her but rejoicing in their mutuality*

SLIDE 13**Hebrew Word: ēzer kenegadô**

- 20 appearances in the Old Testament
- 17 are references to God as our helper
- 3 others refer to a military ally

God is our helper!  
He is our strength and power!

Kenegadô indicates equality

SLIDE 14**Old Testament Foundation**

God's Creation Ideals (Genesis 1:26-31; 2:18-25)

Equality	Sameness celebrated
Mutuality	Ruling together, working as a team
Unity	Joined as one flesh
Intimacy	Naked without shame

SLIDE 15

God said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you."

Genesis 3:16

SLIDE 16**Old Testament Foundation**

God's Ideals Marred by Sin (Genesis 3)

Equality	Equality ignored
Mutuality	Subordination imposed: he ruled her
Unity	Unity severed: guilty brought accusations
Intimacy	Intimacy thwarted: sin exposed their shame

SLIDE 17

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous again.

Romans 5:18-19

SLIDE 18**Hebrew society: bêṯ `ābôt**

- "Israelite households were part of a remarkably sophisticated political system for distributing power."
- Paterfamilias had complete charge of the household's property, represented the household in court, and was responsible for maintaining its prosperity and credibility within the community.

SLIDE 19**Hebrew Society**

Subordination reinforced by the emphasis on CHILDBEARING

"A woman's chief function was to become a 'fruitful' wife, whereas 'barrenness' was a grave reproach (for example, Ex. 23:25-26; 1 Sam. 1:1-2:10; Job 24:21; Ps. 113:9).

Compare Gen. 3:3-4 and Gen. 26:35

SLIDE 20**Hebrew Society**

- Command Laws and ANE legislation
- Laws of Eshnunna §§28-29 and the Code of Hammurabi §128 explain the importance of having an official marriage contract for both parties.
- For the Israelites, the marriage contract was sacred like the covenant made with Yahweh (Ezek. 16:8).
- Both served at the tent of meeting (Ex. 38:8; 1 Sam. 2:22), offered sacrifices (Lev. 12:1-8; 1 Sam. 2:19), and participated in the public reading of the Torah (Deut.31:9-13; Neh. 8:1-3).

SLIDE 21**An Old Testament Egalitarian Example: Deborah**

Then the LORD raised up judges [*shaphat*]who delivered [*yasha`*]them from the hands of those who plundered them. Yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in which their fathers had walked in obeying the commandments of the LORD; they did not do as their fathers . When the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them.

Judges 2:16-18

SLIDE 22**A Chart of the Judges of Israel**

<b>Judge</b>	<b>Reference</b>	<b>Save/Deliver (<i>yasha`</i>)</b>	<b>Judge (<i>shaphat</i>)</b>
Othniel	Judges 3:7-11	“The LORD raised up a <i>deliverer</i> for the sons of Israel to deliver them, Othniel. . .” (3:9).	“The Spirit of the LORD came upon him [Othniel], and he <i>judged</i> Israel” (3:10).
Ehud	Judges 3:12-30	“But when the sons of Israel cried to the LORD, the LORD raised up a <i>deliverer</i> for them, Ehud. . .” (3:15).	
Shamgar	Judges 3:31	“After him came Shamgar. . . and he also <i>saved</i> Israel” (3:31).	
Deborah	Judges 4-5		“Now Deborah, a prophetess. . . was <i>judging</i> Israel at that time” (4:4).
Gideon	Judges 6-8	“The LORD looked at him [Gideon] and said, ‘Go in this your strength and <i>deliver</i> Israel from the hand of Midian’” (6:14).	
Tola	Judges 10:1-2	“Tola. . . arose to <i>save</i> Israel; . . .” (10:1).	“He <i>judged</i> Israel twenty-three years” (10:2).
Jair	Judges 10:3-5		“After him, Jair. . . <i>judged</i> Israel twenty-two years” (10:3).
Jephthah	Judges 10:6-12:7		“Jephthah <i>judged</i> Israel six years” (12:7).
Ibzan	Judges 12:8-10		“Now Ibzan of Bethlehem <i>judged</i> Israel after him” (12:8).
Elon	Judges 12:11-12		“Now Elon. . . <i>judged</i> Israel ten years” (12:11).
Abdon	Judges 12:13-15		“Now Abdon. . . <i>judged</i> Israel after him” (12:13).
Samson	Judges 13-16		“So he [Samson] <i>judged</i> Israel twenty years in the days of the Philistines” (15:20).

“Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time” (Judges 4:4).

SLIDE 23**Deborah was a prophetess (iššâ nebi’â)**

Like Miriam before her (Ex. 15:20) and Huldah the prophetess during the time of Josiah’s reign (2 Kgs. 22:14-20; 2 Chron. 34:22-28).

Comparison with Samuel:

- Language: [nebi’â] (Sam. 3:20)
- Location: Mount Ephraim (Judg. 4:5)
- Leaders: Anoints Saul & David; She commands Jabin

SLIDE 24**Mediator of Disputes**

judgment (mišpāt) is derived from the same word as judge (shaphat)

“Deborah’s job is unique in that she was one of only two people to whom people went for judgment, the other was Moses when the Israelites were in the desert.” The community recognized her equality with male leaders and the mutual submission within her marriage.

SLIDE 25**Intertestamental Period and Gender**

“From a woman did sin originate, and because of her we all must die. Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace” (Sirach 25:24, 42:13-14, RSV).

Yahweh was intentionally not assigned a gender to set Him apart from other pagan religions that focused on fertility.

God’s nature is above sex and includes characteristics identified with both genders

SLIDE 26**Jesus and Gender**

- The New Testament focuses on Jesus, who is called the image of God (2 Cor. 4:4; Col. 1:15).
- As the eternal word (logos), Christ reflects the glory of the Father (Jn. 1:1-18).
- Greek New Testament seldom describes Jesus with the Greek word for “male person” (aner). Jesus’ personhood is more often identified with the Greek word for “human being” (anthropos).

*Incarnation of Christ is humanness rather than maleness*

SLIDE 27**Greco-Roman Society and Gender**

- Hellenization infiltrated the Jews’ daily lives.
- Jews translated the Hebrew Bible into a Greek version known as the Septuagint.
- Inferiority teachings were a result of the belief that women were the source of sin and death in the world.
- A view of females as being more sensual and less rational than males.

*constitutional rule*



SLIDE 28**Jesus, Women, & Men**

In the first-century Greco-Roman and Jewish cultures, equal treatment of women & men by Jesus was revolutionary.

- His ministry reached out to men and women equally.
- His teaching was directed to women and men equally.
- His doctrine applies to men and women identically.

The Gospel of Luke's Examples: (2:25-35, 36-38, 7:11-14, 15:8-31).

SLIDE 29**Jesus, Women, & Men**

What did Jesus do for women?

- Challenged the sexual put-down of women.
- Reached out to women who were despised and rejected.
- Included women in His larger group of disciples.
- Valued the discipleship of women over their biological function.

Both women and men share in the proclamation of Jesus  
the Savior's birth, death, and resurrection

SLIDE 30**How Egalitarianism was proclaimed and the Fulfillment begun**

<b>CREATION</b>	<b>FALL</b>	<b>REDEMPTION</b>	<b>PENTECOST</b>
Genesis 1-2	Genesis 3	Genesis 12 until Christ's Coming	Acts 2 until Christ's Return
Egalitarianism —God's Intent	Hierarchy — Sin's Result	Tension — God's Plan unfolding	Promise — Fulfillment in process.

SLIDE 31**NT Theological Texts**

- Acts 2:17-18: teach that the Holy Spirit equips all kinds of people for ministry, regardless of gender, age, class, etc.
- 1 Corinthians 7: teaches that Christian marriage is a relationship of mutuality and reciprocal authority.
- 1 Corinthians 11:11-12: teach the interdependence of male and female.
- 1 Corinthians 12-14 (Ephesians 4:14-16; and Romans 12:3-8): expand on Acts 2, demonstrating the diversity of spiritual gifts available to any person to whom they Holy Spirit chooses to give them.

SLIDE 32**NT Theological Texts**

- Galatians 3:26-29: emphasize that hierarchical distinctions based on gender, race, or class are abolished.
- Ephesians 5:21: gives the pattern for Christian relationships—mutual submission.
- 1 Peter 2:5, 9 (Revelation 1:5b-6): explains that the Church is a new nation of priests. All God’s people now serve in what was once an exclusive role.

SLIDE 33**New Testament Theology Restores God’s Ideals**

<b>GOD’S IDEAL SEEN IN CREATION</b>	<b>GOD’S IDEAL MARRED BY SIN</b>	<b>NEW TESTAMENT THEOLOGY RESTORES GOD’S IDEAL</b>
Equality	Equality ignored	Equality restored in Christ and by the Holy Spirit Galatians 3:26-29; Acts 2:17-18
Mutuality	Subordination imposed	Mutuality reestablished 1 Corinthians 7:4; Ephesians 5:21
Unity	Unity severed	Unity reinforced 1 Corinthians 11:11-12
Intimacy	Intimacy thwarted	Intimacy encouraged 1 Corinthians 7:5

SLIDE 34**Propriety in Worship**

“I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (1 Cor. 11:2-3).

Verse 2 contrasts with verse 17 to support Paul’s genuine commendation rather than a general approval.

Philip B. Payne, 115.

SLIDE 35

- “But I want you to realize,” stresses the effects on relationships by men and women covering or not covering their heads (11:3).
- Paul uses the word ‘head’ (κεφαλή) metaphorically.”
- “head” in Hebrew is ro`sh, used 95% of the time
- “Κεφαλή as ‘source’ is perfectly suited to understand 1 Cor. 11:3 as setting the theological stage for Paul’s subsequent arguments.

SLIDE 36

Paul exercises “interchange” to share how men and women should relate in public ministry

Verse	Man or Woman	The Clause or Problem
Verse 4	Man	Every <u>man</u> who disgraces his <i>kephalē</i>
Verses 5-6	Woman	Every <u>woman</u> . . . with her <i>kephalē</i> uncovered disgraces her head If it is a disgrace for a <u>woman</u> to have her hair cut off . . . she should cover her <i>kephalē</i>
Verses 7-9	Man	A <u>man</u> ought not to cover his <i>kephalē</i> But <u>man</u> did not come from woman, but woman from man Neither was <u>man</u> created for woman, but woman for man
Verse 10	Woman	<u>Woman</u> ought to have a sign of authority on her <i>kephalē</i>
Verse 11	Woman-Man, Man-Woman	<u>Woman</u> is not independent of <u>man</u> nor is <u>man</u> independent of <u>woman</u>
Verse 12	Woman-Man, Man-Woman	For as <u>woman</u> came from <u>man</u> , so also <u>man</u> came from <u>woman</u>
Verse 13	Woman	Is it proper for <u>woman</u> to pray to God with her <i>kephalē</i> uncovered
Verse 14	Man	Does not the very nature of things teach you that if a <u>man</u> has long hair, it is a disgrace to him
Verse 15	Woman	If a <u>woman</u> has long hair, it is to her glory

SLIDE 37

Paul clarifies man’s disgraceful head covering (v. 4) when he later asks, “Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him” (11:14).

Pseudo-Phocylides (30 BC-AD 40) wrote, “Long hair is not fit for men . . . because many rage for intercourse with a man.”

The issue wasn’t women’s equal standing with men in church leadership but the freedom of expression that mirrored society.

SLIDE 38

Women were to have their *kephalē* covered, as it was disgraceful to let their hair down in their culture.

- In the Jewish culture, unbound hair was the sign of an accused adulteress like the morally unclean in Num. 5:18.
- Jewish Christians were in disagreement with the Greek Christians over women covering their heads during public worship.

SLIDE 39

The image of God entails moral responsibility (Gen. 9:6; Col. 3:8-10), but effeminate hair symbolizes rejection of God’s moral standards. The image of God entails creativity, and procreation expresses that creativity (Gen. 9:7). Effeminate hair undermines procreation by blurring the distinction between the sexes and by symbolizing homosexual relations.

SLIDE 40

- Paul’s “image of God” argument is combating hierarchical distinctions between man and woman.
- Paul affirmed this argument in his letter to the Colossians by exhorting them to “put on the new self, which is being renewed in knowledge in the image of its Creator.

*Woman and man are equally created in the image of God*

SLIDE 41

“It is for this reason that a woman ought to have authority over her own head, because of the angels” (1 Cor. 11:10).

“All 103 occurrences of ἐξουσία (authority) in the New Testament refer to authority held in someone’s own hand, whether inherent, assigned, or achieved. Likewise, all nine references to ἐξουσία in 1 Corinthians mean ‘to have power of one’s own’ or ‘to have under one’s own power,’ whether inherent, assigned, or achieved.”

SLIDE 42

“However, neither is woman set apart from man, nor is man set apart from woman in the Lord.”

- Although Christ overcomes the hierarchical privileges that society assigns by gender, there are still biological differences between men and women that enhance and complement their relationships with one another in Christ.”
- Paul uses the identical phrase that occurs in the LXX of Genesis 2:23, ἐκ τοῦ ἀνδρὸς, to describe woman coming “from the man.

SLIDE 43

“Head coverings” are disgraceful, so men should respect Christ by not having long hair, and women should exercise control over their heads by wearing their hair up in public worship. Men and women can pray and prophesy publically as they have equal standing in the Lord.

SLIDE 44**A NT Egalitarian Example: Priscilla**

Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. And he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

Acts 18:24-26

SLIDE 45:**Synergós in the New Testament**

Verse	Coworker	Wording
Romans 16:3	Priscilla and Aquila	My fellow workers in Christ Jesus
Romans 16:9	Urbanus	Our fellow worker in Christ
Romans 16:21	Timothy	My fellow worker
1 Corinthians 3:9	Apollos and Paul	We are God's fellow workers
2 Corinthians 1:24	Timothy and Paul	We work with you for your joy
2 Corinthians 8:23	Titus	Partner and fellow worker
Philippians 2:25	Epaphroditus	Brother, fellow worker, fellow soldier
Philippians 4:3	Clement	And rest of my fellow workers
Colossians 4:11	Aristarchus, Mark, Justus	Only Jews among my fellow workers
1 Thessalonians 3:2	Timothy	Brother and God's fellow worker
Philemon 1:1	Philemon	Dear friend and fellow worker
Philemon 1:24	Mark, Aristarchus, Demas, Luke	My fellow workers
3 John 1:8	Brothers of John and Gaius	Work together for truth

SLIDE 46:**Women in Roman**

Verse	Woman	Greek Role	English Translation
16:1	Phoebe	διάκονος <i>diakonos</i>	servant or deaconess
16:6	Mary	κοπιάω <i>kopiaō</i>	has worked
16:7	Junia	ἀπόστολος <i>apostolos</i>	apostle
16:12	Tryphena	κοπιάω <i>kopiaō</i>	workers
16:12	Tryphosa	κοπιάω <i>kopiaō</i>	workers
16:12	Persis	κοπιάω <i>kopiaō</i>	has worked
16:13	Rufus' mother	ἐκλεκτός μήτηρ <i>eklektos mētēr</i>	his choice mother
16:15	Julia	ἅγιος <i>hagios</i>	saint
16:15	Olympas	ἅγιος <i>hagios</i>	saint

SLIDE 47**NT Historical Texts (Describe the First-Century Church)**

- 1 Corinthians 11:4-5: discuss the way women take part in public prayer and prophesying.
- Matthew 28:9-10; Mark 16:7, 9-11; Luke 24:10-11; John 20:14-18: record that Jesus commissioned women to give the Resurrection message.
- Acts 9:36; 21:8-9: tell about a female disciple, known for her good works, and four single women, known for their prophesies.
- Philippians 4:2-3: describe two of Paul's co-workers in ministry, Euodia and Syntyche, possibly leaders of house churches.

SLIDE 48**NT Historical Texts**

- 1 Timothy 3:11: gives qualifications for female deacons.
- Romans 16:1-7, 12-13, 15: list ten more esteemed women (as well as men), who served in a variety of ministry roles: deacon/minister, teacher, church leader, apostle, and diligent workers with Paul in the cause of Christ. Especially exemplary: Phoebe, Priscilla, & Junia.
- Titus 2:3 (1 Timothy 5:2): describe female elders and teachers in the church.

SLIDE 49:**Why did Paul Silence the Women in Corinth? (1 Corinthians 14:34-35)**

Scripture agrees with itself; and the apostle Paul would not contradict himself. Just three chapters earlier, for example, in 1 Corinthians 11:5, Paul taught the proper way for women to pray and prophesy in public church services.

God's ideals, Jesus' example, New Testament theology, and Early Church history affirm women in leadership. Note especially Paul's praise of female leaders—including Phoebe, the minister of the church of Cenchreae, the port city to Corinth.

Thus, 1 Corinthians 14:34-35 could not be prohibiting women's speaking that contributed to the worship service.

SLIDES 50-55:**What, then, was the specific problem in Corinth that Paul was correcting?**

These are five possibilities and their evaluations from least to most likely and a brief response.

Women may serve in the church, but only in certain parts or certain kinds of services.  
There is no biblical support for limiting women's participation in this way.

Newly-converted women were interrupting the services with enthusiastic outbursts, appropriate in paganism, but inappropriate in Christianity.

Though this could be true of first-century pagan women, it has little application to women with a Jewish background.

Paul was quoting words of his opponents in order to refute them.

This passage does not have the clear evidence of other more certain quotations in 1 Corinthians.

These are not the words of Paul, but of a later scribe.

This interpretation removes the verses rather than interpreting them in their context.

Note these clues to interpretation:

- Two other times within the literary context (vv. 28 and 30 of Ch. 12), Paul commands others to 'be silent' during the service.
- The verb for 'speak' is not the usual one and thus may have a special meaning, such as 'chatter or jabber'

The present tense verb emphasizes continual action, literally 'keep on speaking'

In the historical context of the 1st C:

preaching was a Q&A dialogue between speaker and audience;  
 women were not taught to read unless wealthy or aristocratic;  
 women could not participate in the state religions (of paganism), and were limited  
 in their participation in Judaism.

The literary context (v. 35) offers us clues as to what kind of talking these women were interrupting with—continually asking questions.

Most likely interpretation:

- Paul was not prohibiting women's speaking ministry, but the perpetual interruption of the service by their continual questions.
- Paul did want the women to learn, but not at the expense of the congregation.

*And what is the application of this text to readers today?*

Believers must limit the exercise of their own freedom for the good of others. The building up of the Body of Christ is to be the main concern of its members. That is why in the worship service all things must be done in a fitting and orderly way.

SLIDES 56-61:

**Why did Paul Prohibit a Woman's Teaching in Ephesus?** (1 Tim 2:11-12)

- The starting point of Scripture reveals God's creation ideals.
- They are later reaffirmed in the life and teaching of Christ.

The theology of the New Testament echoes the teaching of Jesus, and its history proves the Early Church practiced what it preached.

Paul had previously placed Priscilla in Ephesus to pastor the very congregation Paul addresses in these verses.

Thus, in 1 Timothy 1:11-12 Paul could not be silencing the spiritual teaching of all women and their leadership in the Church. The original readers knew that.

What, then, was the specific problem in Ephesus that Paul was correcting?

The present tense verb which emphasizes continual action, thus Paul's prohibition may be limited to a temporary situation, i.e., "[at his present time, i.e., under the circumstances at that time in Ephesus] he was not permitting a woman to teach...."

The situation has changed since the time Paul left Priscilla to pastor the new congregation in Ephesus.

The verb translated in the King James Version “to usurp authority over” is such an unusual one—it appears only once in the entire Greek NT—and may have a very aggressive meaning, i.e., Paul’s leadership prohibition referred to abusive domineering over a man.

That’s nothing new—Jesus prohibited any believers (even his male apostles) to “Lord it over” others (Luke 22:24-27).

Using another meaning for that rare verb, and taking its unusual grammatical construction as an indirect discourse, may uncover the very content of the heresy which Paul is prohibiting, i.e., “I am not permitting a woman to teach that she originated man.”

- That precise teaching was an element of one variation of the ancient Gnostic heresy
- Paul silences a false teacher in vv. 12.

Historical and literary contexts offer us clues as to the nature of the teaching Paul was dealing with at the time of the Pastoral Epistles in Ephesus (in 1 & 2 Timothy) and in Crete (in Titus).

- Heresy was rampant and the false teachers had focused their efforts on women.
- The false teaching drew on elements of Judaism, pagan magic, and intellectual snobbery, such as:
  - a distorted view of creation (that Eve was formed first);
  - an up-side-down version of the Fall (that by eating the fruit Eve became enlightened beyond Yahweh, and shared her secret knowledge with Adam);
  - dualistic philosophy that viewed material things as evil, and only spirit good (having children is a gross sin because it multiplies that which is material, and impedes parents from ascending to heaven).

Paul corrects the teacher’s false doctrine in vv. 13-15.

Most likely interpretation:

Paul was prohibiting one female false teacher in order to correct her doctrine and to restore her to the church. (Though he discredits male heretics by name, Paul does not name this woman. He is gentle with her, hoping for restoration.)

The solution to her heresy is that she must learn.

Paul wants the false teacher to learn right doctrine in vv. 11.

*And what is the application of this text to readers today?*

- Paul’s approach to the problems in ancient Ephesus applies anywhere in the world today. Putting things right in the church requires determined discipleship.



SLIDE 62**The Ancient Church (to 476)**

Woman . . . do you not know that you are (each) in Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway: you are the unsealer of that forbidden tree: you are the first deserter of the divine law: you are she who persuaded him who the devil was not valiant enough to attack. You destroyed so easily God's image in man. On account of your desert—that is, death—even the Son of God has to die. Tertullian

SLIDE 63**Creation Mandate**

The translation of *kē* (according to) in Genesis 1:26 reveals the synonymous nature of *ṣelem* (image) and *dēmût* (likeness). Humankind is the image and is the likeness of God. Furthermore, the Creator blessed Adam and Eve as they were being commissioned on His behalf to fill and oversee the earth (Gen. 1:27).

SLIDE 64**Women in the Ancient Church**

<b>Name</b>	<b>Dates</b>	<b>Location</b>	<b>Contributions</b>
Clotilde	c.475- c.545	Gaul	Queen of the Franks, instrumental in the conversion of her husband Clovis. Lived in a convent for 35 years after her husband's death.
Theodora	c.500- c.548	Constantinople	Byzantine empress, wife of Justinian, whom she influenced greatly. Supported asceticism, favored Monophysitism.
Hilda	614-680	Northumbria	Noblewoman converted at age 13. Founded Whitby Abbey, [a double monastery] over which she ruled for 22 years.
Lioba	c.700- 782	Germany	Brought by Boniface to head convent of Tauberkirschofsheim. Wrote devotional poetry; had nuns read Scripture to her as she slept.
Irene	c.752- 803	Constantinople	Wife of Byzantine Emperor Leo IV; became empress on his death. Called Second Council of Nicea in 787, which reinstated use of icons.
Hrotsvit	932- 1002	Saxony	Canoness in Abbey of Gandersheim in Saxony. First Saxon poet and first Christian dramatist.
Heloise	c.1098- 1164	Paris	Pupil and later mistress of Peter Abelard, bore his son. Entered convent after birth of son, later became Mother Superior.
Elinor of Aquitaine	1122- 1204	Aquitaine	Ruled Aquitaine, later married Louis VII of France and Henry II of England, gave birth to Richard I (the Lion-Hearted) and King John. Scandalized many by traveling on Second Crusade in 1147-1148.
Clare	c.1194- 1253	Assisi	Influenced by preaching of Francis of Assisi. Founded Poor Clares in 1215, an order for women similar to the Franciscans.
Elizabeth of Hungary	1207- 1231	Thuringia	Married Count of Thuringia at age 14, widowed at age 20. Established hospital for the poor in Marburg.

SLIDE 65**Women in the Medieval Church**

<b>Name</b>	<b>Date</b>	<b>Location</b>	<b>Contributions</b>
Cecilia	d.c.177	Rome	About to be married to pagan nobleman, converted him on the eve of marriage; both beheaded shortly after.
Maximilla & Priscilla	d. 179 2 <sup>nd</sup> Century	Phrygia	Two noblewomen who left their husbands and gave away their wealth to accompany Montanus, prophesying about the establishment of the millennium at Pepuza.
Perpetua	d. 203	Carthage	Young Montanist noblewoman martyred in the arena after extensive tortures.
Felicitas	d. 203	Carthage	Servant of Perpetua; martyred with her mistress shortly after she gave birth to a child in prison.
Helena	c. 250c.-330	Bithynia	Mother of Constantine. Visited Palestine around 325, supposedly discovered tomb and cross of Christ; built Church of the Holy Sepulcher and Church of the Nativity. Advanced veneration of relics.
Marcella	325-410	Rome	Wealthy widow who gave away her goods and vowed celibacy. Jerome used her home for monastic activities. Died after torture by Goths during sack of Rome by Alaric.
Macrina	c. 327-380	Cappadocia	Sister of Basil the Great and Gregory of Nyssa. Founded monastic community for women at Annesi.
Monica	c. 331-387	Tagaste	Mother of Augustine of Hippo. Her prayers and example of piety influenced her son's eventual conversion.
Brigid	c. 455-523	Ireland	Founded [male and female monastic communities] in Ireland. Helped spread Christianity on the island.

SLIDE 66**The Reformation (1517-1648)**

- John Calvin and Martin Luther differed on the roles of women in ministry. Calvin believed God's order of creation intended subjection that evolved into "servitude" when sin entered the world.<sup>132</sup> Similar to most complementarians, Calvin's interpretation of Genesis 2 solidified a position hinted in Gen. 1:26-28.
- Luther determined that a woman's subordinate role came as a result of the Fall and sin. This position aligns with egalitarianism. The Genesis 2 account of creation does not signify subordination. In fact, God's ideal was to show how the two should become one as they completed one another. God created Eve after Adam to be a "helper of his like."

SLIDE 67**The Modern Church (1648-1900)**

"Real Christianity is known for its fruit . . . for the happiness, deliverance, and emancipation of the slaves of the earth, for the rescue of the downtrodden women of the world, for the care and consideration it instills for the poor and helpless children, for the idea of justice it brings wherever it goes."  
Catherine Booth

SLIDE 68**The Evangelical Church (from 1900)**

Through the century, by gradual degrees, a resurgence of hierarchal ideals inculcated into the cultural mind overtook an emergent egalitarianism. Social Darwinism resonated well with the hierarchal ideologies infused into more Calvinistic and Baptist religious currents [and] Roman Catholic syncretism of pagan hierarchal thought regarding the great chain of being. A resurgent hierarchalism based upon race, ethnicity, and gender was widely adopted into both cultural and religious thought, and a reemergence of a new gender specific form of hierarchalism was embraced by the church at large. During the mid-century, women lost their positions as the functional equals of men, and began to be seen as existing primarily to provide sexual expression to males . . . .Through the mid-century their role in society was reduced dramatically, and where once seen as social saviors, they were increasingly reimaged as sexual and biological servants. The century degenerated . . . to a hierarchal arrangement with women positioned as human inferiors.

SLIDE 69**Practical Applications for Today**

- Husband-Wife Relationships  
Mutual submission
- Authority, Power, and Leadership  
Christ's example is servant-leadership
- God's Women Now  
Be all God's called you to be

SLIDE 70**Group Interaction**

Questions ...

Reflections ...

Discussion ...

### Additional Teaching Activities

#### ***Activity 1: Draw***

The Bible is filled with daring women who stepped forward, spoke up, and acted courageously. Draw a picture of a brave Biblical woman.

#### ***Activity 2: Discover***

There are seven Mary's in the New Testament:

1. Mary Magdalene—Lk 8:2; Jn 20:16
2. Jesus' mother—Mt 1:18-20; 2:11; 13:55
3. Clopas's wife—John 19:25
4. Mary of Bethany—Lk 10:42; John 11:2, 32; 12:3
5. John Mark's mother—Acts 12:12
6. a diligent worker—Romans 16:6
7. James and Joses' mother, who's also called "the other Mary." Mt 27:61, 28; Mk 15:47

What facts do we know about your Mary and her relationship with Jesus?

What are some leadership qualities you observe from her life?

#### ***Activity 3: Discuss***

With Ruth, Naomi, and Queen Vashti, their kindness was not meek; it was brave! Perhaps these women recognized that they only truly had to answer to one person, and that was God. When have you demonstrated something similar?

#### ***Activity 4: Decide***

I heard a story of a retreat speaker who went to pray with a girl at the altar. The young girl was crying profusely and when the speaker asked how she could pray, the girl simply replied, "I didn't know God could call girls."

What are some suggestions you would give to district leaders and local pastors to help resolve the issues of women in leadership?

## Appendix D

### Sermon Outline

Sermon Title: Deborah: What Makes Her Exceptional?

Scripture Text: Judges 4:4-5

#### I. Introduction: God's Economy

A. Tithing Example

B. Jesus Example (Mk 10:45)

#### II. Biblical Approach to Interpreting the Bible

A. Asks two questions:

i. What did this text mean then?

ii. How does it apply today?

B. Observes clues to interpretation:

i. Context: Literary & Historical

ii. Content: Words and Grammar

#### III. *imago Dei* Theology

A. Image and Likeness (Gen. 1:26-27)

B. Hebrew word *mîn*—"according to their kind" (Gen. 1:21-25)

i. Biology Examples: Leopards and Platypus

ii. Without a category, humans have nothing or no one to compare themselves to except the likeness and image of God.

C. God's representatives on Earth (Gen. 1:28)

D. Review of main Biblical Characters from Genesis to Joshua

#### IV. The Reason and Role of a Judge

A. Compromise of Israel's faith and the leadership crisis (Judg. 2:1-3; 3:5-6).

B. Definition: "The judge was the person—man or woman—chosen by Yahweh to drive out the oppressor and give rest to the land and people."<sup>1</sup>

#### V. The Hebrew meanings for Judges (Judg. 2:16-18)

A. *shaphat*—judge

B. *yasha*—*deliverer*

C. Comparison of Judges

## VI. Deborah

A. “As the only female judge mentioned in the Old Testament, Judges 4-5 reveals that God called women—it is not mentioned that she is an ‘exception’—to lead His people. Every reading of her story reveals she was exceptional.”<sup>2</sup>

B. Deborah’s listing as a judge isn’t what makes her authority exceptional.

C. Deborah’s acting in a leadership role before God commands deliverance does make her an exception to be exceptional.

D. She was already leading—a prophetess who was judging not called to judge or deliver in response to a crisis.

i. Deborah was a prophetess (*iššâ n<sup>e</sup>ḥî’â*). (Judg. 4:4-5)

a. She was a significant part of the prophetic community like Miriam before her (Ex.15:20) and Huldah the prophetess during the time of Josiah’s reign (2 Kgs. 22:14-20; 2 Chron. 34:22-28).

b. Like Samuel, Deborah was confirmed as a prophet *n<sup>e</sup>ḥî’â* (1 Sam. 3:20)

ii. The Hebrew root word for judgment *mišpāt* is derived from the same word as judge *shaphat* (Judg. 4:5).

a. “Deborah’s job is unique in that she was one of only two people to whom people went for judgment, the other was Moses when the Israelites were in the desert.”<sup>3</sup>

b. Like Moses, Deborah mediated disputes for the people in a public realm of leadership (Exodus 18:30).

## VII. How Does this Apply to Today’s Christians

A. She was a female prophet like Samuel after her; a judge that mediated like Moses before her.

B. This is only a big deal because of the Fall and the cultural norms of Hebrew society, which has created the differences between men and women and influenced our interpretations throughout history.

C. But Deborah wasn’t an exception and she was only exceptional because she bears the image of God just like them.

- i. She was just obeying the one who created her.
- ii. We are created in the image and likeness of our heavenly Father—both genders and all races—every tongue, tribe, and nation.
- iii. Deborah simply listening to her Creator’s voice is what should inspire us the most.

VIII. Conclusion: In God’s economy, we are all created *imago Dei*

A. The Commanding of Barak and the Victory of the Lord (Judg. 4:6-10).

- i. “Go! This is the day the LORD has given Sisera into your hands. Has not the LORD gone ahead of you?” (Judg. 4:14).
- ii. At Barak’s advance, the LORD routed Sisera and all his chariots and army by the sword (Judg. 4:15).
  - a. God causes skies to spout and mountains to stream (Judg. 5:4-5).
  - b. These were two Important Cities overlooking the Esdraelon plain and facing the flood-prone river Kishon (Judg. 5:19-21).
  - c. Like the Red Sea, the enemy is swept away (Ex. 14: 23-28).

B. Hearing and Trusting the Voice of the Lord

- i. As Christ-followers and that means we obey the Word of God, which is upside down from this world we live in.
- ii. The more we walk in obedience and service the more we discover about the Economy of God.
- iii. We are not exceptions. We are exceptional through Jesus Christ and Him alone.

C. Benediction: “But may all who love you be like the sun when it rises in its strength” (Judges 5:31).

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1. William Lasor, David Hubbard, and Frederic Bush, *Old Testament Survey* 2<sup>nd</sup> ed. (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1996), 155.

2. Scot McKnight, *The Blue Parakeet: Rethinking How You Read the Bible* (Grand Rapids, MI: Zondervan, 2008), 168.

3. Tammi Schneider, *Judges* (Collegeville, MN: Liturgical Press, 2000), 68.