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A Seat at the Table: Why the Seat You've Been Entrusted With is More Vital Than the Position You're Entitled To

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

A SEAT AT THE TABLE: WHY THE SEAT YOU'VE BEEN ENTRUSTED WITH IS MORE VITAL THAN
THE POSITION YOU'RE ENTITLED TO



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF MINISTRY
PORTLAND SEMINARY

BY:

DONNA PISANI

PROJECT FACULTY:

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PORTLAND, OREGON

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CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

Donna Pisani

has been approved by
the Evaluation Committee on March 9, 2023
for the degree of Doctor of Ministry in Semiotics, Church, and Culture.

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Dedication

First and foremost, to my husband, ministry partner of over forty years, and the biggest encourager in my leadership gifts: thank you. From the first time I met you at the tender age of nineteen, you have always prodded and even pulled this awkward, insecure girl into larger spaces because you saw in me what I did not see in myself. I will always be grateful for you, your sacrifices, and your selfless posture that allowed us to lead together in a beautiful symbiotic portrayal of what the early church exemplified. Though we did not always do this perfectly, I do not take for granted having a husband that was confident enough in his giftings to support me in mine. The success of this project would not have been possible without you, and I cannot imagine doing this journey with anyone else. Love you forever.

To my Mom and Dad: thank you for always believing in me; your love of knowledge and furthering education inspired me to get this degree. Although neither of you could fulfill your desire for graduate degrees, you wholeheartedly championed me as I continued on for mine. Considering the significance of your support in multiple ways, this achievement is as much yours as it is mine. Thank you for always telling me that being a woman should not stop me from following my dreams.

For my children and grandchildren, I did this project with you in mind, hoping that what I pioneered as a woman in ministry, leading with men, would create space for you where it becomes normal for you to use your gifts to lead together. Each of you are uniquely gifted and entrusted with this time in history and with a beautiful legacy, may you never take lightly the cost of what you've been entrusted with. As you use what has been given to build the kingdom of God, do not settle for less than all that God has entrusted you with; follow close to Jesus as you run your race well, knowing that the One who loves you most is cheering you on. And so is your Mama.

Finally, I dedicate this book and the rest of my life to a rising generation of women who will find their leadership entrustment through this research and project as it continues pioneering spaces for them to use their gifts. May they discover that the greatest Emancipator of all time is cheering them on, has validated their voice, and already has a seat at the table waiting for them.

Acknowledgments

Dr. Leonard Sweet. I had no idea all those years ago, that my first meeting with you would not only impact my academic journey but would bring a beloved mentor into my life. Your brilliant wisdom, insight, and humility are invaluable gifts to me. In fact, you are why I continued from my Master's program at Southeastern University to Portland Seminary for a DMin. Your guidance as a semiotician to "trust the story," hone our CQ, develop followership first, leadership second, and to become curious about every aspect of life has profoundly impacted my ministry. Thank you. I will always treasure you and this season in my life.

Dr. Gregg Borror. What an incredible source of inspiration, wisdom, and knowledge you are. You have become a friend that all of us rely on and one that has made this journey discernable and possible. The numerous times you have added depth and insight to our projects were a significant gift we are beyond grateful for; our academic journey would not have been as rich and full without you.

Terry Crist, Scott Jones, and Jeremy DeWeerd. Words are inadequate to relay my gratitude for your friendship and encouragement over the past six years of our academic journey. While the knowledge we have gained has been invaluable, it was a richer experience with the "older brothers" I gained in the process as we laughed, cried, and prayed together becoming Doctors of Theology. You three, with your wives, have become lifetime gifts that I love and will hold dearly forever.

Epigraph

"Now go to my brothers and tell them what I've told you, that I am ascending to my Father—and your Father, to my God—and your God!" (John 20:17 NIV)

"There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's seed, heirs according to the promise." (Galatians 3:28-29 NIV)

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List of Abbreviations

NPO - The Need, Problem, or Opportunity that becomes the locus of study originating from the student's ministry or vocational context. Throughout a three-year academic journey, the process of Discover, Design and Deliver culminates with a completed doctoral project. Utilizing comprehensive research and input from stakeholders this doctoral process not only clarifies the issue behind the NPO but also crystalized a solution.

Glossary

The foundation of this project is based on a new framework and language for leadership. I emphasize the importance of being “entrusted with a gift” rather than being “entitled to a position” as the key to *incarnational leadership*. For clarification, I have included the definitions of key terms for the purposes of this project.

Entitled Leadership is based on self-importance and leads strictly for the position or title. Entitlement to a position leads to a business-transaction style of leadership that is motivated by rewards, notoriety, and status and is often fueled by ego and insecurity. While the business model of leadership is essential as organizations grow, unless it is built with the foundation of entrustment, the motivation will be self-promotion rather than servant leadership. Entitlement posture becomes a disability or handicap for the leader as it inhibits growth and is self-centered because of a scarcity mentality which prevents vulnerability and authenticity. This posture feeds into an ungrateful attitude that feels they deserve more than what they have. Entitled leadership is transactional in nature and results in attempts to gain control and power.

Scarcity Mentality is the type of thinking that fuels an entitled leadership posture. It is driven by an obsession with perfection that leads to feeling entitled to more. The focus for leaders with a scarcity mindset is on what they lack, and as a result, they can get stuck in a “not enough” loop: an endless cycle of “not enough support, not enough budget, not enough people, not enough education.” Every “not enough” shifts the blame and creates an ungrateful attitude. Continually operating in a scarcity mentality stymies innovation and growth, authenticity, vulnerability. This mindset is risk averse and has difficulty with collaboration and sharing resources if the person does not see any personal benefit.

Entrusted Leadership is based on humility to serve because of the gifts entrusted to us by Christ. Entrusted leadership models the servant leadership that Jesus exemplified (Luke 22:26) because it is not self-seeking or self-promoting. This leadership posture multiplies and develops the gifts entrusted as it is not self-reliant but reliant on the Holy Spirit to empower. This posture leads with a perspective of gratefulness for the gifts entrusted which transforms a scarcity mentality of “not enough” to “more than enough.” It is based on the foundation of followership of Christ first as a calling and leadership second as a God assignment. This leadership is vulnerable and authentic and leads with curiosity as it does not have a “self-image” to protect. Because of this posture, the leader is personally transformed as this becomes a life of surrender as it seeks to carry the Imago Dei. Entrusted leadership is relational in nature and seeks to empower others.

Incarnational Leadership is the result of leading with an entrusted posture. It simply means leading the way Jesus did. This leadership is fueled by the desire to reflect the life of Christ by following in a way that is an impartation and transformation rather than just an imitation. The incarnational leader has a passion to partner with the Holy Spirit to develop spiritual depth in those they lead rather than merely expand the width of their personal platform. This leadership is continually honing the art of surrender rather than control.

Research Method

This Doctoral Project utilized a blended research and design methodology called ‘Collaborative Design for Ministry and Nonprofit Contexts’. In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder Workshops, and an iterative process of continuous adjustment using ‘just enough’ feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

My NPO (*The lack of understanding and framework of Biblical leadership as entrustment rather than an entitlement that empowers both genders to lead together has created a lack of female representation in strategic influence and leadership roles*) was birthed out of my experience as a female in ministry for four decades leading with men, coupled with the lack of resources available to an upcoming generation of leaders. Through extensive research and interviews, the most viable solution that emerged was a published book written to empower a new generation of female leaders—one that addresses the theology of women in leadership with a new framework and language for both genders to lead together.

In a cultural moment where many are captivated by celebrity and lacking accountability, this new leadership framework will give a clear explanation of mutual submission based on the leadership foundation of *entrustment of gifts* versus *entitlement of position*. The book will provide biblical context, correct interpretation of original biblical languages, and access to resources that offer recent scholarship for the twenty-first-century church to function with men and women as equals in value and leadership roles, in a way that was normative for the early church. It will include the scope of the original “Trust” in Genesis, how the gospels and the Pauline epistles affirmed women, and practical leadership tools for the genders to lead together. The published book will be written in a narrative form that is easy to read, inspirational, and invitational, and will contain contributions and stories from seasoned male and female leaders. This genre will serve not only to bring the discussion to a more mainstream platform but also to create a synergy that would provide roles of influence for women in the church and greater organizational health.

Introduction

Women are perhaps one of the most underutilized resources in the local church. Having been in ministry as a female for the past four decades, I can attest to this, as I have traveled globally and have observed women often on the sidelines—not because they were unqualified or uneducated, lacking gifts or experience, but simply because of their gender.

Throughout my experience as a ministry leader, I frequently found myself in rooms full of men. As the only female in the room, I had to become proficient in reading the room, knowing my place, and not assuming everyone wanted to hear what I had to say. I had to over-prepare, so that the strategies and solutions I provided added weight and knowledge with a tone and posture that did not come across as too strong. I discovered that humility opened more doors of influence for my voice to be heard than pushing my way in. I did not always get it right, yet, as I pioneered in numerous ways as a woman in leadership, I remained cognizant of *how* I sat at the table. I made it a goal to maintain a leadership posture that would hold the door open for an emerging generation of females, dreaming that one day they would be invited to tables that epitomized what the Apostle Paul wrote in Galatians 3:28.¹ My husband, ministry partner, and co-lead pastor of the church we founded thirty years ago always valued, championed, and encouraged my gifts. However, because of an unchecked tradition towards women, much of the church world has not experienced this beautiful, empowering, symbiotic portrait of both genders in ministry partnership. As our daughters grew into adulthood, they were encouraged to identify, develop and use their gifts and strengths to serve and lead at all levels in our church. The chasm between what our church practiced as normative and what other churches believed was eye-opening for them to discover through the years as they moved away from home and had difficulty finding a church that embraced their gifts as females. The dissonance from what we had practiced, as compared to other church cultures, coupled with a post-pandemic "Great Resignation," crystalized the timing for a project like this.

Post-pandemic, as every sector of the world began to scramble to resume "normal" life, we discovered that the world we had known had changed dramatically, and finding adequate, skilled staff was difficult. The culture had shifted. Humanity was numb from the trauma² that bombarded them daily in the form of news on their cell phones. Many employers no longer saw the same level of engagement and production, even from qualified employees.³ This perfect storm became a

¹ There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. New International Version, Galatians 3:28,29 NIV.

² Adam Grant, "There's a Name for the Blah You're Feeling: It's Called Languishing," The New York Times, April 19, 2021. <https://www.nytimes.com/2021/04/19/well/mind/covid-mental-health-languishing.html>.

³ Carey Nieuwhof, "8 Reasons It's So Difficult to Find Great People These Days," accessed March 12, 2022, <https://careynieuwhof.com/8-reasons-its-so-hard-to-find-great-people-these-days/>.

perfect opportunity. This project was fueled by a desire to create space for women in the local church to lead alongside men. The project differs from others, as the core of this research done was not to bolster secular feminism, but to find a solution that would empower and strengthen the local church with a healthy framework and language for both genders to partner together as leaders did in the New Testament church.

However, as I contemplated a project focused on leadership for women, I had to consider what aspect of leadership I would focus on. Subsequently, as my academic journey commenced, several significant factors influenced the evolution of the project. First, our lead mentor, Dr. Leonard Sweet, began shifting my leadership perspective. He maintained in one of his lectures, "My identity is not as a leader, it is found as a follower of Jesus. Identity is found in followership. Sometimes I am summoned to the front of the line to use the function of leadership."⁴ Dr. Sweet's perspective, coupled with the fact that the word *leader* appears only four times and the word *follower* almost forty times in the New Testament, impressed on me the idea that following is ten times more important than leading. This understanding does not invalidate the need for leadership; rather, it issues a caveat that we can only lead well if we first follow well. Although following Jesus is Christianity 101, the modern church is obsessed with the idea of leadership. Thus, I recognized that post-pandemic, we did not just need stronger leaders; we needed to re-learn that we were first followers. It is not one or the other; it is both; it is only by following well that we understand the true nature of leadership. We lead as we follow. As I wrestled with this concept, a new language and framework for leadership emerged. I asked myself whether, as leaders, we are entitled to a position or entrusted with a gift? This framework became the essential foundation of the project. Entitled leadership is ego-driven and self-motivated; entrusted leadership connects to not only what has been given but whom it was given by. You cannot possibly use the gift entrusted without following the giver. Entitled leadership is autonomous; biblical leadership serves the giver by acknowledging that what they have been given is not theirs to begin with. The tension the church faced coming out of the pandemic demanded a change that embraces incarnational leadership who identify as followers of Christ. Dr. Sweet maintained, "The essential element of Christian truth is that the risen Christ is not something you mimic but someone you manifest. This is a different kind of following than tracking someone's trail. This kind of following is less an imitation than implantation and impartation... it is truth as incarnation."⁵ The revelation that followership creates incarnational leadership is profound. This became the foremost foundation as I researched the problem semiotically, excavating a solution that could potentially change the landscape for the church as we know it.

⁴ Leonard Sweet, Asynchronous Chat, (Class lecture, Portland Seminary, Portland, Oregon, March 31, 2021).

⁵ Leonard Sweet, *I Am a Follower: The Way, The Truth, and Life of Following Jesus*, (Nashville, TN: Thomas Nelson, 2012) 142.

Discovery

The Discovery Workshop, one-on-one interviews, and input from my peer advisor were invaluable resources to refine my initial NPO (*Many non-denominational churches lack female representation in roles of strategic influence and leadership*) and clarify the audience that could benefit the most from this project. The predominant discovery of the significant root cause in the workshop and one-on-one interviews was the incomplete theology of female leadership held by both men and women. Consequently, many non-denominational evangelical communities have practiced unbiblical cultural norms within their theological traditions—norms that celebrate a patriarchal church culture. A theology that teaches that female leaders are an exception rather than an example has resulted in few opportunities for women to influence, lead and use their voices. All stakeholders were asked the following discovery questions:

- 1) What is the key issue that needs to be addressed?
- 2) Who is impacted by this NPO?
- 3) Who should I focus on?
- 4) What social/cultural factors shape this NPO?
- 5) What evidence do we have that this NPO is worth the investment?

Each stakeholder brought significant insights. These multi-generational, multi-racial, female stakeholders who led in some capacity—either in ministry, business, or the academic fields—concluded that to repair the damage done by erroneous theology, we should differentiate between proper theological belief and mere tradition. After answering these questions and utilizing an empathy map, each stakeholder received this synthesized a discovery statement to get final comments: *Considering emerging women church leaders, we have discovered many non-denominational churches lack female representation in roles of strategic influence and leadership, which is caused by a systemic lack of biblical understanding and unbiblical cultural norms. If solved, the global church would see a maximized incarnational impact on the communities it serves.* All agreed that the target audience should be the emerging generation of female leaders rather than trying to change the fixed mindsets of those already established in ministry paradigms. It was also discussed that if the church is not open to women in leadership, we could lose a generation of emerging female leaders, as they will use their gifts in a secular arena that is more open to them. We felt that churches are declining or not reaching their ultimate potential unnecessarily because they have sidelined half the workforce due to inaccurate gender theology. As we clarified root issues, the participants came to several final conclusions. Firstly, education is necessary for emerging young female leaders. Secondly, this education must be woven with the understanding that women and men in servant leadership must have a posture of humility as the only way to impact our communities.

These were critical discoveries as I began research for the Expertise Essay. As I dug deep into my NPO's biblical and theological underpinnings, I began to conceive a solution. I was intrigued as I researched the biblical foundations and topic history, beginning with the writings of many

theologians who have helped build the foundational doctrines for the church today. Although many of the doctrines that our faith is built on come from these early church fathers, their interpretation of the scriptures came through a patriarchal filter—one that still influences the church today. Coupling that with the comparative research of key voices for complementarian and egalitarian theology helped clarify the need for more resources that tackled the theology of leadership for women with the perspective that both genders can lead together. This experience was personally transformative as it was the most extensive expository research I had ever done to understand the theology of women in leadership. The essay concluded that there is strong evidence that a theological view that has prohibited women from leadership for centuries is antiquated due to a recent, corrected understanding of the biblical text and the cultural context in which it was written. This evidence indicates that the theology of female leadership in the New Testament church model should be a normative practice in the twenty-first century. This project proposes to transcend the historical view of women and consider the labels of complementarian and egalitarian with a fresh, holistic, epistolary approach for the emerging female leaders called to ministry and church leadership.

This discovery phase suggested three areas of education for the project to successfully influence the twenty-first-century church so that men and women are perceived as equal in value and roles of influence and leadership. First, non-denominational church leadership needs a deeper understanding of the biblical context and original biblical languages and syntax, with access to resources that explain recent scholarship. Secondly, the Christian church must comprehend biblical feminism and how it functions with humility, strength, and servant leadership. Finally, there needs to be a clear understanding of mutual submission based on the leadership foundation of entrustment of gifts versus entitlement of position. These three considerations have the potential to catalyze a synergy that would not only increase roles of influence for women in the church but also improve organizational health.

Design

BRAINSTORMING

The Prototype Design phase consisted of a Design workshop and one-on-one interview using Game-Storming activities, as we discussed the need, problem, and opportunities for potential solutions. The stakeholders in my design workshop session included a multi-generational, multi-racial group of 21 males and females: pastors who co-lead with the opposite gender, entrepreneurs, executive pastors, academic leaders, church support staff, and a social justice activist. The collaboration between both experienced and emerging leaders aimed to provide assimilation, evaluation, and understanding of what prototype could provide the best solution. The stakeholders' input helped define a prototype to educate and empower emerging female and male leaders with theological solutions rather than exploring methodological systemic changes.

IDEATION

The stakeholders discussed three practical concepts that could potentially change the culture of emerging leadership in non-denominational churches.

- Prototype 1: A published book that empowers an emerging generation of male and female leaders who serve together according to gifts and strengths. The book would include an overview of the theology of women in leadership with practical tools on how the genders can lead together in an easy-to-read style.
- Prototype 2: An online leadership training program and companion workbook that teaches biblical leadership for men and women. The program would include biblical theology of leadership for both genders leading together according to gifts and strengths as exemplified in the New Testament church.
- Prototype 3: An online, nine-month mentoring program that includes the theology of both genders in leadership, spiritual formation, servant leadership, and tools for biblical leadership according to strengths and gifts.

SUMMARY

All stakeholders agreed that a published book would be the best solution because of the need for resources of this nature and the potential for the book to affect cultural change. Both genders agreed that a new language and framework for biblical leadership, not as a position we are *entitled* to but as gifts that *both* genders have been *entrusted* with by God, could begin the cultural shift that could pioneer a pathway for both genders to lead together. All stakeholders affirmed that a celebrity mindset and a corporate leadership model has negatively affected church leaders' imitation of the servant-leadership model exemplified by Jesus, and that a post-pandemic church needs a change. This discovery was a significant milestone for the project, which led to a second iteration of my NPO: *There is a lack of understanding and framework in Biblical leadership as entrustment rather than entitlement that will empower both genders to lead together*. The stakeholders indicated during this phase that a book to women alone would not be sufficient to shift unchecked tradition in a local church but that men needed to grasp this understanding as well. All stakeholders, male and female, confirmed the need for a book they could personally use to equip both genders together.

Delivery

The conclusion of the design phase specified that the core of the book should be written to women *and* men with the new leadership framework and language *entitled or entrusted*. However, this plan changed after a conversation with the CEO of a publishing firm and my new book agent, who has published numerous New York Times bestselling books. She revealed to me that there is a significant lack of books on leadership for women, by women, and suggested a change in the audience I was trying to reach. Her insight as a female business leader and expertise in the publishing industry, coupled with research that revealed only 2% of the male population read

books, led me to change the target audience to the emerging generation of female leaders. I define this group as those that already feel a calling for leadership but have either not known the biblical precedent or have not yet discovered their gifts or strengths to lead. She maintained that this book had the potential to build a platform that, in the future, could create a demand for more resources to be written that would include men. At this point, I realized the audience change meant the NPO needed to pivot again. The final iteration of my NPO is: *The lack of understanding and framework of Biblical leadership as entrustment rather than an entitlement that empowers both genders to lead together has created a lack of female representation in strategic influence and leadership roles.*

All my stakeholders agreed that we have a unique opportunity to rebuild church life with a new, biblically-based, holistic model of men and women leading powerfully together. A published book that includes the theology of women leading together with men, including practical leadership tools with a foundation of entrusted versus entitled, has the potential to influence and strengthen the local church culture.

EVALUATION OF EXPERIENCE AND KEY LEARNINGS

The extensive research done throughout this academic journey profoundly impacted me as I learned traditional and recent scholarship on the theology of leadership for women. While it seemed at first that the pandemic might minimize the impact of this DMin journey, it was seeing the needs of the post-pandemic church that inspired me to develop a new framework and language for biblical leadership. One of the most valuable lessons I learned was that every roadblock I faced in finding sufficient resources became a building block toward a solution. Insufficient resources presenting both genders leading together, recent scholarship that often carried a nuance of anger towards men for historically disqualifying women from leadership, lack of resources for women by experienced practitioners. . . these all became part of framing the final prototype for a book. As the book became the most viable solution, all stakeholders agreed the other prototypes (an online leadership training or leadership mentoring program) could be follow-ups to the book in the future. Also, the response to the message of this book at several large conferences where I spoke was overwhelming, which gave me confidence as to its potential impact. Yet, there is always a risk of failure. My influence may not be sufficient to market the book to the church at large, or a publisher may think it is too great a risk to publish a book on this topic. Nevertheless, after spending three years talking to stakeholders and praying, it is worth the risk for a generation of women that have yet to find their seat at the table.

After graduation, I will continue the research for the book to complete the writing process in the Fall of 2023. The book will be published and launched in early 2024. In the Fall of 2023, a companion podcast will be launched, inviting male and female leaders into a conversation with the theme of entrusted versus entitled leadership, and how to empower both genders to lead together.

SUMMARY

When I began this academic journey, I did not envision how impactful this journey would be. The input from our Lead Mentor, Dr. Leonard Sweet, our Peer Advisor, Dr. Gregg Borror, the experience of research, the collaboration with stakeholders, and the iron sharpening iron with my peer group

have not only shaped my project but have transformed every area of my life. I dream of a future where the servant leadership style of Jesus frames and defines the local church for emerging generations, that both genders have a seat at the table, understanding what we have been entrusted with by leading incarnationally and impacting our communities with the Imago Dei.

Doctoral Project

Introduction

A published book, *A Seat at the Table: Why What You've Been Entrusted with Matters More Than the Position You're Entitled To*, is the culmination of a three-year academic journey to address my NPO: The lack of understanding and framework of Biblical leadership as entrustment rather than entitlement that empowers both genders to lead together has created a lack of female representation in roles of strategic influence and leadership. The core of the book was birthed from my personal experience as a female in ministry leading with men, as well as the lack of resources available to emerging female leaders. This book synthesizes my theological research of leadership that includes women and men leading together and also introduces a new framework and language for leadership that is incarnational with a posture of entrusted versus entitled.

Presentation of Project

Introduction

My research began with exploring the causes of a lack of women in leadership and strategic roles of influence in local non-denominational churches. The resulting conclusion noted three areas of insufficiency in the Church: first, inadequate understanding of leadership theology; second, incomplete knowledge of what God has entrusted to both genders; and third, lack of practical leadership tools for men and women to lead together. These three areas have created a gaping chasm between the Church's treatment of female leaders and the most recent scholarship around Bible translation and cultural context. One early outcome of my research was the determination that a book on new leadership posture and motivation would serve Christians better than yet another book on leadership methodology.

The celebrity mindset and corporate leadership models that have infiltrated the church have severely affected the servant-leadership model that Jesus exemplified. Additionally, the post-pandemic church that was struggling to rebuild would benefit from a re-set with a new framework and language for leadership that presumes *both* genders leading together. The new language I propose will emphasize the difference between being *entrusted with a trust* and *entitled to a title* in leadership and how these two paradigms result in a vast difference in leadership posture and motivation.

With this foundation of *entrusted versus entitled*, the book will encourage an emerging generation of female leaders by explaining what is needed for healthy leadership posture, communication, and empowerment. The book will educate readers on the theology of leadership for women and what God entrusted them within his story, including the scope of the original "trust" in Genesis for both genders, how Jesus modeled this in the gospels, and how the Apostle Paul flipped the tables on the culture in his epistles by affirming women in leadership together with men. It will include practical tools on how the genders can lead together as they discover gifts and strengths and servant leadership. Written in an easy-to-read, inviting, and encouraging narrative, it will include quotes from current male and female leadership and influencers. As a seasoned practitioner with

over 40 years of ministry experience, I will share hard-earned lessons and the encouragement I was missing while I pioneered a seat at the table as I was entrusted to lead alongside men.

Proposed Cover for the Book



Book Outline

A Seat at the Table: Why the Seat You've Been Entrusted With is More Vital Than the Position You're Entitled To

The book is comprised of three sections. The first two will introduce the theology of leadership that includes women, with scholarship for the original trust in the Garden of Eden, as well as what was normative in the New Testament church. The third section will define the servant leadership exemplified by Jesus and give the practical tools for healthy leadership that embrace both genders with entrusted versus entitled language and framework. Each section will begin with a story narrative of the biblical reference as an invitation to the rest of the section. Every chapter will include quotes and stories from seasoned men and women in leadership, creating a strong foundation for

others to follow. The book's purpose is to educate, as well as create an invitation to change that empowers and encourages the reader.

SECTION ONE - OBLIVIOUS TO THE OBVIOUS OR GARDEN TO GARDEN

The first section begins with a story narrative of John 20 when Jesus appeared to Mary in the Garden tomb. He gave her a command that still reverberates over humanity: "Go tell your brothers . . ." In this second garden, we see a redemptive picture of what was gained and lost in the first garden (Genesis 1:28). This part of the book will explore God's intention to empower both genders by unpacking well-known verses using recent scholarship that includes a deeper understanding of the original language and cultural background. This section will also introduce and define the language and framework for "entrusted" versus "entitled" leadership and how this posture is woven into God's narrative as a redemptive picture of living and leading incarnationally.

Introduction. The intro will explain the "why" behind the book, my story as a female practitioner with forty years of ministry experience, and a clear overview that defines "entrusted" versus "entitled" language and leadership.

Chapter 1: The Echo

- The words "Go Tell" from Jesus' lips still reverberate over women throughout the generations and what that means for today.
- This will include a sub-section that shows scholarship for how Jesus supported and released women in ministry despite the prohibitive cultural norms of his day. In addition, it will include who was at his table, what he celebrated, and the freedom he gave women.

Chapter 2: The Foundation

- A brief overview of a new framework and language for leadership: entrusted vs. entitled.
- This chapter will introduce the idea that *Entrusted* leaders do so out of humility—serving because of the gifts entrusted to them by Christ. *Entitled* leadership is strictly interested in the position or title rather than the servant leadership Jesus exemplified. (Luke 22:26) This section will include data and information from *The Motive* by Patrick Lencioni.⁶
- Trust Fund Babies. Using Adam and Eve as the foundation, I will introduce the idea that entrusted versus entitled is the foundation of what humanity has wrestled with throughout the biblical narrative by sharing specific Bible stories.

⁶ Patrick Lencioni, *The Motive* (Hoboken, NJ: John Wiley & Sons, Inc., 2020), Kindle. Lencioni maintains that there are two basic motives that drive people to become a leader, the first is because "they want to serve others, to do whatever is necessary to bring about something good for the people they lead." The second reason is "because they want to be rewarded....and are drawn by its trappings, attention, status, power, money." Lencioni concludes with "Leadership is a privilege." In other words, we've been entrusted with leadership to serve others, which is the foundation for Entrusted versus Entitled.

Chapter 3: The Original “Trust”

- This chapter will show what was given and lost in the original garden with a comprehensive study of the original language and cultural background of Genesis 2 and 3. It will also briefly cover the theology used to prohibit and devalue women through a patriarchal filter. An appendix at the end of the book will be included for a deeper look at the theology and scholarship and suggested books and articles to read for further study.
- The chapter ends with a guided self-assessment by utilizing the first two questions God asks humanity in Genesis: “Where are you?” and “Who told you you were naked?” to clarify where they are in their leadership journey.

SECTION TWO - FLIPPING TABLES

This section will begin with a narrative of Pheobe, under Paul’s directive, bringing the letter of Romans to the newly formed church. Using Paul’s writings and his personal testimony, I will continue to explore the entrusted versus entitled idea by showing how Paul understood the proper leadership posture. We will discover how to read the Pauline epistles, what the original language was inferring, the cultural context, and the difficult-to-understand scriptures about gender values and roles that have been used to silence women for generations.

Chapter 4: Paul was a Misogynist and other Myths

- We will use this chapter to discuss how we read Paul’s writings: *descriptive, corrective, or instructive*.
- We will cover whether the female leaders in the Bible are examples or exceptions.

Chapter 5: The Church in Ephesus - “Don’t be a Karen”

- This chapter will contain an in-depth look at Paul’s letters to Timothy and the Corinthian church and will also include an appendix with more detailed studies on the theology Paul espoused and resources for further research.
- What were Paul’s House Codes really about? We’ll explore the context of Paul’s letters and determine whether he echoed the patriarchal culture or Jesus in his writings when he wrote the House Codes for the early church.

Chapter 6: Whose Shoulders Do We Stand On?

- This chapter will celebrate heroes in the New Testament: Paul, Barnabas, Peter, James, Priscilla and Aquilla, Junia and Andronicus, Phoebe, and others all equally entrusted serving together in ministry leadership in the New Testament church.
- How to find yourself in the story? This chapter will include a guided self-reflection to assess where the reader finds themselves in God’s story.

SECTION THREE - WE NEED WHAT YOU HAVE: THE STORY OF THE TALENTS

This section opens with a story narrative of the talents found in Matthew 25:14-30. It will give practical leadership tools by addressing how to discover and develop strengths using the

illustration of the talents as a foundation of entrustment versus entitlement. It will define leadership as an assignment and followership as the calling. It will discuss how to turn the leadership weaknesses of insecurity, comparison, and the pain of failure into seeds for growth. It will also discuss how to communicate effectively with the opposite sex, how to become a leader others want to follow, and how to find the purpose in your leadership voice to help others. This section will dive deeper into what entrusted and entitled leadership looks like in the workplace.

Chapter 7: What is a leader?

- The theme here will be the calling of followership with an assignment of leadership. This chapter will posit that we cannot lead well until we've learned to follow well. Based on the life of Peter, we will discover what incarnational servant leadership looks like and how our identity and authority are found in followership.
- We'll uncover why our obsession with wanting control hinders us from following and leading well.
- Leaners first, leaders second: who you lean on is who you become! This idea will be based on John's self-identity as a leaner and how that influenced his early church leadership.

Chapter 8: Find Your Superpower

- Enneagram and Strengths Finder - What are these tools and how to use them? I'll tackle the burden of comparison as you build your confidence. The book will include a Strengths Finder, The 6 Types of Working Genuis, and an Enneagram test in the appendix.
- Preparation and study - How to become the best at what you do so others want to hear what you say.

Chapter 9: Your Roots Are Showing

- The Hidden Bias of Offense - How to navigate leadership pain?
- The Pitfalls of Perfectionism and Failure - Learning to turn failure into a foundation for growth and how not to sabotage your leadership.
- The Scarcity Mentality and Disability of Entitlement - Entitlement disables, entrustment enables.

Chapter 10: How to Do it All and Keep Your Sanity

- Strategies for female leaders navigating work, home, marriage and kids, and church.

Chapter 11: Nobody's Listening

- This chapter will discuss the power of asking the *right* questions, how to create healthy discourse and the problem with assumption communication and not clarifying expectations. Leaders who listen carry weight.
- In tandem, I'll talk about the treasure of teachability and staying curious, how to receive feedback, and what to do with criticism.
- Tips on how to "read" the room, and the sacred overlap of humility and confidence.

Chapter 12: You Go First

- What does mutual submission and healthy leadership look like?
- What are healthy boundaries between men and women in the workplace? I'll talk about the strength of contextual boundaries and how Jesus didn't follow the "Billy Graham rule"!

Chapter 13: You Already Have a Seat at the Table

- This chapter will conclude the story of the three talents in Matthew 20 by showing that your posture determines where you sit (the power of humility and ego).
- I will also bring in statistical proof that when women are empowered, profit and production increase. This will include statistics from the UN and Harvard Business Review and stories of how servant leadership brings transformational change and promotion in business, government, social justice arena, and the local church.

Conclusion

- Why it Matters - When we consider why this is important as the church moves forward, we must see the magnitude of what we have been entrusted with as men *and* women followers of Christ. For the sake of those trapped in both spiritual and physical poverty, without a voice, struggling without hope, and paralyzed by fear, we cannot ignore the fact that both genders were integral to God's story in value and influence and *still are!*
- The power of a Heneni (Here I am; use me.)
- You look like Jesus - Final thoughts on what is possible when we live Galatians 3:28 with a dream of what the future could be and what it means to lead incarnationally with the spiritual formation of the character of Christ at the roots and to carry the Imago Dei.

Sample Introduction and Chapter One

INTRODUCTION

"Woman in Rags, Garbage, Revealed as Heiress," read the headlines of the San Francisco Chronicle concerning a lady known as "Garbage Mary" who was picked up by the authorities in a shopping mall in Delray Beach, Florida. She appeared to be just another seemingly homeless person whose mind had faded. Neighbors told stories of her scrounging through garbage cans for food, which she hoarded in her car and her two-bedroom apartment. There were mounds of garbage filling her small apartment refrigerator, stove, sink, cabinets and bathtub.

Police finally identified her as the daughter of a well-to-do lawyer and bank director from Illinois who had died several years earlier. In addition to the garbage, police found Mobil Oil Stock, documents indicating ownership of oil fields in Kansas, stock certificates from firms such as U.S. Steel, Uniroyal, and Squibb, and passports for eight large bank accounts. Garbage Mary was a millionaire who lived as a derelict.

She had untold wealth at her disposal, and yet she scrounged through the garbage cans rather than claim the resources that were rightly hers.⁷

I wonder how many of us have missed the wealth available to us because we don't know about it or how to access it? I don't know about you, but I don't want the end of my life to look like Garbage Mary, where I haven't "spent" or used the treasure I've been entrusted with because it's just sitting on a shelf getting dusty.

This is my leadership story. I wrestled throughout my journey with insecurity, comparison and a fear of failure that defined me, all the while not realizing the wealth that was already mine that God had to offer. My desire in writing this book is that somewhere in the biblical truths I share and the vulnerability of my story and those of my friends, you won't feel alone but encouraged. If it's true that you can learn from your mistakes, you can learn from leaders, or you can learn from the mistakes of leaders, then you're holding a treasure mine or perhaps a field manual that you can use to direct you through the vast landscape of leadership.

If you've picked this book up, it's likely that you have a dream or a calling to make an impact. Maybe you've felt like you were speaking in an echo chamber and no one could hear you. Perhaps you feel entitled to more but have been overlooked and are *still* unsure how to "get ahead." Or maybe constantly wrestling the feeling you have "less than" you need to lead has you stuck. You know your gifts, but you're not sure where you're supposed to sit when you finally get in the leadership room. Possibly you know where to sit, but you keep doing autopsies on your failures. Or maybe you know what you're supposed to do, but are frustrated because you're not 100% sure of the authority you have been given. Whether you've been on this journey for a while or are just beginning, I believe you will find gold here in the form of encouragement that will clean your lenses and give you a fresh perspective of what God has affirmed and called you to.

If this is you, then you've picked up the right book. This is a leadership book for females. I hesitate to say it's a book for women in leadership because I believe the leadership assignment is given by God regardless of gender. The first calling of all leaders is to be followers, and secondarily, we are assigned to leadership. A problem arises when we feel entitled to leadership rather than entrusted with followership.

You're going to see these two words a lot in this book, *entrusted vs entitled*. I believe that to lead the way that Jesus did, this posture informs all that we are and do. This book will provide you with a new framework and language for leadership that distinguishes between being entrusted with a trust rather than entitled to a title in leadership. This language creates a vast difference in leadership posture and motivation. Entrusted leadership is based on humility to serve because of the gifts entrusted to us by Christ. Entitled leadership leads strictly for the position or title. Entitlement to a position leads to a business transaction style of leadership that is motivated by rewards, notoriety

⁷ Max Anders, *30 Days to Understanding the Bible* (Nashville, TN: Thomas Nelson Publishers, 2003), 65.

and status. While the business model of leadership is essential as organizations grow, unless it is used with the foundation of entrustment, the motivation will be self rather than building the kingdom of God and the servant leadership that Jesus exemplified. (Luke 22:26) In our current “selfie” world, this is essential if we are to lead like Jesus. Leading entitled results in a disability, while leading entrusted multiplies the ability you’ve been given by God.

Just in case no one told you recently, we all need what you’ve been entrusted with.

This book is an invitation to discover it with me.

This book is not an “I am woman, burn your bra, we’re entitled to a seat at the table” kind of book. My goal is to encourage women that we are not competing for equal rights but rather creating equal opportunities as servant leaders together with men. We must shift the perspective for women in leadership from “I am entitled to compete on an equal basis with men” to “I seek the freedom to follow Christ as he calls me to use my gifts in God’s service.” We’ll discover that posture is everything.

I am also not trying to convince you or defend what I believe on the theology of women in leadership because while there has been much debate on this subject, theology should never be weaponized.

I love how Gordon Fee writes, “I begin with a singular and passionate conviction that the proper aim of all true theology is doxology. Theology that does not begin and end with worship is not Biblical at all but rather is a product of western philosophy”⁸

While this book will include theology, because I want you to understand what God says about you, you’ll be encouraged by seasoned male and female leaders who have pioneered the way for you. You’ll not only be inspired by how God has championed you as a female but you’ll be given practical tools that I’ve collected over forty years of leading with my husband. This book is not about what you’ve been entitled to in leadership, although you may be entitled to it. This book is about being entrusted with gifts and a calling that leads to a posture of gratitude that multiplies your “not enough” to “more than enough.” It will give you jet fuel and the desire to lead by serving.

Every part of God’s story, from cover to cover, has a foundation stone for choosing between being entrusted or entitled. We’ll be going on a journey together because my desire is that you, as a leader who is a female, have all the tools that you need to lead well.

Based on the foundation of entrusted or entitled, this book will educate and encourage healthy leadership posture, communication and empowerment. This is a book on leadership with a slight twist. It’s written with you, as a woman in mind. The book consists of three sections:

⁸ Gordon Fee, *Listening to the Spirit in the Text* (Grand Rapids, MI: Eerdmans, 2000), 3.

- Section one asks whether we have been “oblivious to the obvious” as we journey from garden to garden in God’s story. We will dig into how Jesus affirmed women, the significance of Jesus appearing to Mary first, and how his words are still echoing. We’ll uncover the original “trust” given to men and women as co-regents in the first garden in Genesis and what this means for you.
- Section two is about how God was always “flipping the table” on the culture by embracing women and men together in leadership. We will discover how the early church was built on this premise under the apostle Paul’s leadership and what that means for you today.
- Section three is where we get practical. I will help you discover your “superpower” by finding your gifts and strengths. I’ll also show you how to use failure, fear, and insecurity as stepping stones, deal with leadership pain and grow in your confidence by becoming a healthy leader people want to follow. I’ll also talk about how to communicate by asking the right questions, and we’ll finish by learning *why* you have been entrusted with those gifts.

The premise of this book is to make you hungry and curious. I hope to inspire a burning curiosity that makes you desire to dig into the Word yourself, to discover what you believe and make informed choices and decisions as you study the Word so that you fall more deeply in love with Jesus, the One who loves you most. Ultimately, I want you to have more confidence in your calling and assignment.

You have so much potential; you are entrusted by your creator with so much gifting.

Whether you’re a CEO of a corporation, a staffer in government, a homeschooling mom, a student, an entrepreneur, or a dreamer, you have a God-given assignment and calling. Let’s dust off those costly gifts and take them to the next level, so we aren’t like Garbage Mary at the end of our lives!

So, if I (and my friends) can help you on your journey, we’d be honored to have you along.

But first, let’s check our bags.

Perhaps before we begin our journey, we should consider what bags to check. All of us bring baggage with us into whatever space we’re in: the experiences we’ve had, the way we’ve been taught, our gifts and strengths; all of it is a filter to how we form what we think and how we act. Some of it is the truth. But some of it has been created by pain and lies that have fueled feelings of fear.

So, if that’s you, let’s take a moment before we launch into the book to surrender all of it to Jesus.

Give him your baggage so we can go on this journey together, fresh and free.

Prayer:

God, in the name of Jesus, I am so grateful for your invitation not only into a relationship with you, but that you’ve entrusted me with gifts. Help me to steward well what you’ve given me. Today I

surrender my fears, pains, bias, and pre-conceived ideas to you. Take them, teach me, speak to me and use this book to speak to me.

Thank you that you entrusted me! I commit to follow you all the days of my life, with the understanding that my identity and authority is only found in the "follow."

CHAPTER ONE

Removed for Copyright Purposes

Benchmark Timeline

January 2023

- Work with the editor to finalize an outline and promotional for the book.
- What I have appreciated the most about the editor I am currently working with is she is a female in the age range I hope to reach who has had no biblical knowledge nor examples of women in leadership. She is very open to learning, so how she hears the message in the book is already going through a filter of who I hope to reach.

February 2023

- Final edits of the book proposal are approved.
- I will send the final edits to a few of my stakeholders who have a larger influence to ensure I am on track with what the agent is proposing to publishers.

February/March 2023

- The book is pitched to publishers.
- This will be an enormous milestone to achieve. The success of this will be determined by the publishing house that wants to take this project to completion with a published book. While I believe there is a market for this much-needed message, this step will either confirm or lead me to go back to make adjustments.

March/April 2023

- A publisher is secured, and writing continues.
- As I continue to write the book, I will send the proposed outline and chapters (as they are completed) to my stakeholders for feedback. I want to ensure I am addressing the topic in a clear and understandable way that engages the reader while inspiring them.

April 2023 and beyond

Begin engaging social media with the subject matter and proposed title with surveys and live IG conversations. I want to build a platform for the message and see the key issues that are of the most interest and the best way to articulate them.

September 2023

- Writing and editing conclude.
- While there will still be back and forth with the publisher finalizing the book, the core of the book will be finished at this point.

October 2023

Begin a podcast to discuss the book subject with influencers. The hope is to invite others into the conversation to increase the platform's reach. By engaging other voices, those that agree with the message and even a few that don't, I hope to create a healthy discourse that builds momentum for the book's launch. One metric for success would be at least 100 subscribers in the first three months.

Fall 2023

Continue to build a platform and engage in focus groups. From the podcast and social media platforms, I hope to enlist a larger and more diverse audience on the subject. I specifically want women who are either aspiring leaders or those already leading to feel they have a space to be seen and heard.

Spring/Summer 2024

- Build a launch team for the book, create a space for them to engage with me as the author, and begin marketing the book with bite-sized videos that tell the story and journey of the book and the message to be used on social media.
- I also hope to engage the launch team and stakeholders to commit to pre-purchase and marketing the book.

Fall 2024

- Book launches.
- The success of this project will be measured by the number of books that sell. If the entire launch team and 25% of my stakeholders not only purchase the book but engage the message in their churches, that would be a success for me. I would find this project a success if I can sell 5000 books within the first year of publication.

Spring 2025

At least 50 churches have begun to build their leadership structure to include women in roles of influence based on the entrusted vs entitled model.

Assessment

The success of my doctoral project will be measured by the following strategy and performance indicators.

Strategic Benchmarks

My book agent is currently pitching the book to find an interested publisher. This is an enormous milestone, as the success of the book will be determined by the publishing house that wants to take this project to completion.

The final edits of the book proposal and book cover have been sent to key stakeholders to confirm that what is being proposed is clear and the message is on point; all were in agreement that it was on point. I have secured endorsers for the book; their platforms of influence combined total over 14 million people.

Research will continue as the book is written. I will contact experienced leaders to secure their wisdom, encouragement and input for the book. The goal is to finalize the edited manuscript in the Fall of 2023. Throughout the process, stakeholders will consistently receive the written manuscript for feedback to ensure a clear message that will engage and inspire readers.

My strategic social media campaign will commence in June of 2023 with the subject matter to garner momentum, interest and feedback. It will include surveys for proposed titles and subject matter interest. Live interviews and conversations will begin in July to engage and build my current social media platform, to pique interest, and to assess the key issues of interest and the best way to articulate them.

The social media campaign will be used to build momentum towards a podcast that will launch in the Fall of 2023. I hope to be able to invite others with a larger influence into the conversation to increase the reach of my message. By engaging other voices, both those that agree with the message as well as a few that do not, I will create a healthy discourse that builds momentum for the book's launch. One metric for success would be at least 100 podcast subscribers in the first three months.

The goal of the podcast and social media platforms is to create a larger and more diverse audience on the subject of female leadership in the church. I especially hope to reach women who are current or aspiring leaders, so that they feel they have a space to be seen and heard.

I will build a launch team for the book in June of 2024 and create a space for them to engage with me as the author. In tandem with the launch team, we will produce bite-sized videos for use on social media to tell the story and journey of the book and the message.

The current goal for book release is Fall of 2024.

Performance Benchmarks

I will continue to evaluate the project and gather data based on feedback after the book launch. While the number of books sold would indicate success in one area by the interest it creates, if it is only purchased but has yet to create any changes in the culture, then the message has failed in its purpose. Thus, I have a number of parameters that will use to measure whether the book publication has been a “success.”

While I would be pleased to sell at least 5000 books within the first year of publication, my goal is truly to see this message proliferate among church leaders. If my podcast audience were to grow to at least 500 subscribers and successfully create a space for authentic conversation for emerging leaders of both genders, this is something that could take female leadership in the church to a new level of acceptance.

Additionally, I am hopeful that the principles and theology in the book could eventually become a workbook that churches could use to build organization health with the “entrusted versus entitled” framework. If this book and workbook were used by at least 50 churches by Fall of 2026, I would be really excited about that. In-church teaching has the power to shift the culture in a dramatic way, and in fact, re-education of church-goers was the single most important change factor identified in my discovery and design workshops. If these 50 churches could implement my new leadership framework and increase the percentage of women leading with men in roles of strategic influence, this is something that I would consider a huge accomplishment worth celebrating.

My final measure of success is the principles and theology presented in the book becoming part of an accredited course in at least one Bible college or seminary that would influence the emerging generation of church leaders. The education of young church leaders with a theologically correct understanding of Biblical leadership will cause a ripple effect of change to open doors for countless generations of women called to lead.

Project Launch Plan

Doctoral Project Description

My NPO Statement: The lack of understanding and framework of Biblical leadership as entrustment rather than an entitlement that empowers both genders to lead together has created a lack of female representation in roles of strategic influence, and leadership addresses the problem with a published book.

Through research and one-on-one interviews, a book for women addressing a new framework and language of entrusted vs entitled for both genders leading together is the MVP. The book will educate the theology of women in leadership, beginning with what both genders have been entrusted with in the original "Trust" in Genesis. It will include how Jesus affirmed women, how Paul empowered them and what servant leadership together with men looks like according to the New Testament model. Additionally, the book will offer practical leadership tools, how to lead according to gifts and strengths, deal with offense, failure and opposition, and how to lead well with basic gender differences in communication and leadership styles. It will be written in an easy-to-read narrative, including insight from seasoned male and female leaders.

Audience

The audience the book aims for is an emerging generation of females that already feel a calling for leadership but have either not known the biblical precedent or have not yet discovered their gifts or strengths to lead. I plan to engage them with social media, appeal for feedback from focus groups and interact with a robust book launch team.

Development Plan

Below is a roadmap that includes dates of when specific milestones or phases will be completed and key deliverables.

January 2023

Work with the editor to finalize an outline and promotional for the book.

What I have appreciated the most about the editor I am currently working with is she is a female in the age range I hope to reach who has had no biblical knowledge nor examples of women in leadership. She is very open to learning, so how she hears the message in the book is already going through a filter of who I hope to reach.

February 2023

Final edits of the book proposal are approved.

I will send the final edits to a few of my stakeholders who have a larger influence to ensure I am on track with what the agent is proposing to publishers.

February/March 2023

The book is pitched to publishers.

This will be an enormous milestone to achieve. The success of this will be determined by the publishing house that wants to take this project to completion with a published book. While I believe there is a market for this much-needed message, this step will either confirm or lead me to go back to make adjustments.

March/April 2023

A publisher is secured and writing begins.

As I begin to continue to write the book, I will send the proposed outline and chapters (as they are completed) to my stakeholders for feedback. I want to ensure I am addressing the topic in a clear and understandable way that also engages the reader while inspiring them.

April 2023 and beyond

Begin engaging social media with the subject matter and proposed title with surveys and live IG conversations. I want to build a platform for the message and see the key issues that are of the most interest and the best way to articulate them.

September 2023

Writing and editing concludes.

While there will still be back and forth with the publisher finalizing the book, the core of the book will be finished at this point.

October 2023

Begin a podcast to discuss the book subject with influencers. The hope is to invite others into the conversation to increase the platform's reach. By engaging other voices, those that agree with the message and even a few that don't, I hope to create a healthy discourse that builds momentum for the book's launch. One metric for success would be at least 100 subscribers in the first three months.

Fall 2023

Continue to build a platform and engage in focus groups. From the podcast and social media platforms, I hope to enlist a larger and more diverse audience on the subject. I specifically want women who are either aspiring leaders or those already leading to feel they have a space to be seen and heard.

Spring/Summer 2024

Build a launch team for the book, create a space for them to engage with me as the author, and begin marketing the book with bite-sized videos that tell the story and journey of the book and the message to be used on social media.

I also hope to engage the launch team and stakeholders to commit to pre-purchase and marketing the book.

Fall 2024

Book launches.

The success of this project will be measured by the number of books that sell. If the entire launch team and 25% of my stakeholders not only purchase the book but engage the message in their churches, that would be a success for me. I would find this project a success if I am able to sell 5000 books within the first year of publication.

Spring 2025

At least 20 churches have begun to build their leadership structure to include women in roles of influence based on the entrusted vs entitled model.

Development Process

I will continue to evaluate the project and gather data based on feedback after the launch. While the number of books sold would indicate success in one area by the interest it creates, if it is only purchased but does not create any changes in the culture it has failed in its purpose. Several areas that would help me evaluate the success is if the following occur during the 12-24 months after the book launch:

This becomes a potential handbook for church planters and emerging women in leadership. If this message was on point and needed to shift the culture, then churches will be using this new leadership language of entrusted versus entitled and will see an increase of women and men partnering together to build the church.

The podcast audience continues to grow to at least 250 subscribers and creates a space for authentic conversation for emerging leaders of both genders.

The principles and theology in the book become a workbook that churches can use to build organizational health with the entrusted vs entitled framework.

The principles and theology presented in the book become an accredited course in one bible college or seminary.

Appendix A— Milestone 1 The NPO Charter

Personal Research Manifesto

I commit to researching my NPO with a curious, open mind by asking questions, listening to varying sources, and acknowledging that I will stay focused on the problem I am trying to solve.

NPO Statement

Many non-denominational churches lack female representation in roles of strategic influence and leadership.

NPO Scope and Constraints

At the conclusion of this doctorate program, a book that empowers and equips emerging women church leaders will be written with a companion pilot leadership training program. The book will endeavor to fill the current void of materials written by experienced female practitioners in this field. It will include theological research supporting women in leadership, data showing how organizations can increase productivity by including both genders in levels of strategic influence and leadership as well as practical action steps. At this point in the development process, it is difficult to estimate the exact scope and cost associated with the final product which will be evaluated and incorporated as the process progresses.

NPO Context

My NPO ministry context will include current and prospective leadership for the non-denominational evangelical communities of faith. Because of the circle of influence I have experienced over the years, the initial audience will consist of a multi-generational, racially-diverse group of men and women, primarily in their 20s to mid-70s. It will also include diverse theological viewpoints—both egalitarian and complementarian. To elicit the best quality input, the participation group size will be capped at 12-15 individuals per session to maintain an intimate setting for safe conversations. Since there are many obstacles that currently exist for the emerging female leadership, these open conversations from this diverse group will help to clarify the problem, need and potential opportunities. The collaboration between experienced and emerging leaders will provide assimilation, evaluation and understanding of what is needed to discover more fully the root issues and the problem being addressed, which will hopefully point to solutions. My approach will be based on educating and empowering emerging female leaders with theological solutions rather than methodological systemic changes.

Underlying Causes

A significant root cause for my NPO is the lack of theological understanding of women in leadership. Many non-denominational evangelical communities lack biblical understanding and have practiced unbiblical cultural norms within their theological traditions that celebrate a

patriarchal church culture. A theology that teaches that women leaders are an exception rather than an example has prevented women from leading and using their voices in places of influence. The patriarchal institutional framework was supported even by well-meaning guidelines such as the Billy Graham Rule, set in place to guard men from being tempted by women. Rules like these are based on a narrative of male-female relationships that reduces gender relations to a sexual pitfall rather than a partnership in ministry. The church's failure to interpret the Bible through a lens that frees women rather than constrains them has resulted in few opportunities for them to influence and lead. To repair this damage, we must differentiate between proper theological belief and what is unchecked tradition.

Discovery Workshop Stakeholders

The stakeholders in my discovery session included a multi-generational, multi-racial group of females: pastors who co-lead with their husbands, a university professor, entrepreneurs, an executive pastor and church support staff.

One-On-One Interviews

My one-on-one interviewees included males and females with a variety of qualifications: professor, author, pastor, non-profit ministry leader, and evangelist-activist-speaker.

3-5 Key Biblical Texts

I will endeavor to research the biblical texts surrounding gender and leadership to dispel the harmful historical ideas that have devalued women and the authority given to them by God to lead. A few of the key verses that will be foundational to my research are:

Galatians 3:28-29 (NIV). *There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's seed, heirs according to the promise.*

Genesis 3:27-28 (NIV). *So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, "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."*

John 20:17 (NIV). *When Jesus appeared in the garden to declare redemption for all humanity, he revealed himself to a woman first and then gave her voice authority to tell others when He said, "Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"*

1 Timothy 2:12 (NIV). *A woman should learn in quietness and full submission.*

Romans 16 and the women Paul describes as partners in roles of leadership in the early church

Academic Resources

Within my field of study, some of the primary voices I will include are: Scot McKnight, PhD, New Testament scholar, historian and theologian; Kevin Giles, Mdiv, theologian; Gordon Fee, PhD, theologian, professor and author; Andrew Kostenberger, PhD, research professor of New Testament studies; N.T. Wright, PhD, New Testament scholar and Pauline theologian. Other areas of study will include researching global data that demonstrates the growth of organizations that have equal representation of both genders in leadership and influence. Understanding the historical significance of the theology and biblical exegesis that has prohibited women in leadership will include research by theologians with a complementarian background: Patristic Church Fathers, Reformers, theologians such as John Piper, Wayne Grudem and others.

Appendix 1

Discovery Workshop Description

My discovery session was held on October 9, 2020 via zoom from 1:00 P.M. - 3:30 P.M. The following were in attendance (all women):

- African American Co-Lead Pastor
- Hispanic Co-Lead Pastor
- White Co-Lead Pastor
- Associate Professor of Biblical Studies at Southeastern University
- Support Staff at Capital City Church
- Executive Pastor and former campus pastor at Capital City Church
- Entrepreneur/businesswoman

All participants attended the meeting through zoom. The session followed the predetermined format as given in our DMIN 750 syllabus assignments. We began with an icebreaker by asking the question, "What do you love the most about being a woman?" All of the participants came ready to discuss the questions: "Do you feel there is a lack of female representation in leadership?" and if so, "Is this a problem we need to address?" Finally, "What do you consider the main issues surrounding the lack of females in strategic places of influence and leadership?"

As we explored their diverse experiences, we discovered the pattern or theme and then finally came to some conclusions together through three Discovery Workshop activities. The first was NPO Definition activity, in which the goal was to create an analysis of the NPO by looking at it from different perspectives in order to discover root issues associated with the topic. This activity included the questions:

What is the key issue you are trying to address and why is it important?

Who is impacted by this NPO and who should I focus on?

What social/cultural factors shape this NPO?

What evidence do we have that this NPO is worth the investment?

The second activity was the *Empathy Map*, which we used to discover a deeper understanding of those who would be impacted by the NPO and determine if there are any inconsistencies by asking what they would say, feel, do or think about the problem we were trying to solve. Our final activity was *The Five Whys*, which allowed us to find what was beneath the surface and the root of some of the core issues that are fundamental to why the NPO matters.

Discovery Statement

Considering emerging women church leaders,

we've discovered many non-denominational churches are lacking female representation in roles of strategic influence and leadership,

which is caused by a systemic lack of biblical understanding and unbiblical cultural norms.

If solved, it would mean the global church would see a maximized incarnational impact on the communities it serves.

After settling on the Discovery Statement, I emailed some of our findings to the participants and asked two questions: "In reflecting on this conversation was there anything we missed?" and "Was there anything else you would add?" with the intent of discovering what we missed in the findings from our workshop. Only one of the participants had feedback, which resulted further in a one-on-one interview.

Critical Insights from Discovery Workshop

Once we determined the audience is emerging women church leaders, we decided that some of the key issues to be addressed are theological reeducation for leaders, both women and men, as well as a general misunderstanding of the scriptures and theology that has defined gender roles. We discussed a lack of congruency in how strong men and women leaders are perceived; strong women leaders are often demeaned and perceived negatively, as opposed to men in a similar role whose strong leadership is celebrated. We discussed whether it is primarily because women in this role are demanding, rather than leading with humility, or whether a traditional mindset prohibits women from being strong in these roles. It was determined that not only do women need to be educated on how the Bible supports an egalitarian view, but men as well. I was surprised by how many participants felt that male leaders need reeducation to successfully create opportunities for emerging young women. It was also determined that while some evangelical leaders, such as John MacArthur and John Piper and the evangelical world they influence, are not open to discussion, many young church planters leading with their wives are open to a deeper understanding of the theology of women in leadership. The gap that we discovered is that there is not much written about this subject for men in leadership. The root issues of silencing women and lack of positions of influence and leadership were based on historical traditions and theology built through a patriarchal context. It was also discussed that if the current church does not open to women in leadership, we will lose a generation of emerging female leaders, as they will use their gifts in a secular arena that is more open and celebrates what they have to offer. We concluded that many churches are declining or not reaching their ultimate potential because they have sidelined half the workforce because of wrong gender theology. We also discussed whether the descriptive terms egalitarian, complementarian or soft "c" complementarian are necessary as we move forward, or whether, as we pioneer for the next generation, it is okay to just define function, value and authority.

As these root issues are addressed, the participants came to several conclusions. First of all, education is necessary for current male leaders *and* for the emerging young female leader. Secondly, this reeducation must be woven with the understanding that women and men in leadership together, serving with humble posture, is the only way we will have a significant impact on our communities in the days to come.

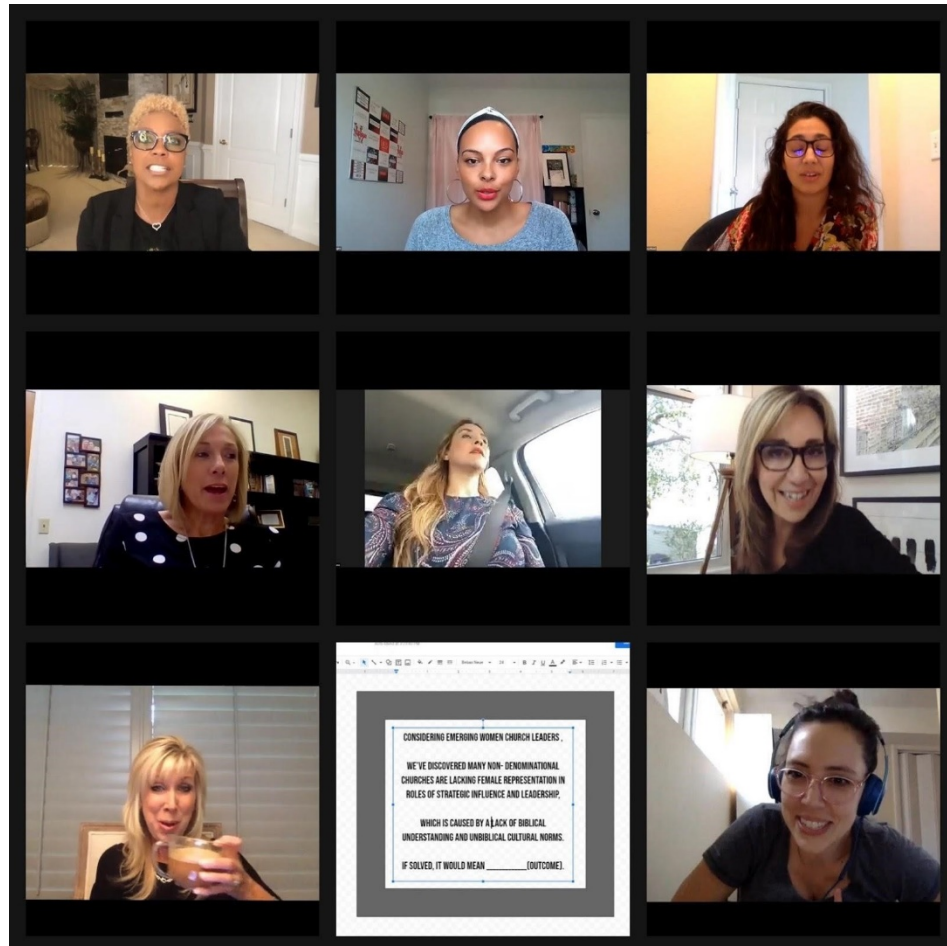


FIGURE 1. DISCOVERY WORKSHOP

Empathy Map (2)

Simple Empathy Map

Says	Votes
Maybe I need to wait until I'm married	0
I would probably ask more questions and ask why I would not be accepted for the role.	0
I make them nervous	0
I'm too strong for them	0
I'm going to keep trying	0
I'm not in the "boys club"	0

Thinks	Votes
Maybe I am not called to this	1
She would wrestle between wondering if she is enough and also become frustrated because she knows she is qualified.	0
I'm not good enough	0
maybe men are better- I missed God	0
Is there something wrong with me?	0
This is ridiculous. Is it because I am a woman?	0
There isn't a place for me here	0
am I thinking too highly of myself?	0
God do you see me?	0

Does	Votes
Continues serving and undermines leadership	1
Continues serving and waits	0
Vents with a friend	0
Leaves the church	0
Continues to serve and lead waiting for her time - and ultimately will look for positions at a church that will accept her.	0
takes her talents to the world	0
Puts more time in growing in marketplace	0

Gets involved where they can. Most likely woman's ministry	0
Can often create language around the limitations, therefore limiting others or steering others out	0
Asks the person in charge of interview how you can fill the gap between experience and expectation for the job	0
Research	0

Feels	Votes
she feels unseen and unheard	1
Frustrated and betrayed	0
rejection, put down- ill move on	0
angry	0
hurt can become bitter	0
I feel more valued outside of church. I'll put more in where I'm valued	0
church isn't for me	0
overlooked	0
inferior	0
disappointed	0

Impact NPO

NPO

Who is impacted by this NPO and who should I focus on?	Votes
Men and Women in Leadership! ----- If applicable, denominational leaders	5
Everyone lol ----- The world. If the church and leadership finds freedom, it will influence culture. ----- the church should impact the world	3
the next generation ----- Next generation women leaders	2
Women who want to lead	1
Need/Problem/Opportunity (NPO) Definition: Many non- denominational churches are lacking female representation in roles of strategic influence and leadership.	0
Men in spiritual authority	0
Pattern	Votes
Next Generation	0
Commonalities	Votes
Differences	Votes
Outliers	Votes

Key Issue (NPO)

NPO

What is the key issue you are trying to address and why is it important?	Votes
Perceived "roles" of men and women - men created to lead; women to follow	1
The "boys" club mentality. How is relationship built without a spouse present? Often I find women are promoted into leadership once they are married.	1
A misunderstanding of scripture in the actual purpose and definition of womanhood	1
I believe it is an issue. It goes back to the garden. satan was told women would bruise her heel on his head. He's mad	0
Part of the problem is biblical passages that seem to silence women or prohibit women from leadership	0
Need/Problem/Opportunity (NPO) Definition: Many non- denominational churches are lacking female representation in roles of strategic influence and leadership.	0
The perceived position of a woman in church, from old theology that they are to be behind and quiet to help. And women's belief in that too	0
Issue of 'power'	0
Women only promoted to pastor once married. Doesn't make sense to me how it makes a difference.	0
In general, we tend to not appreciate context or find it time consuming. People stop short of really understanding a text	0
you have two issues here with me. a woman and being black. black men needed to feel like they had authority and unfortunately they control	0
lack of Opportunities to lead at a high level	0
society /school/home trained us to let boys lead	0
Lack of opportunity and lack of "sisterhood" networks to help bring other women up	0
Fear of what has happened in ministry leadership in past experiences	0
The perception of singlehood on a woman versus a man. She is often overlooked until she has "made it" and married	0
There is a fear of women's strength. Christine de Pizan in the 1600's addressed this.	0

Social/Cultural Factors NPO

NPO

What social/cultural factors shape this NPO?	Votes
Patriarchy	1
Need/Problem/Opportunity (NPO) Definition: Many non- denominational churches are lacking female representation in roles of strategic influence and leadership.	0
Inequity of pay	0
Position in church work places	0
The church is way behind culture in creating a flourishing work environment for women who want to raise children	0
The expectation on a women in both worlds (Sacred & secular). Too much /not enough	0
Competition for position	0
Competition & comparison	0
Patterns	Votes
Commonalities	Votes
Differences	Votes
Outliers	Votes

The 5 Whys

The 5 Whys

Bethany	Votes
The church could reach so many more people if women were given the same opportunities.	0
Why? Because it mattered to Jesus and Jesus used women to spread the gospel.	0
And because it matters to Jesus, it should matter to us instead of restricting who can share and when and how.	0

DeeDee	Votes
unity, answer Jesus prayer that we would be one,	0
the power of agreement, to show the world the original intent of the Father	0
men and women can do more together as equal authority	0
its a perfect picture of Christ's body	0
women offer a dynamic that men dont	0

Emily	Votes
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Holly	Votes
--------------	--------------

Jess	Votes
Because it matters. It mattered to Jesus. He began in a garden and redeemed in a garden, with a woman as his witness.	0
If it matters to Jesus, then it directly matters to the health, freedom and fullness of humanity, as well as our purpose on this earth.	0
Why? because he created man and woman in his likeness. So together we represent the image of God.	0
How amazing it will be when we walk fully in our God given influence and leadership. It'll empower both men and women to be who they are.	0

Julie	Votes
The church is the hope for the world. The world does not need a half dose of hope. If there is not a strategic plan to increase the leadership potential of 60% of the church we will miss the mark.	0

The uniqueness and completion that a woman brings to unity in the body of Christ, is critical in order for us to fulfill our mission. Unity is not uniformity. The difference is required to actually fulfill John 17	0
Unity is a central theme in the word of God. And central to us as the church reaching, and discipling people across all generations, backgrounds, ethnicities and gender.	0

Maxine	Votes
We were both created in the image of God. If we only have half the leadership we are not showing the full image of God.	0
It is with the full image of God working together that we will be able to address the problems of the world.	0
We are called to be leaders of the world not just a microcosm of the world	0

Melissa	Votes
This is an opportunity to educate and resource the next generation of male and female ministry leaders.	0
The church loses an aspect of its witness when it limits women from ministry/leadership roles.	0
Core issue of are women created in the image of God in the same way men are?	0

Noemi	Votes
It is a problem, the need is there, the positions are open, but many men in leadership have demonized women, the enemy has tricked them.	0
Women at the table as colaborers has been demonized, so its easier to keep them at a distance. hyperspiritualized arguments make some male leaders feel safer. its a lie!!!	0
Jesus was not uncomfortable with a woman with a history... he talks history, theology and mission	0

One-On-One Interview Discoveries

The five one-on-one interviews I did were incredibly enlightening, as they continued to give a broader depth to the issue behind the NPO. All of the interviewees agreed with the NPO statement, and while most of them had the same consensus, there were a few different additions to the view.

- Both of the Co-Lead Pastors I spoke with had been part of a generational transition in their church where the previous pastors did not have a theology of women in leadership. When they stepped into the lead roles, they, along with their husbands, began to redefine what leadership looked like. There were several things they did intentionally to create a culture that empowered emerging women in leadership along with the men. They clearly articulated in their culture that leadership roles were open to both genders. They educated the males already in leadership as well as the women. They were clear on role and function. They championed the culture that served with humility and did not allow for competition between genders. They celebrated the women in the past culture who led without a title.
- The author and activist I spoke with provided invaluable insights, and as a popular international public speaker, she had a clear picture of what the landscape of women in leadership looks like. She mentioned that while more women are carrying the title of leadership in many church cultures, it is not accompanied by more authority or influence. She also mentioned that many books have been written by academia on this subject from many points of view, but few books have been written by female practitioners in leadership roles.
- The male author and professor at George Fox University had similar insights to others but also spoke from a male perspective about the scarcity of women in leadership. His view is that lack of education and theology stuck in tradition has produced a wide chasm in the religious community of women in leadership. He also discussed the issue that many of the current books written about women in leadership have a liberal, angry tone to them and voiced a need for the emerging women in leadership roles in the church to hear an egalitarian theology that is not angry at men. His opinion was that women need to realize that they already have a seat at the table and that biblical feminism does not push their voice to be heard but rather uses it to serve those who don't have a voice.
- A female discipleship pastor and author added that while their church has an egalitarian theology of women in leadership, there is still a huge gap in the ratio of women serving in places of leadership and on the platform speaking. Her concern was not that the lead pastor didn't believe in it but that it was something that often was not a priority.

Synthesis

The insight from the Discovery Workshop and the One-on-One interviews was ultimately congruent. All eleven stakeholders agreed this NPO was worth pursuing as it was a problem that needed solutions in regards to the generation of emerging women leaders for the global church to thrive. All of the stakeholders, while aware of the problem:

- Were not sure how to solve the issue
- Had not previously thought that lack of education in this field that was the root cause

- Had not fully understood that the past theology based on patriarchal cultures still had so much influence on the church across the board
- Realized the importance of their voice in bringing solutions to this problem

Moving forward to address the disparity in gender roles, I will need to address the traditional view of gender roles and what has prohibited a fresh look. The need to educate not only the emerging young leaders, both male and female, is paramount if the church is to have the influence demanded by the coming decades.

Next Steps

Some of the areas of further academic research for discovering not only the full scope of the problem of lack of women in roles of influence and leadership include robust research into existing theology that has prohibited it, an exegetical study of biblical verses that have been used to silence women, and research and data from organizations that have prospered with using both genders in roles of leadership and influence.

Discovery Workshop Documentation

On October 9, 2020 I met with seven individuals to methodically discuss the broad question: What are the main issues and challenges surrounding the lack of females in strategic places of influence and leadership?

This initial question set the stage to discover the roots surrounding the Need/Problem/Opportunity (NPO) for my DMin project at Portland Seminary. During our 3-hour session, we investigated the audience we were trying to reach, the symptoms, and the root causes, with the intention of developing a concise NPO statement.

We decided the audience that would benefit the most from the potential solutions we would discover were emerging church leaders within non-denominational church communities—primarily female leaders but realizing that future male leaders should be equipped with egalitarian biblical understanding and theology. This was determined because a primary source that prohibits women in leadership is current patriarchal male leadership.

Symptoms experienced: discouragement, feeling as though they are not enough, there's no place for me, isolation, feeling unseen and unheard, staying silent, becoming bitter and angry, feeling inferior, devalued and overlooked

Causes of these symptoms included:

- Patriarchal theology
- Lack of education on the theology of women in leadership.
- Centuries of tradition
- The Billy Graham rule and others like it

- Perceived roles of men and women: men lead, women follow
- Misunderstanding of biblical context and historical background
- Biblical passages that seem to silence women
- Lack of opportunities for women
- Painful past failed experiences of women in leadership as a precedence, rather than an exception
- Domineering women in leadership positions
- Lack of understanding of biblical feminism in contrast to secular feminism
- The belief that most egalitarian theology also supports homosexuality

Hopes the group would like to see achieved included:

- Greater equality in the ratios of men and women serving together in the local church in areas of leadership and influence
- The impact of the local church will exceed its current ability because it won't silence half the workforce
- If it mattered to Jesus, then it directly matters to the health, freedom and fullness of humanity to fulfill our purpose on the earth
- Women offer a dynamic that men don't that is needed in a healthy house
- The church is the hope of the world, the world does not need half a dose of hope
- With a strategic plan to increase leadership with both genders, we will hit the mark, if only one gender is used, we will miss at least 40% of our influence
- Unity as Jesus expressed in John 17, is not uniformity, the difference is required to fulfill John 17
- Young women called to leadership won't have to leave the church to utilize their gifts of leadership but will find opportunities to serve
- It would be an answer to the prayer Jesus prayed in John 17; that we would be one.
- It's a holistic picture of the body of Christ
- We are all created in the image of God, if we only use one gender, then we are missing half the image of God!
- Both men and women utilizing their gifts, empowered by the spirit, will see a harvest won

- We need to look at this obstacle as an opportunity to educate and resource the next generation of male and female ministry leaders
- We will be able to fulfill the great commission
- The church will reach more people
- The church culture will be a healthier and empowering atmosphere similar to what the book of Acts portrays in the early church, with both genders using their leadership influence

We discovered that no changes were necessary to the current NPO: Many non-denominational churches lack female representation in roles of strategic influence and leadership.

The group developed the following statement:

Considering emerging women church leaders,

We've discovered many non-denominational churches are lacking female representation in roles of strategic influence and leadership

Which is caused by a systemic lack of biblical understanding and unbiblical cultural norms.

If solved, it would mean the global church would see a maximized incarnational impact on the communities they serve.

One-Page Post-Workshop Message to Stakeholders

Thank you for participating in the Discovery workshop as part of my DMin at George Fox University. The NPO statement that we were working on, "Many non-denominational churches lack female representation in roles of strategic influence and leadership," was one we all agreed had significance and was worth the research to discover more about how this problem affects churches and some potential solutions. Our discovery statement findings led us to this conclusion: *Considering emerging women church leaders, we've discovered many non-denominational churches lack female representation in roles of strategic influence and leadership, which is caused by a systemic lack of biblical understanding and unbiblical cultural norms. If solved, it would mean the global church would see a maximized incarnational impact on the communities they serve.*

To follow up on our conversation, please consider these two questions: "In reflecting on this conversation was there anything we missed?" and "Was there anything else you would add?" Your participation in this conversation was invaluable, and I am incredibly grateful that you were willing to use your wisdom, experience, pain and education to speak into this NPO.

With deepest respect,

Donna Pisani

One-On-One Interview Documentation

Interviewee A. Female Co-Lead Pastor of a large non-denominational church functioning in an executive capacity

- Because of the painful personal experience this co-lead pastor had moving into leadership in her church, she agreed this was an issue that needed to be addressed so that younger women in leadership didn't have to face the same challenges.
- She's been part of a generational transition from a culture that prohibited women in leadership to now co-leading with her husband.
- It took them almost 3 years to begin to see women in leadership become a high cultural value.
- As they transitioned into this, they also celebrated the women who had "led" from behind the scenes without a title so that no one was lost in the transition.
- They had to develop a new pathway for leadership that included the same opportunities regardless of gender.
- They had to redefine the culture to include both genders in roles of leadership and influence in every level of the church structure.
- They had to address an antiquated theology that prohibited women from leadership opportunities.
- They educated males and females on how to work together.
- They consistently taught and added to the core structure the basics of the theology of women in leadership.
- Created pathways to educate and bring biblical context, historical context and understanding.
- There is a lack of clear definition of roles of leadership, many lead with the function of leadership without given the title or clarity.
- The authority needs to be clearly articulated for the role they are leading in. Not just for them but for those they lead.
- There needs to be consistency in the language, culture and defining these roles.
- Women in leadership have to go above and beyond with a posture of strength and humility to be respected and heard.
- It is important to remove assumptions

Interviewee B. Female co-lead pastor (non-denominational), author, and leadership coach for women

- Founded the church thirty years ago with her husband.
- Her role in leadership developed over the years as they discovered how their differing gifts functioned together.
- They clearly established what their individual roles and responsibilities were which helped immensely for them to lead together.
- Early on their leadership structure had both genders in roles of leadership and influence so it was part of the culture as the church grew.
- Felt that while many denominational churches are stuck in a patriarchal culture, it is often from older male pastors.
- She and her husband are part of a church planting organization and have felt that younger male pastors are open to leading with their wives in leadership roles, they just lack biblical and theological understanding.
- Many of these emerging leaders need to be educated and encouraged they have permission to have both genders leading within their organizations
- She felt strongly that this is where the change can begin to happen.
- She also felt many women are functioning in roles that require authority to lead and yet they are often silenced or don't have the confidence because they as well don't have the understanding or permission to lead.
- She also mentioned that the number one role the white male specifically has been entrusted with in this season is to give a "hand up" to others that have been devalued; black people and women instead of defending their positions of entitlement.
- Recommend books: Loren Cunningham, *Why Not Women*; Lucy Peppiat, *Unveiling Paul's Women*; Gordon Fee, *Discovering Biblical Equality*.

Interviewee C. Male professor and author

- This was a former professor who taught systematic theology from my Master's program
- It was after writing a paper on the theology of women in leadership that he encouraged me to continue on for a DMin in this subject.
- He said there is a lack of books and information written from an egalitarian perspective that is not just from an academic standpoint.
- He felt there is a gap in the number of books or information from a practitioner.
- He also said it is discouraging that many people think that if you are egalitarian, you are also pro-homosexual.
- He stressed the importance of when researching and writing to help dispel the assumption that women in leadership are controlling, angry and not inclusive of partnering with men.
- He spoke of the disparity of women in leadership across the board and the necessity for that to change.
- He felt that men needed to be educated as well as the emerging female leaders to be empowered to lead.
- He suggested a number of talks by N.T. Wright on the subject and that I read William J. Webb's book, *Slaves, Women and Homosexuals*.

Interviewee D. Female Author, activist, international speaker

- Her insights were invaluable as she was able to give a bit more clarity from the standpoint of a national outlook as she traveled extensively in both denominational and non-denominational churches.
- She said that while more women are carrying a “title” of leadership, very few of them are actually functioning or have been given the authority to lead.
- There has not been a clear definition in many churches what that authority could look like.
- Many of the largest churches in America have started putting women in leadership positions; campus pastor roles or executive positions but it is still less than 10% of most organizations.
- Of all of the churches she knows of nationally she said there are probably less than 500 churches of influence that have husband and wife co-lead pastors in equal authority, function and influence.
- While getting her Masters at Wheaton in leadership, she mentioned there were books she’s read that are written from an academic standpoint but few written from practitioners actually functioning in leadership.
- She recommended the following books to read: Eric Shumaker, *Worthy*; Kate Bowler, *The Preacher's Wife*; Aimee Byrd, *Recovering from Biblical Manhood and Womanhood*; Mary T. Lederleitner, *Women in God's Mission*.

Interviewee E. Discipleship pastor on the executive team and author

- The church she serves has an egalitarian theology. She was one of the first hires when the church was planted.
- She has always been given a place of authority and influence. Her voice is highly respected.
- Yet she is continually reminding the team to make sure there is equal representation of women on the platform preaching, MCing, in leadership positions in the church. There is never opposition to this, just oversight.
- The demographic of the area they serve is 54% female which is why those attending should see themselves equally in places of influence.
- She felt the Billy Graham rule did a lot to damage opportunities for women in leadership as it cast the woman as the temptress and sinner that the man needed to protect himself from in the church.
- Which then led to no women in leadership as the relationship between men and women was based on the potential sexual encounter rather than place for partnership in ministry such as Paul writes about in Romans 16.
- She felt that there needed to be more opportunities within the church to mentor women in leadership.
- That we need to change the conversations to raise awareness and start asking different questions to see different perspectives.

Appendix B– Milestone 2 NPO Topic Expertise Essay

Introduction

For centuries, great and pioneering theologians have proliferated a theology that assigned a lesser value to women and excluded them from any form of leadership, whether inside or outside of the home. Although some of their harsher beliefs about the female sex have been toned down or rejected by modern theologians, many still do not embrace women in leadership roles. Theologians tend to fall into one of two categories: *complementarians* who believe although both genders are equal in value they are not in authority, and *egalitarians* who view women as equal in both value and authority. As a result of this divide, brilliant female leaders in the secular workplace are often relegated to uninfluential, non-strategic roles in many churches, simply because of their gender. Has the Church limited the potential for reaping the harvest that God promises by sidelining half the “workforce” in insignificant roles? Have we allowed the patriarchal culture of the Roman era and the beliefs of early theologians to improperly influence our understanding of critical verses regarding women in ministry?

Section 1: Biblical and Theological Foundations

Theologian Kevin Giles contends, “Tradition should always be taken seriously and should never be ignored, but sometimes it needs to be corrected or rejected.”⁹ Referring to the reformers and others who outrightly rejected previous, traditionally held biblical interpretations, Giles argues that we need to do the same concerning their misplaced historical orthodoxy and theology of women. If we are to consider the theology of women in leadership, we must clarify a deeper understanding of the original text and cultural context in which they were written. Scott Bartchy maintains, “[W]e must distinguish if the texts used to prohibit women in leadership were meant to be *descriptive, instructive, or corrective*.”¹⁰ Were the stories and accomplishments of women in the biblical text *examples* for women in leadership or *exceptions* to the rule? Problematically, if the passages used to proscribe women in leadership are “corrective” texts applicable to all Christian women, the women listed in the Pauline corpus (Phoebe, Priscilla, Euodia, Syntyche, Junia, and others) would be viewed in negative terms, if at all.¹¹ The decision must be made if one is going to base the

⁹ Kevin Giles, *The Trinity and Subordinationism, The Doctrine of God and the Contemporary Gender Debate* (Downers Grove, IL: Intervarsity Press, 2002), 5.

¹⁰ “Those passages listed in the ‘instructive’ grouping are those which led to the non-controversial behavior of women presented in the ‘descriptive’ texts.” Bartchy, S. Scott. “Can You Imagine Paul Telling Priscilla Not to Teach?” *Leaven* 4, no. 2 (2012): 19. <https://digitalcommons.pepperdine.edu/leaven/vol4/iss2/7>.

¹¹ Bartchy, Scott, “Can You Imagine Paul Telling Priscilla Not To Teach?” *Leaven* 4, no. 2 (2012), Article 7: <https://digitalcommons.pepperdine.edu/cgi/viewcontent.cgi?article=1893&context=leaven> (“In other words, can you imagine Paul telling Priscilla or Phoebe that it would be inappropriate in principle for her to teach a man? Luke would have to answer ‘no,’ since he presents Priscilla’s teaching of the eloquent and learned Apollos immediately after a description of Paul’s spending substantial

theology of women in leadership *through* tradition or *with* tradition. Recent research indicates that Jesus, the greatest emancipator in human history, set in motion an understanding of the value and leadership of women in the gospels that Paul continued in his writings that should be considered. This essay considers there is strong evidence that a theological view that has prohibited women in leadership for centuries is antiquated due to recent, corrected understanding of the biblical text and the cultural context it was written. This same evidence indicates that the theology of women in leadership found in the New Testament model of the church is what should be considered as a normative practice in the twenty-first century. This project proposes to transcend the historical view

time with her and Aquila Women and Ministry in Corinth. And Paul would also have to answer 'no' in light of the many women he mentions in general leadership roles, that is, as leaders of both men and women. The 'Descriptive' Texts Since I am urging that the 'descriptive' texts are the decisive ones for sorting out the others, it is time to take a closer look at them: Phoebe, minister (diakonos-the term Paul uses for himself and Apollos in 1 Corinthians 3:5) in the congregation in Cenchreae, Corinth's eastern port, and a patron (prostatis) of many, including Paul himself. According to tradition, she was the bearer of Paul's letter to the Christians in Rome and thus the first to be asked to comment on the meaning of his profound arguments (Rom 16:1-2).⁴ 2. Prisca (Priscilla), teacher of the already well-educated Apollos from the intellectually sophisticated Jewish quarter in Alexandria. According to Luke, she and her husband Aquila had just been taking some advanced studies from Paul in Corinth when they very soon were given a challenging opportunity to use what they had learned to teach the eloquent Apollos (Acts 18:1-28). 3. Junia, whom Paul calls an apostle, the same designation he uses for himself; indeed, with Andronicus her husband (or perhaps her brother) Paul calls her 'outstanding among the apostles' (Romans 16:7). What a wonderful and courageous leader she must have been. The centuries-long effort to keep this woman hidden by regarding her as a man, including mistranslating the inclusive Greek term for 'relatives' as 'kinsmen,' has recently been decisively exposed as a patriarchal distortion of the original text.' (See J. D. G. Dunn, Word Biblical Commentary 38B: Romans 9-16 (Dallas: Word Books, 1988) 886- 90. Dunn observes that the assumption since the twelfth century that Junia was the name of a male, since the person is designated an apostle, is'a striking indictment of male presumption regarding the character and structure of earliest Christianity.')

4. Euodia and Syntyche, important leaders among the Christians in Philippi. Paul counts these women among his 'co-workers' -they had 'struggled beside [him] in the work of the gospel' (Phil 4:2-3). 5. Nympha, leader of the church that met in her house in Colossae (Col 4:15). 6. The women who received the Spirit's gift of prophecy on the great Day of Pentecost after Jesus' resurrection (Acts 2:17-18). If none of the women among the 120 disciples gathered on that Pentecost had been prophesying, Luke's quotation of the Joel prophecy (rather than some other OT text about the renewal of prophecy) on the lips of Peter would have been largely irrelevant, since the Spirit's work in both men and women is mentioned twice by Joel in this passage. Indeed, in Peter's speech Joel's words are expanded in verse 18 to stress the prophesying by both male and female 'slaves' of God. 7. The four, unfortunately unnamed, prophesying daughters of Philip the Evangelist, whom Paul visited in Caesarea (Acts 21 :8-9). In light of the events he reports in Acts 2, Luke apparently took the existence of such female Christian prophets for granted; he mentions them without comment. 8. The women among the prophets in Corinth (J Cor 11:5; 14:29-32). 9. Mary Magdalene-along with Joanna [Luke] and Mary [Luke, Matthew] the mother of James-who has been called the 'apostle to the apostles' because she was the first to tell those men the good news that God had raised Jesus from the dead, thereby confirming the fact that Jesus had been right about God after all! As an historian of the early Christians, I must say that the description of these women in leadership roles in the New Testament documents is more impressive evidence for what actually was practiced in general by these Christians than are the texts from the 'instructive' and the 'corrective' categories as such.")

of women, to consider the labels of complementarian and egalitarian with a fresh, holistic, epistolary approach for the emerging female leaders called to ministry and current church leadership.

Textual Discussions

WOMEN IN LEADERSHIP IN THE OLD TESTAMENT (GENESIS 3:27-28)

The controversy between the theological beliefs of both egalitarian and complementarian, begins with a striking difference in how each group interprets the creation story. The early theologians based their theology on the order of creation: man first, then woman,¹² indicating God's order¹³ of value and roles.¹⁴ Complementarians continue in this theological tradition. Denny Burk, a complementarian, writes, "Thus Adam is given the position of authority. The priority of the man's creation is important for recognizing leadership-followership in the garden."¹⁵ He goes on to list the order of creation, accountability, and temptation in Genesis as supporting the view that although women have equal value with men, their roles are not equal. Allison Young explains the contrary view: "According to the egalitarian perspective, the creation account in Genesis indicates that (1) man and woman were created equal in value, both being made in the image of God (Gen 1:27); (2) man and woman were both given equal dominion over the earth and its creatures (Gen 1:26-30); and (3) there was no hierarchy in male/female relationships in the original creation, but this came as a result of sin (Gen. 3:16)."¹⁶ Not only does Genesis speak of both genders created

¹² Calvin explained his belief in women's subordination, inferiority and public silence by saying, "The true order of nature prescribed by God, lays down that the woman should be subject to the man." John Calvin, *The Second Epistle of Paul to the Corinthians, and the Epistles of Timothy, Titus and Philemon*, trans. T. A. Smail (Grand Rapids, MI: Eerdmans, 1964), 219.

¹³ Tertullian, who shaped the language and thought of Western Christianity, wrote: "And do you not know that you are (each) an 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 whom the devil was not valiant enough to attack. *You* destroyed so easily God's image, man. On account of your desert—that is death—even the Son of God had to die." Tertullian, "On the Dress of Women," trans. S. Thelwall, *Ante-Nicene Fathers*, ed Alexander Roberts, 10 vols. (Peabody, MA: Hendrickson, 1994), 4:14.

¹⁴ John Chrysostom wrote that God made man first to show male "superiority" and to teach that the male sex "enjoyed the higher honor... having pre-eminence in every way." John Chrysostom, *The Homilies of John Chrysostom: Timothy, Titus, and Philemon*, *Library of the Fathers* (Oxford: Parker, 1853), 63-64.

¹⁵ Denny Burk, "Five Evidences of Complementarian Gender Roles in Genesis 1-2," The Gospel Coalition, March 5, 2014, accessed July 15, 2019, <https://www.thegospelcoalition.org/article/5-evidences-of-complementarian-gender-roles-in-genesis-1-2>.

¹⁶ Allison Young, "In Likeness and Unity: Debunking the Creation Order Fallacy," *Priscilla Papers* 23, no. 2 (Spring 2009): https://www.cbeinternational.org/sites/default/files/In_Young.pdf.

with equal value carrying the image of God, it speaks to sameness of function. Both males and females are commanded to exercise dominion over the earth. (Gen 3L27,28)

Complementarians also argue that the term "helper," as applied to the woman, implies she is inferior and subordinated to the man. The Hebrew term used for the word "helper" is *ezer kenegdo*,¹⁷ which occurs 110 times in the Old Testament. However, as egalitarians point out, *ezer* (help) is often used to describe God as the helper,¹⁸ casting doubt on whether *ezer* indicates the merely supportive role of an underling (the complementarian view) or that of someone who is an ally and support equipped to help him steward what God has given them *both* authority over, as egalitarians posit. *Ezer* gives the connotation of strength and power and when used in connection with *kenegdo*,¹⁹ which means "corresponding" or "face to face"²⁰ it infers that the man and woman are on equal footing. Allison Young asserts, "The creation accounts in Genesis 1-2 are beautiful accounts of the interdependence of man and woman and the unity and partnership they share, the woman was his counterpart, complement, companion and partner."²¹

Another Genesis event that complementarians use to support their view is Eve's role in the Fall. They argue that her ability to be deceived indicates a weakness in the female nature. Yet Young points out that "Christ restored man and woman to a similar relationship of unity²² and interdependence."²³ Brenda Colijn asserts, "The work of Christ opens a new era in relations between human beings in God. The change is so radical that Paul calls it a new creation."²⁴ She continues that believers, male and female, are united in Christ and with each other as they participate in this new creation. If the effects of the Fall were nullified by the sacrifice of Christ, then perhaps the complementarian view diminishes not only women but also the finished work of Christ in overcoming the devastating effects of the Fall? We must not overlook the significance of a

¹⁷ David Cline, "What Does Eve Do to Help? and Other Irredeemably Androcentric Orientations in Genesis 1-3" JSOTSup, 94; Sheffield: JSOT Press (1990): 25-48, https://www.academia.edu/2468822/What_Does_Eve_Do_to_Help_and_Other_Irredeemably_Androcentric_Orientations_in_Genesis_1_3.

¹⁸ Ps. 10:14, 30:10, 54:4, 70:5, 72:12, 121:2

¹⁹ Walter C. Kaiser, Jr., Peter H. Davids, F.F. Bruce, *Hard Sayings of the Bible*, (Downers Grove, IL, InterVarsity Press, 1996), 94.

²⁰ Young, "In Likeness and Unity."

²¹ Young, "In Likeness and Unity."

²² 2 Cor. 5:17; Gal. 3:28

²³ Young, "In Likeness and Unity."

²⁴ Brenda B. Colijn, "A Biblical Theology of Women in Leadership," *Ashland Theological Journal*, (2002): 70. https://biblicalstudies.org.uk/pdf/ashland_theological_journal/34-1_067.pdf.

resurrected Savior appearing *first* to a woman to become the prime witness of the most important event in God's story, *in a garden*.²⁵ His instruction to her to tell others, *men included*, not only added value to her voice, it was another indication that the effects of the fall in the *first garden* were erased.

WOMEN IN LEADERSHIP IN THE PAULINE CORPUS (1 TIMOTHY 2:11-12)

Much of the biblical debate on gender roles centers around a literalist interpretation of 1 Timothy 2:11-12. If Christians attempt to interpret these passages by separating out only one or two of the verses that Paul wrote and make them *prescriptive* rather than *predictive*, "a number of problems complicate the issue, not least of which is the fact that the New Testament evidence ranges from texts that describe women as active participants in ministry to those that advocate the (complete) silence of women in the church."²⁶ The verse in question occurs in Paul's writing to Timothy: "A woman should learn in quietness and complete submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet."²⁷ Complementarians tend to isolate this one verse from the rest of the chapter as the only one to be interpreted literally. If this passage of scripture is to be taken literally, then tackling the issue of dress code should encourage women to not wear jewelry or expensive clothing. Picking only one verse out of a passage for literal interpretation is paltry hermeneutics at best. Moreover, tension exists in that the "admonition to be quiet" contradicts 1 Corinthians 11:2-6, where Paul instructs women about praying and prophesying in corporate worship.²⁸ An additional problem is that the Greek word *hesuchia* in 1 Timothy 2:12 was for centuries mistranslated as "silent" in many English translations of the Bible, though a more accurate translation would be "quietly" or "in quietness." Paul uses this exact word in 2 Thessalonians 3:12 instructing the church to "settle down," and he continues that thought in his letter to Timothy when he writes to "live peaceful and quiet lives."²⁹

Another point to consider is that Paul's writing "a woman should learn" would have been revolutionary for a culture that did not encourage or allow women to be educated. The word for learn, *μανθάνεω* (*manthanetō*) was the root word for disciple, which up until this point was reserved only for men! Additionally, Paul switches from men and women (plural) in 1 Timothy 2:8-10, to man

²⁵ John 20:11-17

²⁶ Lee Roy Martin and John Christopher Thomas, *Pentecostal Hermeneutics, A Reader, Women, Pentecostalism, and The Bible: An Experiment in Pentecostal Hermeneutics*, (Leiden, The Netherlands: Koninklijke Brill NV, 2013) 90.

²⁷ 1 Timothy 2:12

²⁸ Gail Wallace, "Diffusing the Timothy 2:12 Bomb," *The Junia Project*, January 15, 2014, <https://juniaproject.com/defusing-1-timothy-212-bomb/>.

²⁹ 1 Timothy 2:2

and woman (singular) in verses 11 and 12,³⁰ which may suggest a specific couple, rather than all men and women til the end of time. If this is the case, the verse would be *instructive* for a single couple and not *corrective* for all women for all time. Additionally, there are many who question whether γυνή (gynē) for woman and ἀνδρός (andros) have been mistranslated as man and woman, rather husband and wife, especially when considering that verse 15 ("Women will be saved if *they* continue in faith") indicates a promise to a married couple. The historian, N.T. Wright, contends that we can't ignore the context of who the letter was written to. Wright believes there was a great possibility that this letter was addressing the church in Ephesus and was *instructive* for women who were coming out of the female only cult of Diana worship. These women had to be discipled on how to serve *with* men with humility.³¹ Richard and Catherine Clark Kroeger concur that a careful study of the "religious milieu of Ephesus in the first century...reveal that Paul was addressing a situation in Ephesus where powerful and influential women, many of which were domineering were coming out of the woman-only Artemis cult and into the church..." and needed proper training.³²

Perhaps the most challenging issue in this passage stems from the Greek word *authentein*, translated in most Bibles as "authority." "This unusual Greek verb is found only once in scripture and rarely in extra-biblical texts, where it is usually associated with aggression. *Authentein* is translated as 'domineer' in the Latin Vulgate and New English Bible and as 'usurp authority' in the Geneva and King James Bibles."³³ Perhaps a better translation of what Paul was saying to women was not a prohibition on leadership generally, but rather an admonition not to teach in a domineering way. Ultimately, "doctrine should not be built on a *hapax legomenon* (a word that occurs only once in an author's writings or a text). When a word is only used once it is difficult, if not impossible, to infer the writer's meaning since there are no other examples of word usage to compare. The word *authentein* translated as authority in 1 Timothy 2:12 is a *hapax legomenon*. This fact alone is sufficient to suggest caution in using this text as a foundation for church doctrine."³⁴

THE PAULINE CODE OF MUTUAL SUBMISSION (EPHESIANS 5)

House codes or rules of conduct were common in the ancient world, and understanding the cultural context was integral. As Mark Keown explains, in Paul's writings to a newly formed church on the practices of Christians, "the overall sense is to renounce the patterns of life that dominated the

³⁰ Marg Mowczko, "The Anonymous Man and Woman in 1Timothy 2:11-15," February 4, 2017, <https://margmowczko.com/anonymous-man-woman-1-timothy-2/>.

³¹ N.T. Wright, "Why Women Should be Church Leaders and Preachers, Ask N.T. Wright Anything, September 25, 2019, <https://www.youtube.com/watch?v=os8M9In2cM0>.

³² Lucy Peppiatt, *Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts*, (Downers Grove, IL: InterVarsity Press, 2019.), 145.

³³ Wallace, "Diffusing the Timothy 2:12 Bomb."

³⁴ Wallace, "Diffusing the Timothy 2:12 Bomb."

Roman-Greco world and live out the virtues of the gospel and the pattern laid down by Christ. The section begins generally with an appeal for unity and diversity and is followed by instructions on living. . . .³⁵ However, Paul lays a foundation to the house codes by first admonishing the church to be "filled with the Spirit."³⁶ Gordon Fee notes that dependency on the Holy Spirit's influence in relationships was essential to living a life that was submissive,³⁷ according to the principles laid down by Ephesians 5:21-6:9, which begins with a call for *mutual submission*.³⁸ Many believe that this admonition "serves as a pivot point"³⁹ for a church that was accustomed to a patriarchal culture. The word for "submit" used here and elsewhere in the passage is the Greek verb *hypotassō*. It means "to arrange oneself or place oneself under something or someone. It has strong connotations of a willing placement under authority."⁴⁰ The phrase "one another" (*allélón*) emphasizes that this reciprocal and mutual submission is not based on authority, whether in the home or out. Rather, it is a posture that is willing to give deference regardless of natural substance, wealth or social status. "Submission in the Christian sense is an act of strength and not of weakness; a victory and not a defeat; a victory over self, felt and realized."⁴¹ Paul's strategic placement of this verse, in his letter to the church, gives us clarity on the kind of submission that Paul intended within relationships.

In Ephesians 5:22-23, Paul states that the husband should be the head. Complementarians base their theology of submission around the interpretation of his statement in a hierarchical manner, interpreting *kephalē* as 'ruler' or 'authority.' However, egalitarians argue that this understanding is not in line with the original Greek meaning. "Rather than indicating hierarchy and therefore wives' submission to their husbands, the Greek word *kephalē* in this context is properly understood to

³⁵ Mark J. Keown, "Paul's Vision of a New Masculinity (Eph 5:21-6:9)." In *Colloquium* 48, no. 1 (May 2016): 47-60.

³⁶ Eph. 5:18

³⁷ Gordon Fee, "The Cultural Context of Ephesians 5:18-6:9" https://www.academia.edu/35798326/The_Cultural_Context_of_Ephesians_5_18_6_9.

³⁸ Marg Mowczko, "The Grammar of Ephesians 5:21-22: Participles," February 2021, <https://margmowczko.com/grammar-ephesians-521-22-participles>.

³⁹ Trevor Grizzle, *Ephesians: Pentecostal Commentary Series* (Dorset, England: Deo Publishing, 2013), 145.

⁴⁰ Jennifer Rothnie, "What is the Meaning of the Word Submit?" May 7, 2013, <https://ebible.com/questions/80-what-is-the-meaning-of-the-word-submitting-in-eph-5-21>.

⁴¹ "Expositors Dictionary of Texts: Ephesians 5," Bible Hub, accessed February 25, 2019, <https://biblehub.com/commentaries/edt/ephesians/5.htm>.

convey the ideas of dependence and unity and can be translated as “source.”⁴² Lisa Baumert explains that *kephalē* was commonly used as a military term to describe someone who went to battle before the rest of the troops and was willing to lay down their lives for the others. Headship was thus a statement of chronology rather than authority. It is the same metaphor that Paul used for Christ being the *kephalē* (head) of the church.⁴³ Ironically, the verses that have been used by complementarians historically to justify the harmful subjugation of women were indeed intended by Paul to lift women up. It is also important to note that these verses were instructive specifically for husband and wife relationships within the home, and not to be used to prohibit women from leadership roles within the church body. Paul’s writing was groundbreaking in that it turned Roman culture on its head. He clearly redefined the patriarchal culture according to the gospel, using the example of Christ’s self-sacrifice, empowered by the Holy Spirit, as the foundation for Christian relationships. His teaching was a continuation of what Christ taught on servant leadership.⁴⁴ From an egalitarian theology, this portion of scripture once again supports the view of *mutual subordination* as a partnership not only in relationships but as a template for ministry as well. Paul clearly redefines the code of conduct between men and women, and when coupled with the prominence he gave to female leaders in his letters,⁴⁵ the idea that Paul would not support women teaching and leading becomes even more untenable.

Synthesis of Themes, Values, and Commitments

In conclusion, contrasting the view of complementarianism and egalitarianism, should not be limited by the labels. Rather, there is a need to wrestle with the scriptures in a way that allows for a holistic view of God’s intention and design for women. Amos Yong sums up Jesus’ view of women by writing, “. . . I propose to recognize Jesus as working to dismantle class distinctions and to reform Jewish attitudes toward women *within* a patriarchal culture. The facts should not be ignored that Jesus not only receives women as disciples (Luke 8:1-3) and teaches them (10:38-42) but also breaks social (7:36-50), political (18:1-8), ritual (8:42b-48), religious (13:10-17) and other taboos against women prevalent in his day.”⁴⁶ This truth should not be missed: Jesus is the greatest emancipator of women, and He expects the church to live this out in order to see the greatest

⁴² Lisa Baumert, “Biblical Interpretation and the Epistle to the Ephesians,” October 19, 2017, accessed February 20, 2021, <https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/biblical-interpretation-and-epistle-ephesians-0>

⁴³ Lisa Baumert, “Biblical Interpretation.”

⁴⁴ Luke 22:24-30

⁴⁵ From Paul’s descriptive writings of women who were partners in building the early church, we know that of the twenty-nine names mentioned in Romans 16, ten were women in leadership roles. Bartchy, “Can You Imagine Paul Telling Priscilla Not to Teach?”

⁴⁶ Amos Yong, *The Spirit Poured Out on All Flesh, Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 193.

harvest of all time in these last days. The Apostle Paul sets the groundbreaking foundation for the early church that was set in a patriarchal culture by writing that all of humanity is one; he articulates that neither gender nor race prohibits anyone from inheriting the promises as Abraham's seed.⁴⁷ It is integral to the empowerment of emerging women in roles of leadership and influence within the context of the local church to determine whether the verses that have been used to silence women were predictive or prescriptive, whether they were examples or exceptions.

Section 2: Topic History and Key Voices

In the recounting of early church history, many writers attribute the critical roles to men only. Effectively, it is a "no (wo)man's land of church history."⁴⁸ In fact, "[a] comprehensive study of encyclopedia entries published at the turn of the last century identified only about 850 prominent women, famous or infamous, throughout the preceding two thousand years."⁴⁹ Furthermore, after centuries of male scholars deleting women from the narrative of the church, there are few sources that tell the history of the female believers and their roles. Yet over the past few decades, as women historians have entered the field in record numbers, recent research has uncovered that the early church empowered women in leadership roles, as the apostle Paul indicates in his writings of the inner workings of the early church.⁵⁰ Alan Kreider suggests that early Christianity could have been deemed a "women's movement"⁵¹ because of the sheer numbers of women involved as the house church movement grew.⁵² Kreider posits that woman served eagerly because Christianity provided a culture that gave opportunity, acceptance and placed equal value on women that was not found anywhere else.⁵³

⁴⁷ Galatians 3:28

⁴⁸ Christine Trevett, *Christian Women and the Time of the Apostolic Fathers (AD c. 80-160): Corinth, Rome and Asia Minor* (Cardiff: University of Wales Press, 2006), 5.

⁴⁹ Deborah L. Rhodes, *The Difference "Difference" Makes* (Stanford, CA: Stanford University Press, 2003), 3.

⁵⁰ Romans 16

⁵¹ Dana L. Robert, "World Christianity as a Women's Movement," *International Bulletin of Missionary Research* 30, no. 4 (2006): 180.

⁵² Carolyn Osiek, and Margaret Y. MacDonald, *A Woman's Place: House Churches in Earliest Christianity* (Minneapolis: Fortress, 2006), 12.

⁵³ Alan Kreider, *The Patient Ferment of the Early Church, the Improbable Rise of Christianity in the Roman Empire* (Grand Rapids, MI: Baker Publishing, 2016), 81-86.

Topic History

THE EARLY PATRISTIC CHURCH FATHERS (AFTER CHRIST THROUGH THE 1800s)

While a few of the early Church Fathers who have shaped our current theology mention women as examples⁵⁴ and history tells of a few exceptions,⁵⁵ by the 3rd Century, a dramatic shift had taken place. Modern Christians usually accept the early church fathers' teachings in the areas of doctrine (the trinity, salvation, grace, e.g.). However, their teachings surrounding women have been widely questioned due to the influence of the patriarchal culture of the day.

The Roman historian Josephus wrote, "The woman, says the Law, is in all things inferior to the man."⁵⁶ Written during the first century, this shocking statement clues us in to the secular culture of the early church. This misogynistic influence eventually made its way into the church. By the third century, "[i]n almost every pre-twentieth century commentary, or theological text we find theologians affirming that men are 'superior' and women 'inferior.'"⁵⁷ The great theologian, John

⁵⁴ Catherine Kroeger, "The Neglected History of Women in the Church," *Christian History Institute*, Issue 17, accessed March 13, 2021, <https://christianhistoryinstitute.org/magazine/article/women-in-the-early-church>. Kroeger mentions several notable women, stalwarts of faith whose names were included in the writings of a few of the Church Fathers; Ignatius mentions Alce and Tavia, Polycarp mentioned the sister of Crescens. The Shepherd of Hermas, written about 148 A.D., gives instructions that two copies should be made of the work and one given to Grapte, "who shall exhort the widows and orphans." The other copy was to be given to Bishop Clement to share with the elders. It appears that Grapte and Clement represented the female and male leaders respectively. Catherine of Alexandria allegedly debated 50 philosophers and won them all to Christ.

⁵⁵ Darrel Pursiful, "Ordained Women of the Patristic Era," *CBE International*, July 31, 2001, accessed March 13, 2021, <https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/ordained-women-patristic-era>. Two epistles erroneously attributed to Ignatius preserve an appeal from Mary of Cassobelae that three members of the clergy, Maris, Eulogius and Sobelus, be appointed to serve in her community. She argues from the Scriptures that youth is no deterrent to a significant ministry for God. Pseudo-Ignatius replies: "Thy intelligence invites us, as by a word of command, to participate in those divine draughts which gush forth so abundantly in thy soul . . . Thy numerous quotations of Scripture passages exceedingly delighted me, which, when I had read, I had no longer a single doubtful thought respecting the matter . . . Thou art perfect in every good work and word, and able also to exhort others in Christ." Both Gregory of Nazianzus and Basil of Caesarea spoke of Thecla as a historical figure. Writing in the 300s, they described her teaching center and hospital near Seleucia. The pilgrim Egeria visited this facility in 399 A.D., and also described its monasteries, convents and assembly buildings, along with the teaching and healing ministries that went on there. As Clement of Alexandria made mention of Paul's reference to deaconesses in 1 Timothy 3:11, so Origen commented on Phoebe, the deacon that Paul mentions in Romans 16:1-2: "This text teaches with the authority of the Apostle that even women are instituted deacons in the Church..."

⁵⁶ Josephus, *Against Apion* 2.201.

⁵⁷ Kevin Giles, *The Trinity and Subordinationism*, 146.

Chrysostom, said that God made man first to show his superiority as a male and that "[God] wishes the male to have preeminence in every way."⁵⁸ Martin Luther maintained that 1 Timothy 2:11-14 "makes women subject. It takes from her all public office and authority."⁵⁹ Luther also asserted that the creation story affirmed that the female sex is "inferior to the male sex."⁶⁰ Similarly, John Calvin claimed that this passage teaches that "women by nature (that is by the ordinary nature of God) are born to obey, for all the wise men have always rejected the government of women as an unnatural monstrosity." Calvin adds to that, "The true order of nature prescribed by God lays down that the woman should be subject to the man... [T]he reason that women are prevented from teaching is that it is not compatible with their status, which is to be subject to men, whereas to teach implies superior authority and status."⁶¹ John Knox, the Scottish reformer, summarized what he believed the Bible taught by writing, "[W]oman on her greatest perfection was made to serve and obey man."⁶² Knox continues to argue that a woman in leadership is in direct opposition to what the Bible teaches and thus should be considered "monstrous."⁶³ The great theologian Thomas Aquinas said, "The voice of women is an invitation to lust, and therefore should not be heard in the church."⁶⁴

While Calvin and Luther believed that both men and women were made in the image of God, they held to the belief that women had that image in lesser measure. Perhaps their views unwittingly stemmed from Thomas Aquinas, who distinguished women as "by nature lower in capacity and quality than man."⁶⁵ It was Augustine, Aquinas's predecessor who believed that the only way

⁵⁸ John Chrysostom, *The Homilies of John Chrysostom: Timothy, Titus, and Philemon*, Library of the Fathers, trans. James Tweed (Oxford, Parker, 1853), 63, 64.

⁵⁹ Martin Luther, *Commentaries on 1 Corinthians 7, 1 Corinthians 15, Lectures on Timothy*, vol.28 of *Luther's Works*, ed. H. C. Oswald, tras. E. Sittler and M. Bertram (St Louis, MO: Concordia, 1958), 276.

⁶⁰ Martin Luther, *Lectures on Genesis Chapters 1-5*, ed. J. Pelikan, trans. G. Schick, vol. 1 of *Luther's Works*, (St Louis, MO: Concordia, 1958), 1-5, 69.

⁶¹ John Calvin, *The Second Epistle of Paul to the Corinthians, and the Epistles of Timothy, Titus and Philemon*, trans. T. A. Smail (Grand Rapids, MI: Eerdmans, 1964), 219.

⁶² John Knox, "The First Blast of the Trumpet Against the Monstrous Regiment of Women," in *The Selected Writings of John Knox* (Dallas: Presbyterian Heritage, 1995), 371.

⁶³ Knox, "First Blast of the Trumpet," 371.

⁶⁴ J.D. Dempsey, *The Image of God in Women as Seen in Luther and Calvin*, in *The Image of God: Gender Models in Judeo-Christian Tradition* (Minneapolis, MN: Fortress, 1995), 243.

⁶⁵ Thomas Aquinas, *Summa Theologica vol 13, Divine Government*, trans. T. C. O'Brien (London: Blackfriars, 1975), 35-36.

possible a woman is the image of God is "when she marries."⁶⁶ Even more disturbingly, Tertullian, who shaped the language and thought of Western Christianity, wrote:

And do you not know that you are (each) an 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 un-sealer of that (forbidden) tree: *you* are the first deserter of the divine law: *You* are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert—that is death—even the Son of God had to die.⁶⁷

While there were exceptions,⁶⁸ it was the assumed ontological superiority of men that was foundational to the patriarchy that symbolized the Greco-Roman culture.

POST-CIVIL WAR ERA

In the mid-nineteenth century, the framework of the theology of women's roles began to shift as society's view of the nuclear family changed. The starting point for this shift in the conversation was the Victorian view of women that focused on the feminine nature and virtues rather than equality and authority. Society began to see women as "virtuous" or a purifying force that would "elevate the lives of those inside and outside the home."⁶⁹ This was the precursor to women's influence increasing. The nineteenth century was an "age of doing good, of extensive and intensive reform."⁷⁰ Barbara Cutter maintains that it was a time of "redemptive womanhood" as the culture shaped women to use their "superior moral, religious, and nurturing nature to redeem others."⁷¹ At the same

⁶⁶ Augustine, "On the Trinity," trans. A. W. Haddan, ed. Philip Schaff, in *Nicene and Post-Nicene Fathers 3* (Peabody, MA: Hendrickson, 1994) Book 12, Chap 7.

⁶⁷ Tertullian, "On the Dress of Women," trans. S. Thelwall, *Ante-Nicene Fathers*, ed Alexander Roberts, 10 vols. (Peabody, MA: Hendrickson, 1994), 4:14.

⁶⁸ Mimi Haddad, "Egalitarian Pioneers: Betty Friedan or Catherine Booth?" *The Priscilla Papers*, October 30, 2006, accessed March 15, 2021, <https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/egalitarian-pioneers-betty-friedan-or-catherine>. Haddad mentions several notable exceptions during a time that women did not have voice or influence; Apollonia of Alexandria (247), Macrina the Younger (330-379), Hildegard of Bingen (1098-1179), Catherine of Siena (1347-1380), and Anne Askew (1521-1546), a leader in the Reformation.

⁶⁹ Sally K. Gallagher, *Evangelical Identity and the Gendered Family Life*, (New Brunswick, NJ: Rutgers University Press, 2003), 33.

⁷⁰ Nancy Hardesty, *Women Called to Witness; Evangelical Feminism* (Knoxville, TN: University of Tennessee Press, 1999), 86.

⁷¹ Barbara Cutter, *Domestic Devils, Battlefield Angels: The Radicalism of American Womanhood, 1830-1865* (Ithaca, NY: Cornell University Press, 2003), 7.

time, industrialization changed many dynamics in gender roles as men began to work outside of the home.

One of the most remarkable changes post-Civil War was the dynamic movement of evangelical women in social reform and missions. The idea that their work could help usher in the Kingdom of God on earth opened up roles of leadership in many benevolence societies and reform movements.⁷² Many of these women were trailblazing and were considered some of the pioneers of the early secular feminist movement.⁷³ While women such as Katherine Bushnell, Catherine and Evangeline Booth,⁷⁴ Frances Willard,⁷⁵ and Sojourner Truth,⁷⁶ were at the forefront of the abolitionist and suffragist movements, their contributions were often downplayed by their male counterparts. "The first U.S. women's rights convention, held in 1848 in Seneca Falls, New York, was an outgrowth of both the religious revivalist and abolitionist movements. Many of these women had a renewed desire to study Scripture and were quick to see the parallels between slavery and female subordination."⁷⁷

The Gremke sisters were passionate voices in the United States for the abolition of slavery and the responsibility of women to follow the call of God. Some significant voices, such as Susan B. Anthony and her coworker Elizabeth Cady Stanton, saw the Church as an impediment to the liberation of women. Others, like Abigail Roberts and Phoebe Palmer, became part of the renewal movements within the Church in the 18th and 19th centuries.⁷⁸ Elizabeth Cady Stanton's groundbreaking book, *The History of Woman Suffrage*, reframed the women's movement, focusing on the political and

⁷² Gallagher, *Evangelical Identity*, 32.

⁷³ George M. Marsden, *Religion and American Culture, a Brief History* (Grand Rapids, MI: Eerdmans Publishing, 2018), 6.

⁷⁴ Haddad, "Egalitarian Pioneers." Catherine Booth was the co-founder of the Salvation Army with her husband William. She and her daughter Evangeline were noted preachers and were tenacious inner-city missionaries with a heart for social justice and the poor.

⁷⁵ Haddad, "Egalitarian Pioneers." Frances Willard, became president of the largest nineteenth-century women's organization, the Women's Christian Temperance Union (WCTU) and was an influential speaker who was invited to preach by revivalists such as D. L. Moody. She was also the author of *Woman in the Pulpit*, that became a handbook for an egalitarian interpretation of the scriptures.

⁷⁶ Nell Irvin Painter, "Representing Truth: Sojourner Truth's Knowing and Becoming Known," *The Journal of American History* Vol. 81, No. 2 (September 1994): 461-492, <https://doi-org.georgefox.idm.oclc.org/10.2307/2081168>.

⁷⁷ Gretchen Gaebelin Hull, "Biblical Feminism: A Biblical Response to Sexism" *The Priscilla Papers*, no. 3, 1991, <https://www.cbeinternational.org/resources/article/priscilla-papers/biblical-feminism>.

⁷⁸ Hull, "Biblical Feminism."

constitutional issues rather than just the religious, which was an entirely new narrative for women. By the 1850's there was increasing acceptance for female public speakers, as they spoke for the social issues of abolitionism, temperance and the care of the poor.⁷⁹ As these women pioneered social reform, they opened the door for the women's missions' campaign that slowly opened doors of influence. Furthermore, the idea that women were "naturally more religious and moral than men and therefore women would elevate the political process and secure moral improvement of society"⁸⁰ helped to move forward the passing of the 19th Amendment.

WORLD WAR II TO MODERN TIMES

When America entered World War II and millions of men went off to war, women filled the civilian and military jobs they left behind. Their service to the country resulted in a seismic social shift and led to a desire for equality in the decades to come. Images of Rosie the Riveter, meant to inspire patriotism, revealed an image of a confident, self-reliant woman wearing overalls with her sleeves rolled up to work.⁸¹ After World War II with the economy booming, Americans aspired to live the good life. For women, men returning from the war and reentering the workplace meant a realignment of their calling; they were now to focus on their homes in the suburbs and roles as a wife and mother.⁸² So while the 1950s saw an emphasis placed on the nuclear family, an ideal for many Christians, this decade also saw the return of woman's influence once again solely to the home.

However, by the mid-1960s, societal changes began to occur that forced many Christians to re-examine their theology of the sexes in a new cultural context: the women's movement. While this change had its roots in the nineteenth century, it wasn't until the last half of the twentieth century that all the variables were present for a revolutionary shift. The missing component had been education. While opportunities for women to be educated had been increasing from the 1850s, it was not until the 1960s that women began entering universities (and subsequently the workforce) in droves. For the first time, women experienced financial freedom from men, as well as the ability to control their fertility with the pill. These changes afforded women a previously unfelt sense of independence. This massive social upheaval also led to more of a partnership model in marriage, as it became more common for both spouses to work outside the home.

⁷⁹ Glenna Matthews, *The Rise of the Public Woman Woman's Power and Woman's Place in the United States, 1630-1970* (Oxford: Oxford University Press, 1994), 113-115.

⁸⁰ Nancy Koester, *Introduction to the History of Christianity in the United States* (Minneapolis, MN, Fortress Press, 2015).

⁸¹ Annette McDermott, "How World War II Empowered Women," *History*, July 2, 2018, <https://www.history.com/news/how-world-war-ii-empowered-women>.

⁸² Michelle Lee Barnewell, *Neither Complementarian, nor Egalitarian* (Grand Rapids, MI: Baker Publishing, 2016), 38-41.

These cultural changes triggered a reexamination of the theology surrounding women. “Both the evangelicals who argue for the permanent subordination of women and those who argue for the full emancipation of women . . . created theologies without antecedents. They [broke] with tradition, developing novel interpretations of what the Bible teaches on the man-woman relationship.”⁸³ This theological tension increased as women became more educated and empowered in their roles in the workplace. Whereas the first evangelical wave of feminism in the nineteenth century concentrated on increasing the women's influence due to her moral influence, the second wave in the twentieth century centered on the rights of women and the abolition of roles based on gender.⁸⁴ The evangelical egalitarian movement that started in the 1970s, called the Second Wave of Feminism, expressed the desire of women for equal opportunity in roles of influence and leadership with men in the church and the workplace.

Key Voices

Historians generally agree that it was social turmoil of the 1960s that catalyzed the evangelical feminist movement. William Chafe notes, “It is unlikely that feminism could have gained the energy it did in the 1960s had not Americans been preoccupied with the demand to eliminate prejudice and discrimination.”⁸⁵ The social upheaval and Second Wave of Feminism also stoked the fires of debate over women's roles within the church. When it comes to the role of women, theologians typically align with one of three different approaches: 1) hard patriarchy, 2) soft patriarchy, and 3) mutual. The first two are commonly lumped together under the label *complementarian* and are considered more traditional. The third is commonly called *egalitarian* and emphasizes the mutuality of subordination.

The *hard patriarchal* view “believes the biblical context and its traditional teaching is God's original and permanent design. A woman's responsibility is to glorify God, to love God, to love others and love her husband and her children. . . [M]ore narrowly now, she must submit to her husband in all things, she must submit to male leadership in the church in all things, and she should also not find her way into leadership in society. For whatever reason, God ordained males to be leaders.”⁸⁶

The second view is also traditional at its core: “The *soft patriarchal* view believes the biblical context is cultural, but the principles are permanent.”⁸⁷ This view differs slightly from the hard patriarchal

⁸³ Giles, *The Trinity and Subordinationism*, 143.

⁸⁴ William Henry Chafe, *The American Women: Her Changing Social, Economic, and Political Roles, 1920-1970* (New York, NY: Oxford University Press, 1971), 232.

⁸⁵ Chafe, *The American Woman*, 231.

⁸⁶ Scot McKnight, *The Blue Parakeet: Rethinking How to Read the Bible* (Grand Rapids, MI: Zondervan, 2018), 209, 210.

⁸⁷ McKnight, *The Blue Parakeet*, 210.

view in that it allows women to work and lead outside the home, as long as her primary role is being a wife and mother. She can serve but cannot be a pastor or teach or lead men in any way within the church. In other words, the *complementarian* role believes in men and women have equal value but that “the Bible establishes male authority over women, making male leadership the biblical standard.”⁸⁸

The third view, *mutuality*, also known as the *egalitarian* view, “also believes a woman’s responsibility is to glorify God, to love God, to love others, and—again if married and if with children—to love her husband and her children. More narrowly, a *mutuality* view liberates women from the tradition because it believes the biblical context is cultural and that even the biblical teachings reflect the culture.”⁸⁹ The *egalitarian* view doesn’t impose cultural values from a different time and world in our current context and gives women the liberty to discover what God has called them to do—whether that be leadership, teaching or preaching. To simplify, *egalitarians*, “believe that leadership is not determined by gender but by the gifting and calling of the Holy Spirit, and that God calls all believers to submit to one another.”⁹⁰

Each of these views is based on their exegesis of biblical truths concerning the roles of men and women. “Most Christians don’t know it, but complementarians and egalitarians have something else in common. Both are trying hard to bring reform to the church’s view of women.”⁹¹ At the core, complementarians maintain the belief that men and women both created in the image of God and are spiritual equals, but with defined functional differences in roles.⁹² The egalitarians take that belief of equal standing with God one step further, positing that equal value results in equal opportunity for church ministry and shared authority in marriage regardless of gender. In other words, complementarians believe that only women’s *worth* is equal to men’s, while the egalitarian view argues that their *rights* are equal as well.

KEY VOICES FOR THE COMPLEMENTARIAN VIEW

In 1977 George Knight III, in the face of the growing impact of feminism on society and the church, published his seminal work on the now-called “complementarian” view on gender, *New Testament*

⁸⁸ Bessey, Sarah. *Jesus Feminist: An Invitation to Revisit the Bible’s View of Women*, (New York, NY: Howard Books, 2013), 15.

⁸⁹ McKnight, *The Blue Parakeet*, 211.

⁹⁰ Bessey, *Jesus Feminist*, 15.

⁹¹ Sarah Sumner, *Men and Women in the Church, Building Consensus on Christian Leadership* (Downers Grove, IL: InterVarsity Press, 2003), 40.

⁹² Raymond C. Ortland, Jr, “Male-Female Equality and Male Headship: Genesis 1-3.” *Recovering Biblical Manhood and Womanhood*. 95-112.

Teaching on the Role Relationship of Men and Women.⁹³ While the work articulated the traditional view of the man-woman relationship, the contemporary language he used to define it broke new ground. He reframed the terminology of men as "superior" and women as "inferior," with the term *role differences*. "Men and women are 'equal' but men's 'role' is to rule, and women's to obey."⁹⁴ This term "role" was a significant contribution to complementarian theology. Specifically, he used the word "role" to speak of *fixed power relations given at birth based on gender*, emphasizing that though men and women were equal in value, *role differentiated according to biblical understanding*.⁹⁵

These roles were clarified at a meeting in Dallas in 1987 by John Piper and Wayne Grudem, along with a group of evangelical leaders and scholars who were concerned with what they considered unbiblical teaching around gender roles. Under the leadership of John Piper, the group drafted a statement that would become the definitive theological foundation for what was termed "complementarianism." This view differed from what had been articulated by the early Church Fathers. Piper and the others now proposed that men and women are equal in dignity and value, as both reflect the image of God, but they are called to different, complementary roles.⁹⁶ Out of these meetings came the Danvers Statement confirming their biblical stance, as well as the organization the *Center for Biblical Manhood and Womanhood*. The Danvers Statement resonated with many denominations who were struggling with the tension of feminism in the church and how to articulate ontological authority and submission. In the early 1990s, Grudem and Piper released their scholarly exposition, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, endeavoring to clarify their theology of the man-woman roles and values. Piper and Grudem saw a need to support a hierarchical view that men and women are equal in value but not in authority because they perceived an erosion of traditional Christian values. This paper has become a standard theological manifesto for many evangelicals, stating, "the fundamental principle is that the sexes, although equal, are also different. God has ordained that men have the responsibility to lead, while women have a complementary and supportive role."⁹⁷

⁹³ George Knight III, *New Testament Teaching on the Role Relationship of Men and Women* (Grand Rapids: Baker, 1977).

⁹⁴ Kevin Giles, "Complementarian Theology in Crisis; Eyes to See, Ears to Hear," CBE International, October 24, 2018, accessed, March 15, 2021, <https://www.cbeinternational.org/resource/article/complementarian-theology-crisis>.

⁹⁵ Knight, *New Testament Teaching*. Knight argues that the texts Gen 2, 1 Cor 11:3-16, 14:33-34, Eph 5:22-33, and most importantly, 1 Tim 2:11-14, confirm the creation-given subordination of women and thus what they point to is a theological construct that is binding on the church for all times.

⁹⁶ "Our History," *The Council for Biblical Manhood and Womanhood*, accessed March 12, 2021, <https://cbmw.org/about/history>.

⁹⁷ Giles, *The Trinity and Subordinationism*, 158.

Andreas and Margaret Köstenberger echoed the complementarian view in their 2014 book, *God's Design for Men and Women*. Both are Southern Baptist Theological professors, and well-respected authors and theologians. Their purpose in writing the book was the belief that, "it is vital to wrestle with our identity as men and women for the sake of healthy marriages, families, and churches but, more importantly, for the true expression of the gospel of Jesus Christ in our world."⁹⁸ They admit that according to Genesis chapter 1, "Ruling the earth is a joint function of the man and the woman. Humanity is conceived as plurality."⁹⁹ Yet, as complementarians, and despite this admission, they argue that Genesis chapter 2 teaches the subordination of women. Denny Burk, a complementarian, explains, "Thus Adam is given the position of authority. The priority of the man's creation is important for recognizing leadership-followership in the garden."¹⁰⁰ He goes on to list the order of creation, accountability, and temptation in Genesis as supporting the view that, while women are equal in value, they are not equal in roles. Thomas Schreiner agrees: "[T]he fundamental principle is that the sexes, although equal, are also different. God has ordained that men have the responsibility to lead, while women have the complementary and supportive role."¹⁰¹

Raymond Ortland asserts that the allocation of roles to the genders does not infer inferiority, "There is no necessary relations between personal role and personal worth."¹⁰² Paige Patterson maintains that just because one is in authority and one is subordinate doesn't suggest those who obey are inferior.¹⁰³ Douglass Moo, in his article "What Does it Mean Not to Teach or Have Authority Over Men? 1 Timothy 2:11-15," asserts that women's "silence" only applies to teaching men in a church setting. Perhaps Pastor Mark Driscoll, reveals the heart of many complementarians, as he wrote to his church the following instructions: "Without blushing, Paul is simply stating that when it comes to leading in the church, women are unfit because they are more gullible and easier to deceive than

⁹⁸ Köstenberger, *God's Design for Man and Woman*, 14.

⁹⁹ Andreas and Margaret E. Köstenberger, *God's Design for Man and Woman: A Biblical-Theological Survey* (Wheaton: Crossway, 2014), 30.

¹⁰⁰ Denny Burk, "Five Evidences of Complementarian Gender Roles in Genesis 1-2," *The Gospel Coalition*, March 5, 2014, accessed July 15, 2019, <https://www.thegospelcoalition.org/article/5-evidences-of-complementarian-gender-roles-in-genesis-1-2>.

¹⁰¹ Thomas R. Schreiner, "An Interpretation of 1 Timothy 2:9-15," *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, ed. Andreas Köstenberger, Thomas R. Schreiner and H. Scott Baldwin (Grand Rapids, MI: Baker, 1995), 135.

¹⁰² Raymond Ortland, "Male-Female Equality and Male Headship: Genesis 1-3," in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 111.

¹⁰³ Paige Patterson, "The Meaning of Authority in the Local Church," in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 257.

men. While many irate women have disagreed with this assessment through the years, it does appear from this that such women who fail to trust his instruction and follow his teaching are much like their mother Eve and are well-intended but ill-informed. . . ." ¹⁰⁴ While much of the complementarian theological beliefs of women that came out of the Danvers Statement and subsequent books and articles breaks from the traditional beliefs of the early Fathers, it still denies women the biblical approval to lead or exercise their God given gifts with freedom.

KEY VOICES FOR THE EGALITARIAN VIEW

Many cite Katherine Bushnell (1855-1946) who worked as a missionary and activist as a prominent leader in the first wave of the evangelical feminist movement. After serving as a medical missionary to China, she headed up the Women's Christian Temperance Union in America (1886). Part of her work at the WCTU involved exposing forced prostitution at sex camps in the lumber camps and iron mines in mid-west. It was her work here and abroad in India with women enslaved in brothels, that shaped the rest of her life's calling. ¹⁰⁵ Bushnell, believed that the biblical exegesis that supported male superiority is what drove the sex industry. After years of studying Greek and Hebrew, she published her findings in the landmark work, *God's Word to Women: One Hundred Bible Studies on Woman's Place in the Church and Home* (1919). "Bushnell's analysis of Scripture did something that had never been accomplished before in history: she provided a biblical worldview in which women were, for the first time, systematically viewed not only as equal by God's design, but also as created fully in God's image." ¹⁰⁶ Known for being a powerful communicator, her words echo still today:

No church can long survive the silencing of its women. The church which silences women will be found to silence the Holy Spirit. A sect, or sex, or race which attempts a monopoly of the Spirit's voice and power, will find that the Holy Spirit will flee far from it. Woman is destined to have a very large share in the preaching of God's

¹⁰⁴ Mark Driscoll, *Church Leadership: Explaining the Roles of Jesus, Elders, Deacons, and Members at Mars Hill*, Mars Hill Theology Series (Seattle, WA: Mars Hill Church, 2004), 43. "...Before you get all emotional like a woman in hearing this, please consider the content of the women's magazines at your local grocery store that encourages liberated women in our day to watch porno with their boyfriends, master oral sex for men who have no intention of marrying them, pay for their own dates in the name of equality, spend an average of three-fourths of their childbearing years having sex but trying not to get pregnant, and abort 1/3 of all babies. . . and ask yourself if it doesn't look like the Serpent is still trolling the garden and that the daughters of Eve aren't gullible in pronouncing progress, liberation, and equality."

¹⁰⁵ Katharine Bushnell, *Dr. Katharine C. Bushnell: A Brief Sketch of her Life and Work* (Hertford, England: Rose and Sons Salisbury Square, 1930), 4. <https://cbmw.org/about/history>.

¹⁰⁶ Mimi Haddad, "Ideas Have Consequences: Faith Gender and Social Ethics," *The Priscilla Papers*, January 30, 2014, accessed March 12, 2021, https://www.cbeinternational.org/sites/default/files/Haddad_Cosequences.pdf.

messages, and in bringing souls to Christ, for did not God promise, long ages ago, as regards woman, that her seed should bruise the Serpent's head?

Bushnell offered a biblical foundation that revealed a flawed hierarchical perspective of men and women, with a fresh ontological, teleology, epistemology, that establishes a new understanding of value and ethics of gender equality.¹⁰⁷ As a practitioner in the course of her life of evangelism and activism on behalf of women, her efforts laid the groundwork for an egalitarian theology.

While historically, many complementarians view egalitarians as liberal feminists who are not skilled in the exegesis of scriptures, there are a number of prominent and highly respected male and female scholars who support the egalitarian view that have come out of the second wave of feminism. The apologist, Douglass Groothuis with his wife Rebecca, dedicated their lives to encouraging gifted women to serve God with all of their abilities, maintains, "I became an egalitarian through a long study of the issue in the early 1990s. My first wife, Rebecca Merrill Groothuis (1954-2018), led the way through her research and writing, but we thought through every aspect of the issue over many years—first to come to the position of egalitarianism and second to defend it from frequent and multifaceted attack."¹⁰⁸ As a couple, their contributions with a plethora of books and journal entries are used as a foundation for egalitarian theology. Another well respected scholar who speaks of pneumatological feminism is Gordon Fee, Professor Emeritus of New Testament at Regent College. Fee argues:

It seems a sad commentary on the church and on its understanding of the Holy Spirit that "official" leadership and ministry is allowed to come from only one half of the community of faith. The New Testament evidence is that the Holy Spirit is gender inclusive, gifting both men and women, and thus potentially setting the whole body free for all the parts to minister and in various ways to give leadership to the others. Thus, my issue in the end is not a feminist agenda—an advocacy of women in ministry. Rather, it is a Spirit agenda, a plea for the releasing of the Spirit from our strictures and structures so that the church might minister to itself and to the world more effectively.¹⁰⁹

Craig S. Keener, President-elect and program chair of The Evangelical Theological Society (ETS), professor of New Testament at Asbury Theological Seminary, ordained in the National Baptist Convention wrote, "Today we should affirm those whom God calls, whether male or female, and

¹⁰⁷ Katharine C. Bushnell, *God's Word to Women: One Hundred Bible Studies on Woman's Place in the Church and Home* (1921; reprint, Christians for Biblical Equality, 2003), 131. <https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/ideas-have-consequences-faith-gender-and-social>.

¹⁰⁸ Douglas Groothuis, "Why I am an Evangelical Egalitarian," November 22, 2019, <https://douglasgroothuis.com/2019/11/22/why-i-am-an-evangelical-egalitarian/>.

¹⁰⁹ Ronald Peirce, Rebecca Merrill Groothuis, Gordon D. Fee, eds. "The Priority of Spirit Gifting for Church Ministry," *Discovering Biblical Equality Complementarity without Hierarchy* (Leicester: IVP Academic, 2005), 254.

encourage them in faithfully learning God's Word. We need to affirm all potential laborers, both men and women, for the abundant harvest fields."¹¹⁰ Other scholars include F.F. Bruce;¹¹¹ I. Howard Marshall,¹¹² Professor Emeritus of New Testament Exegesis at the University of Aberdeen; John Stott, Anglican minister, theologian, one of the principal authors of the Lausanne Covenant in 1974;¹¹³ Ben Witherington III, Professor of New Testament Interpretation at Asbury Theological

¹¹⁰ Craig S. Keener, "Was Paul For or Against Women in Ministry," *Seedbed*, August 16, 2013, accessed March 12, 2021, <https://www.seedbed.com/was-paul-for-or-against-women-in-ministry>.

¹¹¹ F.F. Bruce, "Women in the Church: A Biblical Survey," *Christian Brethren Review*, no. 33 (1982): 7-14. "An appeal to first principles in our application of the New Testament might demand the recognition that when the Spirit, in his sovereign good pleasure, bestows varying gifts on individual believers, these gifts are intended to be exercised for the well-being of the whole church. If he manifestly withheld the gifts of teaching or leadership from Christian women, then we should accept that as evidence of his will (1 Cor. 12:11). But experience shows that he bestows these and other gifts, without distinguishing regard, on men and women alike—not on all women, of course, nor yet on all men. That being so, it is unsatisfactory to rest with a halfway house in this issue of women's ministry, where they are allowed to pray and prophesy, but not to teach or lead."

¹¹² Scot McKnight, "Arise: I. Howard Marshall," *Patheos: The Bible and Culture*, December 13, 2010, March 12, 2021, <https://www.patheos.com/blogs/jesuscreed/2010/12/13/arise-i-howard-marshall/>. Transcribed comments made during an Evangelical Theological Society 2010 meeting: "Much anguish is felt by women whose God-given talents have been denied expression. This is due to the inability of complementarians to provide any coherent and persuasive reasons for denying women these [ministry] positions in church—women are asked to accept a scriptural command simply because it is God's will even if they cannot understand why it is so. . . . [Anguish is also caused by] the arbitrariness of the way in which the ruling is put into effect, with all the going beyond what Scripture actually says and the casuistry that is employed regarding the limits of what women may and may not do."

¹¹³ John Stott, *Issues Facing Christianity Today* (Grand Rapids MI: Zondervan, 2006), 254, 275. "If God endows women with spiritual gifts (which he does), and thereby calls them to exercise their gifts for the common good (which he does), the Church must recognize God's gifts and calling, must make appropriate spheres of service available to women, and should 'ordain' (that is commission and authorize) them to exercise their God-given ministry, at best in team situations. Our Christian doctrines of Creation and Redemption tell us that God wants his gifted people to be fulfilled, not frustrated, and his church to be enriched by their service. . . . [A] strong *prima facie* biblical case can be made for active female leadership in the church, including a teaching ministry."

Seminary, ordained Methodist pastor;¹¹⁴ as well as the New Testament Scholar, N.T. Wright.¹¹⁵ The pneumatological scholar, practitioner and philosopher, Dallas Willard sums up his perspective: "It is not the *rights* of women to occupy 'official' ministerial roles, nor their *equality* to men in those roles, that set the terms of their service to God and their neighbors. It is their *obligations* that do so—obligations that derive from their human abilities empowered by divine gifting."¹¹⁶

While many complementarians view egalitarians as liberal feminists who are disrupting biblical family values, egalitarians take care to differentiate their stance from secular feminism. Gretchen Gaebelien Hull, as a founding board member of CBE defines it this way:

"Secular feminism can take many different forms and be guided by many different philosophies as its supporters seek to develop a society in which women are free to achieve their full potential. But persons who term themselves biblical feminists make a significant break with the secularists' approach. Secular feminism centers around competing for equal rights; biblical feminism centers around creating equal opportunities to serve. The secular feminist says, "I am entitled to compete on an

¹¹⁴ Ben Witherington III, "Why Arguments Against Women Aren't Biblical," *Patheos: The Bible and Culture*, June 2, 2015, <https://www.patheos.com/blogs/bibleandculture/2015/06/02/why-arguments-against-women-in-ministry-arent-biblical>. "We need to keep steadily in mind that what determines or should determine the leadership structures in the church is not gender but rather gifts and graces of the Holy Spirit. The family of faith is not identical with the physical family, and gender is no determinant of roles in it. Gender of course does affect some roles in the Christian family, but that is irrelevant when it comes to the discussion of the leadership structure of the church. This is why we should not be surprised to find even in Paul's letters examples of women teachers, evangelist, prophetesses, deacons, and apostles. Paul is not one who is interested in baptizing the existing fallen patriarchal order and calling it good. One of the tell-tale signs of Paul's views on such matters can be seen in what he says about baptism— it is not a gender specific sign that we have for the new covenant unlike the one for the old covenant, and Paul adds that in Christ there is no 'male and female' just as there is no Jew or Gentile, slave or free. The implications of this are enormous. The change in the covenant sign signals the change in the nature of the covenant when it comes to men and women."

¹¹⁵ N.T. Wright, "Women's Service in the Church, The Biblical Basis," a conference paper for the Symposium, *Men, Women and the Church*, St John's College, Durham, September 4, 2004, <https://ntwrightpage.com/2016/07/12/womens-service-in-the-church-the-biblical-basis>. "It is the women who come first to the tomb, who are the first to see the risen Jesus, and are the first to be entrusted with the news that he has been raised from the dead. This is of incalculable significance. Mary Magdalene and the others are the apostles to the apostles. We should not be surprised that Paul calls a woman named Junia an apostle in Romans 16:7. If an apostle is a witness to the resurrection, there were women who deserved that title before any of the men. Nor is this promotion of women a totally new thing with the resurrection. As in so many other ways, what happened then picked up hints and pinpoints from earlier in Jesus' public career. I think in particular of the woman who anointed Jesus (without here going into the question of who it was and whether it happened more than once); as some have pointed out, this was a priestly action which Jesus accepted as such."

¹¹⁶ Dallas Willard, *How I Changed my Mind about Women in Leadership* (Grand Rapids: Zondervan, 2010), 10.

equal basis with men." The biblical feminist says, "I seek the freedom to follow Christ as he calls me to use my gifts in God's service."¹¹⁷

In summary, according to Hull, secular feminism focuses on *self* while biblical feminism focuses on *others*. Elyse Fitzpatrick notes, "The term 'servant-leadership' is popular in conservative circles. Unfortunately, it puts the emphasis on *leader*, with *servant* taking the modifying role in the phrase."¹¹⁸ Perhaps the tension between the contrasting views is simply clarifying the point that women and men together have been *entrusted* with a message, not *entitled* to a seat?

SECULAR VOICES

Many influential voices within the theological context have clearly articulated a way forward for equality of women in the church, but the church should also not ignore data compiled by secular sources. The United Nations has proven that women, given a place of leadership and influence, will actually cause a shift in the health and wealth of their communities. Many studies conclusively reveal a statistical correlation between national GDP and female employment. "In other words, female employment growth is positively associated with GDP growth. With this mounting evidence around the globe that promoting gender diversity among employees, management and boards can be a positive economic boost to businesses and economies."¹¹⁹ The research and global data¹²⁰ alone confirms the egalitarian view of theology of women and the benefit of God's intent for both genders working together in leadership for the welfare of humanity.

In conclusion as we look at the history and evolution of the theology of women, and what current data reveals, perhaps global philanthropist and business leader, Melinda Gates in her book, *The Moment of Lift*, articulates well what opening the doors for leadership and increased influence for women will do. "When women...enjoy the same rights as men and rise up with the help of other women and men, who train us in leadership and sponsor us for high positions-then women flourish...our families and communities flourish with us."¹²¹

"Because when you lift up women, you lift up humanity."¹²²

¹¹⁷ Hull, "Biblical Feminism."

¹¹⁸ Elyse Fitzpatrick and Eric Shumacher, *Worthy: Celebrating the Value of Women* (Bloomington, MI: Bethany House Publishers, 2020), 211.

¹¹⁹ "The Business Case for Change," Women in Business, The International Labor Organization, 16. <https://docs.google.com/document/d/1vrHLlxEYA37ljSq4gt1CmoofibKHZYyJw23kpDo6l-U/edit#>.

¹²⁰ See Appendices 1.1, 1.2, 1.3.

¹²¹ Melinda Gates, *The Moment of Lift, How Empowering Women Changes the World* (New York, NY: Flatiron Books, 2019), 28.

¹²² Gates, *The Moment of Lift*, 2.

Section 3: Synthesis and Conclusion

The church needs women in places of strategic influence and leadership. Despite gradual, increasing acceptance of women in positions of leadership, males still vastly outnumber females, and many in the church remain unsure about women serving as leaders. For the church to address the dearth of female leaders, it must span two specific gaps. The first is the need for a renewed theological understanding concerning female leadership within the church. Considering recent discoveries surrounding the context and original language of the biblical texts, it appears there is compelling evidence supporting the egalitarian view of the theology of women in leadership. Broadening acceptance of this viewpoint is integral if we are to see non-denominational churches address the lack of female representation in roles of strategic influence and leadership. The second gap concerns practical questions of walking out this new understanding in the church context. How should women and men work together in mutual submission? Also, how can women humbly advocate for their God-given influence without becoming the domineering woman that Paul warned Timothy about?

Within the first, theological gap, this essay suggests there exist a few separate issues that must be resolved. First, church leaders need to apply renewed scholarship to some difficult Pauline passages concerning women and reconcile those portions with Paul's clear commendation of women leaders in the early church. Are these women *examples* for us to follow or merely *exceptions* to the rule against female leadership? Is it possible that we have not correctly distinguished the texts used for centuries to prohibit women in leadership by clarifying whether these texts were intended to be *descriptive*, *instructive*, or *corrective*? Incorrectly interpreted texts are problematic on several levels when looking at the women listed in the Pauline corpus and their roles in building the church alongside men. If Paul was indeed prohibiting all women from any role of influence in the church, then his listing women throughout his letters as co-workers would have been corrective rather than descriptive and instructive. However, only a severely contorted interpretation could label the list of women workers as "corrective." After all, Paul counted Eurodia and Syntyche as co-workers beside him in the gospel work;¹²³ Phoebe who was entrusted with the authority to carry Paul's letter to the Roman church was called *diakonos*,¹²⁴ the term Paul uses for himself; Priscilla taught the "Way of the Lord" to the learned Apollos;¹²⁵ Junia was called "outstanding among the apostles";¹²⁶ Nympha led the church that met in her Colossae house.¹²⁷ As Scot Bartchy posits, "Those passages listed in the 'instructive' grouping are those which led to the non-controversial

¹²³ Phil 4:3

¹²⁴ Phil 4:2,3, Rom 16:1,2

¹²⁵ Acts 18:1-28

¹²⁶ Romans 16:7

¹²⁷ Col 4:15

behavior of women presented in the 'descriptive' texts." Bartchy concludes, "As a historian of the early Christians, I must say that the description of these women in leadership roles in the New Testament documents is more impressive evidence for what actually was practiced in general by these Christians than are the texts from the 'instructive' and the 'corrective' categories as such."¹²⁸

Additionally, even if one assumes the complementarian view is correct, it does not necessarily follow that the seemingly negative texts involving women are also meant to apply as corrective to *all women for all time*. Tension ensues when texts that celebrate the roles of women in *descriptive* terms in the Pauline Corpus are used in a negative light to prohibit women from any leadership authority. A further problem that emerges is that Jesus not only valued his female followers throughout his three years of ministry¹²⁹ but redefined cultural norms and roles when he used a woman to be the first to proclaim the good news to men. When considering all the many ways that women have been elevated in the New Testament, it becomes difficult to consider these women as only *exceptions* and not normative *examples*. If we as the modern Church are to elevate women in the same way that Jesus and Paul did, we must proactively educate our churches on the crucial and beneficial roles that women had in building the early Church.

A further issue within the theological gap concerns the historical, traditional view of female leaders that was promulgated by some of the early Church Fathers. Many complementarians hold fast to the theology of distinct gender roles conceived by the Church Fathers centuries ago with the belief this theology shouldn't be tampered with. It is interesting to note that those who hold fast to the theology of distinct gender roles, have no problem embracing the Reformation and the seismic shift that became a foundation for a new theology of understanding grace and salvation. The changes in race perspectives that came after the Civil War and the Civil Rights Movement also constituted a revision of the traditional theology condoning slavery in the church. And yet, a parallel shift to more of an egalitarian theology of women appears to be moving with glacial speed.

This essay proposes that current church leaders must determine to establish their theology *through* tradition (acknowledging the traditional influence, but not viewing it as binding), rather than *with* (being bound by) tradition. For centuries women have been relegated to positions that lack leadership authority based on the theology of the Church Fathers, who simply mirrored the misogynistic cultural presuppositions of women pre-eminent in the era in which they lived. Because of the limited research resources at their disposal, it was assumed that the early Church culture was

¹²⁸ Bartchy, "Can you Imagine Paul Telling Priscilla Not to Teach"

¹²⁹ Jesus renamed the woman with the issue of blood, "Daughter of Abraham", this was groundbreaking in a patriarchal culture because he put her in equal standing with the "sons of Abraham" (Luke 8:48); Jesus celebrated Mary, a woman as a disciple, this was unheard of! (Luke 10:38-42); The gospels list seven women with the term *diakonos*, which was the same term used for the men appointed to leadership in the early church (Luke 8:3); When Jesus spoke to the woman at the well, not only is this the longest conversation he has in the bible, she was the first one to hear he was the Messiah, *and* she became the first evangelist to Samaria (John 4)

similar to their own, rather than looking with a deeper understanding of the original text and cultural context in which the New Testament was written. We must be careful to ask ourselves and our fellow believers whether a traditional but antiquated and perhaps scripturally incorrect view of women has distorted our view of the roles, women should play within the Church.

In order to address theological views that hinder women in strategic roles, we must first educate church leadership and make sure they have the most up-to-date theological research. There is a vast need for sufficient resources for non-denominational church leadership to gain a deeper understanding of recent scholarship of the original languages and the culture of the early church that celebrated women in roles of influence. Katherine Bushnell, driven by a passion to abolish the exploitation of women in the turn of the century, "exhorted women everywhere to learn biblical languages so they could make up their minds for themselves as she herself did."¹³⁰ We must embrace women in roles of influence by not only educating the emerging female leaders, but also existing non-denominational male leaders. Specifically, those who have been compliant with a theology that agrees with the safety of tradition simply because of a lack of resources. Resources that have the potential to bring enlightenment for a cultural reformation, that creates space for men and women to lead together in the current church culture in roles of influence.

The second gap concerns practical issues related to walking out the theological view of "mutual submission" that Paul advocated, for men and women to serve as co-equals in church leadership. One issue that must be addressed is clarifying *biblical feminism* versus *secular feminism*. Generations born during the second wave of feminism have a difficult time reconciling the term *feminism* because it is often connected to the often domineering and angry voices of women centered around *competing* for equal rights. Biblical feminism is not centered around *competing* but rather *creating equal opportunities* to serve *with* men, each according to their gifting.¹³¹

Another practical question many raise, is what biblical leadership should look like for women and men working together. Based on Paul's admonition for *mutual submission*, out of reverence for Christ,¹³² a clear understanding is necessary to see changes to current leadership cultures. When the church understands Jesus's teaching that true leaders are actually servants,¹³³ it potentially removes the argument that egalitarian theology produces "domineering" women in leadership.¹³⁴

¹³⁰ Lucy Peppiatt, *Rediscovering Scripture's Vision for Women*, (Downers Grove, IL: InterVarsity Press, 2019) 158.

¹³¹ Hull, "Biblical Feminism."

¹³² Ephesians 5:22-25

¹³³ Matt.20:20-26

¹³⁴ Giles, *The Trinity and Subordinationism*, 156-211.

For the inequity to be solved, it is integral and must be understood that the leadership function is not an *entitlement* but an *entrustment*.

This essay suggests three considerations for the twenty-first century church to function where men and women were considered equal in value and in roles of influence and leadership as portrayed in the Pauline epistles as normative for the early church. First, non-denominational church leadership need a deeper understanding of the biblical context and original biblical languages, with access to resources that adequately provide recent scholarship. Secondly, education must be coupled with a clear understanding of what biblical feminism is and how it functions with humility, strength and servant leadership. Finally, there needs to be a clear understanding of mutual submission of based on the leadership foundation of *entrustment of gifts* versus *entitlement of position*. These three considerations have the potential to create a synergy that would not only create an increase in roles of influence for women in the church but greater organizational health as well.

When we look at why this is important as the church moves forward, we must see the magnitude of what we have been entrusted with, as men and women followers of Christ. For the sake of those trapped in poverty, without a voice, struggling without hope and paralyzed by fear, how can we in today's ever-changing culture ignore the fact that men *and* women were integral to God's story in value and influence and *still are*. As we move forward, may the scriptures not be misused to oppress, suppress, restrain, silence, belittle, demean and exclude women in any shape or form. Perhaps we are in an era where we should re-consider the labels of complementarian and egalitarian with a fresh, holistic, epistolary approach. Specifically, for the current church leader and the emerging female leader, to discover new language that transcends the historical baggage we have attached to the debate. May we pioneer a space for emerging women in leadership to experience the emancipation that Jesus paid for and see the incarnational fruition of the words "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."¹³⁵

The challenge for those of us as practitioners in church leadership is to be a redemptive witness and to accept the challenge to lead with love and humility, not anger or bitterness over the past, with expression through mutual subordination, together with the men, accomplishing the mission God has called us to as a church. It is time for the church to affirm the stance that God is not a respecter of persons and that God established women's full equality in terms of both values before God and roles in the home, church, and society. Matthew Arnold beautifully described the heart of Christian Feminism when he wrote, "If there ever comes a time when the women of the world come together purely and simply for the benefit of mankind, it will be a force such as a world has never

¹³⁵ Galatians 3:28

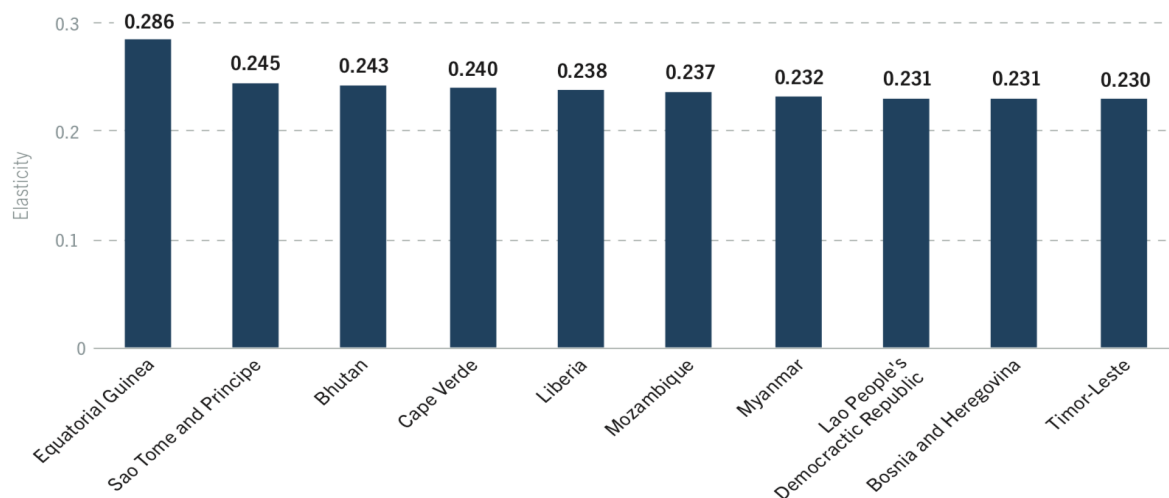
known."¹³⁶ May we be like the tribe of Manassas,¹³⁷ when women rise up *with* men, we will see a double portion of inheritance and a harvest beyond measure.

¹³⁶ Bessey, *Jesus Feminist*, 122.

¹³⁷ Numbers 27:1-11

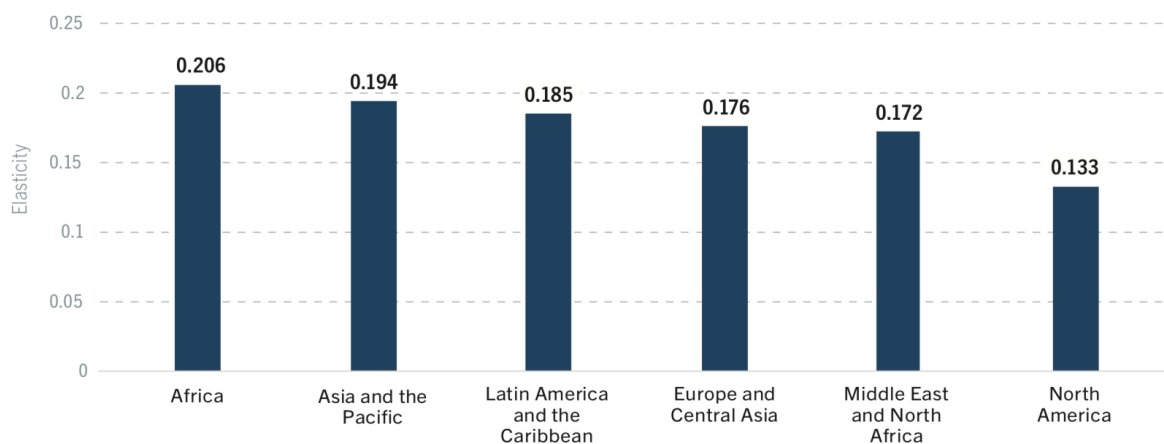
Appendix

Figure 1.1 Output partial elasticity with respect to female employment for ten countries with the highest partial elasticity, 1991–2017



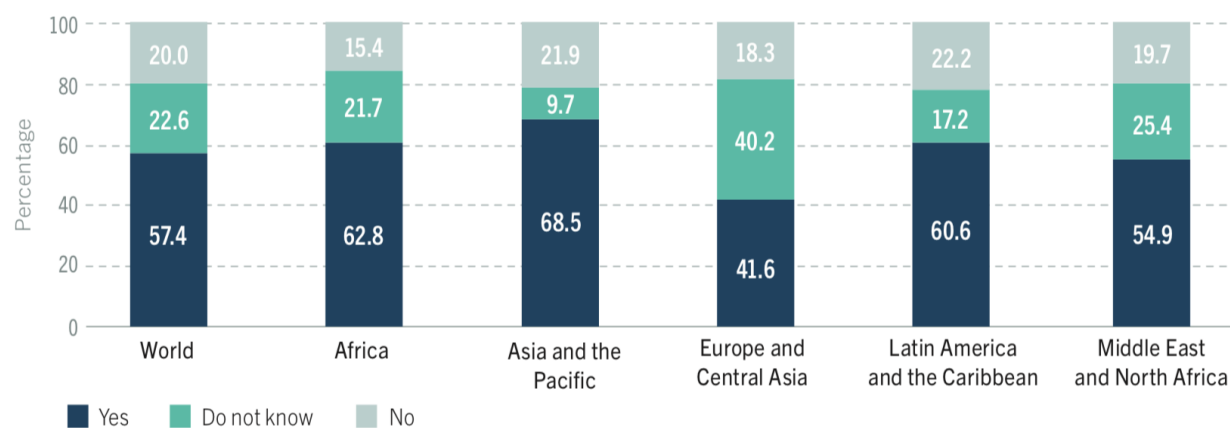
Source: Calculations by the authors based on data from World Bank (2019a) and ILO modelled estimates, Nov. 2018.

Figure 1.2 Output partial elasticity with respect to female employment by region, 1991–2017



Source: Calculations by the authors based on data from World Bank (2019a) and ILO modelled estimates, Nov. 2018.

Figure 1.3 Share of enterprises reporting whether initiatives on gender diversity and equality helped enhance business outcomes, results by world and region



Source: ILO enterprise survey, 2018.

Appendix C—Milestone 3 Design Workshop Report

Introduction

This report documents the research done to discover why many non-denominational churches lack female representation in roles of strategic influence and leadership. The study was conducted through a discovery workshop with five stakeholders and several one-on-one interviews with multi-generational, experienced and emerging male and female leaders. The impetus behind the research was to provide a deeper understanding of the root issues and the embedded patterns of unchecked traditions because of a lack of theological understanding of women in leadership. The workshop and interviews were conducted using Game-Storming activities that facilitated a safe and inviting environment for authenticity and vulnerability as we discussed the need, problem and opportunities for potential solutions. The Design workshop stakeholders and the one-on-one interviews with seasoned influencers recommended three innovative, practical concepts that can help change the culture of emerging leadership and non-denominational churches. This study reflects the research and posits practical approaches to facilitating healthy environments that empower women and men leading together.

NPO Statement

Many non-denominational churches lack female representation in roles of strategic influence and leadership.

NPO Scope and Constraints

At the conclusion of this doctorate program, a project that empowers and equips emerging church leaders will be created with a companion pilot leadership training program. The project will endeavor to fill the current void of materials written by experienced female practitioners in this field for both genders leading together. It will include, theological research that supports women in leadership, data that shows how, by including both genders in strategic influence and leadership levels, how organizations can increase productivity with practical action steps. The book will be written in a narrative format that is empowering the emerging leader and is easy to read, rather than an academic format. It is difficult to estimate the exact scope and cost associated with the final product at this point in the development process. This information will be evaluated and incorporated as the process progresses

NPO Context

My NPO ministry context will include current and prospective leadership for non-denominational evangelical faith communities. Because of the circle of influence, I have experienced over the years, the initial audience will consist of a multi-generational, racially-diverse group of men and women, primarily in their 20s to mid-70s. It will also include both egalitarian and complementarian theological viewpoints. The participation group size will be capped at 12 individuals per session. This will facilitate an intimate setting for safe conversations and elicit the highest quality input. Since

many obstacles currently exist for the emerging female leader, open discussions from a diverse group will help to clarify the problem, need, and potential opportunities. The collaboration between experienced and emerging leaders will provide assimilation, evaluation, and understanding of what is needed to discover the root issues of the problem being addressed. My approach will educate and empower emerging female and male leaders with theological solutions rather than exploring methodological systemic changes.

Root Causes

A significant root cause for my NPO is the lack of theological understanding of women in leadership. Many non-denominational evangelical communities lack biblical understanding and practice unbiblical cultural norms that celebrate a patriarchal church culture. A theology that teaches women leaders are an exception rather than an example has prevented women from leading and using their voices in places of influence. The patriarchal institutional framework is reinforced by well-meaning guidelines such as the Billy Graham Rule, set in place to guard men against being tempted by women. Rules like these are based on a narrative of male-female relationships that reduce gender relations to a sexual pitfall rather than a partnership in ministry. The church's failure to interpret the Bible through a lens that frees women rather than constrains them has resulted in few opportunities for them to influence and lead. To repair this damage, we must differentiate between proper theological belief and what is unchecked tradition.

Definition of 'Done'

The objective of my NPO will be complete when the strategic roles and leadership in a non-denominational church are represented by at least 40% of women leading together with the men. Using the New Testament leadership model in the early church, both genders using their gifts and strengths together with equal authority and strategic influence.

Three Big Ideas

1. Write a book to be published that empowers an emerging generation of male and female leaders serving together according to gifts and strengths, including the theology of women in leadership, in narrative form that is easy to read, inspirational, and invitational.

The book will give a brief overview of the theology of women in leadership and provide a practical understanding of biblical leadership for both genders leading together according to gifts and strengths. The book will include insight from influential male and female influencers affirming women in leadership roles and practical advice for both genders leading together.

2. Design an online video leadership training program with a companion workbook that delves into the idea of all aspects of what biblical leadership encompasses for emerging leaders.

This video will include: the calling of being a Christ-follower first, then understanding the function of servant leadership that Jesus embodied referred to by Paul in Ephesians 5:20 and Galatians 3:28. This training will also include the theology of women in leadership and basic leadership principles for both genders utilizing the voices of experienced practitioners in ministry. The study will cover how to discover gifts and strengths, understand the “language” of each gender, and how to build communication skills when leading together.

3. Create an online mentorship/coaching program for an emerging generation of female and male leaders, equipping them with the theology and tools for biblical leadership and spiritual formation.

This program will be offered online with the option of several yearly in-person intensives. The hope is that out of this coaching program, a leadership network will be established in order to create safe spaces where emerging male and female leaders can be empowered to lead together. At the core of the program will be a pathway for spiritual formation, a clear understanding of the theology of leadership, with the posture of being *entrusted* with the calling and not *entitled* to a position as the foundation.

3 Concept Pitches

The Book

Write a book that will be published that empowers an emerging generation of male and female leaders serving together according to gifts and strengths. The book will include a brief overview of the theology of women in leadership, in a narrative form that is easy to read, inspirational, and invitational.

AUDIENCE

The audience will be the emerging female and male leaders with a calling to build the local church.

NPO

Many non-denominational churches are lacking female representation in roles of strategic influence and leadership.

BENEFIT

The benefit of the book lies in its narrative style. This genre will not only bring the discussion to a more mainstream platform, but it will also bring clarity to the biblical understanding of leadership and give practical tools on how the genders can lead together as they discover gifts and strengths. It will be one of the first books of its kind written by an experienced female practitioner.

APPROACH

This approach is novel as there are not enough books written by experienced female practitioners on biblical leadership. The book will include the biblical theology of men *and* women in leadership together. It will be written in an empowering, educational, and inspirational narrative that connects with the current culture of emerging leaders, rather than with an academic format.

RISK

The risk to this project is if there is not a market for a book in the current patriarchal culture within the church. There is the added risk that it will be read-only by women.

ASSUMPTIONS/HYPOTHESES TO TEST

The research next semester will give insight to see if there is a need or desire for a book that encapsulates these thoughts and how to include both genders in forming solutions.

BENCHMARKS OF SUCCESS

One key benchmark of the success of this concept is if the book is being purchased by not only the emerging leaders but also that local churches are using it to implement the utilization of both genders in roles of strategic influence and leadership.

OTHER APPROACHES

The existing approaches deal primarily in the academic context and revolve around exegetical scholarship and discussion of the theology of women in leadership. The presented approach alternatively opens the mainstream emerging leader to God's story for women and men operating together in biblical leadership, impacting the local church and their communities.

Online Leadership Training Program

An online video leadership training program with a companion workbook that teaches biblical leadership for men and women. The foundation of this program will include biblical theology of leadership according to the New Testament model of both genders leading together according to gifts and strengths.

AUDIENCE

The audience will be the emerging female and male leader called to build the local church.

NPO

Many non-denominational churches are lacking female representation in roles of strategic influence and leadership.

BENEFIT

The training program has the potential of reaching a larger audience online as there are no constraints to space and location. It can also be used by local churches for leadership training as it will not only bring clarity to the biblical understanding of leadership but will be presented in a narrative that is easy to understand. The concept is theologically grounded in the New Testament biblical understanding of genders leading together with practical tools on how to discover gifts and strengths.

APPROACH

This online video leadership training is unique because it is empowering women *and* men to lead together. It will give clear theology of God's story, empowering both genders and providing practical tools on finding gifts, strengths, and the biblical precedent for leading. There is a lack of leadership materials written by women for women *and* men, that include the voices of experienced men and women practitioners in leadership, so this approach is much needed.

RISK

The risk is not being able to offer, with excellence, a high-quality program because of lack of funding. There is also a risk of not finding the right experienced voices to add to the program.

ASSUMPTIONS/HYPOTHESES TO TEST

Since it will take both males and females to bring solutions and create strategic leadership opportunities, the assumption necessary to test is: Will this concept appeal to both genders?

BENCHMARKS OF SUCCESS

An indicator that this concept is succeeding is if multiple individuals and local churches utilize the program to not only empower emerging generations but create strategic opportunities within their organizations for both genders to lead and influence together.

OTHER APPROACHES

This approach is unique because it empowers both genders by giving a biblical understanding of the theology of leadership for males and females. While there are many leadership training models, there are not many intentional ways of empowering both genders. This approach is different because it combines a foundational understanding of calling as a follower of Christ with an understanding of the function of leadership as exemplified in the New Testament for *both* genders leading in partnership.

Online Mentoring/Coaching program

The need for mentorship has always been essential in equipping emerging leaders. This online mentorship/coaching program for female and male leaders will provide them with the theology of

both genders in leadership, an understanding of spiritual formation, servant leadership and tools for biblical leadership according to strengths and gifts.

AUDIENCE

The audience will be the emerging female and male leader called to build the local church.

NPO

Many non-denominational churches are lacking female representation in roles of strategic influence and leadership.

BENEFIT

The participant benefits because they have a mentor who is walking them through basic principles, theology and practices of biblical leadership. This approach has the added benefit of spiritual formation.

APPROACH

This concept will meet the need for mentorship of both genders. It will establish a different paradigm of leadership contrary to the size of the platform or the celebrity of influence. This approach is based on building servant leadership with a posture of *entrusted* rather than *entitled* by focusing on the New Testament model of leadership empowering both genders. This approach also offers several in-person intensives with groups of 10-15 male and female participants around the country a year.

RISK

The main risk lies in securing mentors with the necessary experience to speak to the mentees.

ASSUMPTIONS/HYPOTHESES TO TEST

We will pilot the program by identifying 3-5 emerging male and female leaders and pair them with 2 mentors who will use the program structure to coach them in servant leadership based on the biblical foundation Jesus and the apostle Paul exemplified in the early church. If the mentees continue to the completion of the program and can identify personal benefits, then we will know that there is a need for this specific program.

BENCHMARKS OF SUCCESS

A robust enrollment of mentees and mentors participating in the training in such a way that their local churches open opportunities within strategic roles of influence for the emerging male and female leaders will indicate success.

OTHER APPROACHES

This approach is different in that it is mentoring men *and* women together with a biblical understanding of leadership based on gifts, strengths and spiritual formation regardless of gender.

Other approaches often are not intentional on empowering both genders, not teaching how to lead together.

Design Workshop Stakeholders

The stakeholders in my design workshop session included a multi-generational, multi-racial group of females within the 28-60-year age range.

4. Pastors who co-lead with their husbands
5. Entrepreneurs
6. Executive pastors
7. Church support staff

One-on-One Interviews

My one-on-one interviews included one male and four females with a variety of experiences: a professor, pastor, non-profit ministry leader, podcaster, a female influencer that has created women in leadership network and a global evangelist-activist-speaker who has created an equipping pathway for women in leadership.

Annotated Bibliography

I will endeavor to research the biblical texts surrounding gender and leadership to dispel the harmful historical ideas that have devalued women and the authority given to them by God to lead.

Key Verses from Scripture

8. There is no Jew or Greek, slave or free, male or female since you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's seed, heirs according to the promise. (Galatians 3:28-29 NIV)
9. So, God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, "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 3:27-28 NIV)
10. When Jesus appeared in the garden to declare redemption for all humanity, he revealed himself to a woman first and then gave her voice authority to tell others when He said, "Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" (John 20:17 NIV)
11. A woman should learn in quietness and full submission. (1 Timothy 2:12 NIV)
12. Romans 16 and the women Paul describes as partners in roles of leadership in the early church.

Key Sources

Bartchy, S. Scott. "Can You Imagine Paul Telling Priscilla Not to Teach?" *Leaven* 4, no. 2 (January 1996): 19. <https://digitalcommons.pepperdine.edu/leaven/vol4/iss2/7>.

Scott S. Bartchy, "a researcher who teaches Christian Origins and Early Church History in the Department of History at UCLA"¹³⁸, discovered timely truths in the scriptures pertaining to women's biblical roles. He found that the early church was "encouraged to be more invested in maturing in the Spirit rather than the gender of the person doing the leading."¹³⁹ Bartchy's research led to this seminal work distinguishing between descriptive and prescriptive texts and the difference between instructive and corrective material. Bartchy contends that we must determine if the premier text that has been used for centuries to silence all women for all time was, in fact, just a unique exhortation, not a standard of general New Testament practice. This paper brings an essential understanding and language to research about egalitarianism.

Cunningham, Loren. *Why Not Women? A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership*. Seattle, WA: YWAM, 2000.

Loren Cunningham, the founder of Youth with a Mission, has written this which is one of the most comprehensive books for egalitarianism. It is a concise, thorough, and detailed exegetical study on women in ministry and leadership. Confronting traditional mindsets, Cunningham examines the root of the biblical cultural context, the historical background, and what the original language says and implies. This book is a deep dive into the study of women in Old and New Testament, particularly Jesus' ministry, and the Pauline epistles. Cunningham methodically explores historical Greek and Roman literature, to discover the cultural context for the value and roles of women. His research spans the expanse of how Jewish Rabbinic literature affected the early church, and what that means for current cultures, and the church today. Cunningham wrote this as a visionary for missions with the heart of what is at stake if both genders aren't used to preach the gospel to the unreached world.

Giles, Kevin. *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate*. Downers Grove, IL: InterVarsity, 2002.

Kevin Giles explains the doctrine of the Trinity and how it has been used for centuries to maintain opposing views of a theology of the function of men and women in the church. Giles unfolds the

¹³⁸ Scott S. Bartchy, "Can you Imagine Paul Telling Priscilla Not to Teach?" *Leaven* 4, no.2 (1996): 19, <https://digitalcommons.pepperdine.edu/leaven/vol4/iss2/7/>

¹³⁹ Bartchy, "Can You Imagine..."

historical understanding of the doctrine of the Trinity from the early patristic fathers to the present moment to help resolve this critical question of the subordination of the Trinity. In his unique approach, Giles equates this view of the Trinity to the theology of women; and how it relates for how we see their function or role, and if this means they were created to be eternally subordinated to men. Giles explores the details of an unchecked interpretation of the biblical text and how traditionally it affected the roles and values of women. Comparing the correct perspective of the doctrine of the Trinity, Giles lays out his position in this current debate of the biblical view of the status of women. Giles' book is full of biblical and historical context coupled with the hermeneutics of the biblical narrative that is vital to egalitarianism and the function of women in the church.

Groothuis, Rebecca Merrill and Ronald W. Pierce, eds. *Discovering Biblical Equality: Complementarity without Hierarchy*. 2nd ed. Downers Grove: InterVarsity, 2005.

This crucial theological work of 29 essays was written to support biblical egalitarianism. This scholarly effort directly responds to the controversial notion of complementarianism or "the male leadership position," addressed explicitly in John Piper and Wayne Grudem's (1991) work, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*.¹⁴⁰ Both authors, compelled by the conviction that women and men are equal in gifting for co-leadership in the ministry in the church and in marriage and in child-rearing, offer a thorough theological, hermeneutical scholarship through the lens of practical perspectives to dispel the plethora of unchecked tradition surrounding biblical gender equality. The book is also a starting point for a robust discussion on the theology of women in leadership. It is an excellent source of research for creating pathways for emerging men and women in leadership.

Köstenberger, Andreas and Margaret E. *God's Design for Man and Woman: A Biblical-Theological Survey*. Wheaton: Crossway, 2014.

This work is essential for research purposes as the authors, a husband and wife, both biblical scholars, team up to write this book. The book aims to address a perceived cultural need to clarify the identity and value of the genders and roles biblically within a complementarian framework. This work helps identify the long-term theological arguments that have kept women from influential roles and have been a barrier for men and women to lead together. Both have authored landmark books supporting the complementarian theology of women's roles in the church, including Margaret's book, *Jesus and the Feminists: Who Do They Say That He Is*¹⁴¹ and Andreas's book *God,*

¹⁴⁰ John Piper and Wayne Grudem, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, (Wheaton, IL: Crossway, 1991).

¹⁴¹ Margaret E. Köstenberger, *Jesus and the Feminists: Who Do They Say That He Is*, (Wheaton, IL: Crossway, 2008)

Marriage, and Family.¹⁴² These books reveal vital insights and claims critical to understanding long-held beliefs and traditions in the church that have been a ceiling for women in leadership roles. To adequately understand egalitarianism is it essential to see the foundational support used to limit and silence women.

Köstenberger, Andreas and Thomas Schreiner, *Women in the Church: An Interpretation and Application of 1 Timothy 2:9-15*, (Wheaton, IL, Crossway, 3rd ed 2016).

The highly debated argument on the role of women in the church uses Paul's teachings in 1 Timothy to justify their positions. This classic book positing the complementarian theology of women by Andreas Köstenberger and Thomas Schreiner offers an extensive exegesis of 1 Timothy 2:9-15. This landmark book discusses the research of the passage's background, syntax, grammar, and significance for women. It includes a robust discussion on the meaning of the phrase "exercise authority," and many believe this work to be one of the most comprehensive explorations of this highly contested passage for the complementarian viewpoint. This would be considered an essential part of any research done on the roles of women in leadership from an egalitarian position, in order to understand both the framework that has limited women and the longtime traditions held by churches to see any lasting change.

Kroeger, Richard Clark, and Catherine Clark Kroeger. *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence*. Grand Rapids: Baker, 1992

Both authors, as pioneers in the early 70s around the theological gender debate in the church, were some of the leading voices that supported the egalitarian biblical view. They consistently contended all believers, regardless of gender, ethnicity or class, have the freedom because of the God given equality of responsibility and authority to utilize their gifts together at home and church. As a pastor and professor of biblical studies, Richard and Catherine, the founder and president of Christians for Biblical Equality (CBE), wrote the book as practitioners. This is a significant work written by both a male and female author who provide scriptural and archeological evidence that repudiates the traditional interpretation used to prohibit women from leadership. The authors have offered a thorough argument with sensitivity to the conservative evangelical audience.

Lucy Peppiatt. *Rediscovering Scripture's Vision for Women*. Downers Grove, IL: InterVarsity Press, 2019.

¹⁴² Andreas Köstenberger, *God, Marriage, and Family*, (Wheaton, IL: Crossway, 2010).

Lucy Peppiatt is a Principal of Westminster Theological Centre, UK, writes with authority, providing an attainable and concise theological case that acknowledges and respects the value and roles of woman based on equality with men, in the home and ministry. Her work is one of the more recent books written on the subject and is vital to add to the research being set within our current context. While the book discusses a broad range of topics, from socio-cultural, hermeneutical, exegetical, and theological issues, Peppiatt doesn't avoid the often-contested texts. Her respected voice and recent work are vital to research as her book is easy to read. Peppiatt reveals God's story of empowering women alongside men in ministry, leadership, and service based on character and gifting, rather than gender.

Piper, John, and Wayne Grudem, eds. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Westchester, IL: Crossway, 1991.

This book is an essential tool in researching the theology of women in leadership as it provides a foundation to a complementarian theology for women and their place in the church and the home. Written twenty years ago to counter the rise of feminism and its impact on the church, *Recovering Biblical Manhood and Womanhood* is still one of the most critical works outlining the biblical roles of men and women from respected voices such as: John Piper, Wayne Grudem, D. A. Carson, and Elisabeth Elliot. These leaders offer essays as a response to the challenge of an egalitarian theology that they perceive as threatening to the traditional roles of men and women in church and home life. The seminal treatise is a book and battle cry to clarify essential topics that were a foundation for complementarianism and are indispensable to understanding the structures that have prohibited the practice of egalitarian theology of women in leadership. This work is one of the foundational theological pieces that has become doctrine for many churches. If there is to be any lasting change for emerging women in roles of leadership influence it is crucial that this research be acknowledged and responded to.

Appendix 1: Design Workshop Description

My workshop session was held on October 28, 2021, from 1:00 P.M. - 2:30 P.M. All participants attended the meeting through zoom. The stakeholders in my design workshop session included a multi-generational, multi-racial group of females: pastors who co-lead with their husbands, an entrepreneur, executive leaders, and executive church staff. All were within the 29-60-year age range. The session was recorded and followed the predetermined format that was outlined in the Design Exploration Plan. This included; introductions, prayer, an icebreaker, the goal of the workshop, a brief overview of my research, an explanation of the activities, History and Affinity map (Appendix D), Fire-starting questions (Appendix B) the Seven-P's (Appendix C), with a guided agenda. Since the goal of the workshop was to identify and articulate the boundaries of my primary audience; to gain a better understanding of solutions for my NPO by not only clarifying how this will affect the primary audience but confirming the root causes of the NPO, I prepared my stakeholders ahead of time. Each stakeholder was emailed several weeks ahead of time, my NPO Topic History paper (Appendix H), a letter of consent outlining our time together, (Appendix E) and the list of Fire-Starting Questions that I hoped would create space for an authentic conversation. This preparation allowed me to guide the conversation as a facilitator to discover several effective solutions that could be designed to affect cultural norms that have prohibited women from strategic roles of leadership. We opened with prayer and an icebreaker, asking each participant their "highs and lows" of being a woman in leadership. Then, we began the group brainstorming activities from: the book, *Gamestorming: A Playbook for Innovators, Rulebreakers, and Changemakers*; The Fire-Starting Questions,¹⁴³ The 7 P's Framework¹⁴⁴, and The History¹⁴⁵ and Affinity Map.¹⁴⁶ I designed the questions in a way that answers were filled into the 7 P's framework as well as mapping out the history and affinity issues connected to the problem. The conversation and collaboration were insightful as each of the stakeholders brought their unique experience to the table and their "out of the box" perspectives on the problem as well as potential solutions that could challenge the current norms. As the embedded patterns were discussed, it was interesting to note how each age group brought something innovative and valuable to the conversation. We all came to the conclusion that as stakeholders or pioneers we have been entrusted with the responsibility to support, teach, empower, and use our voice as women for emerging male *and* female leaders. We concluded that through these actions the future church will be able to see both genders leading together according to gifting. We also discussed the need for more conversations in the future

¹⁴³ Dave Gray, Sunni Brown, and James Macanufo, *Gamestorming, A Playbook for Innovators, Rulebreakers, and Changemakers*, (Sebastopol, CA, O'Reilly Media, Inc., 2010), 17.

¹⁴⁴ Gray, Brown, and Macanufo, *Gamestorming*, 54.

¹⁴⁵ Ibid., 100.

¹⁴⁶ Ibid., 56.

similar to the Design Workshop. In conclusion, several of the stakeholders responded with added thoughts to our conversation and potential new concepts we hadn't yet covered in the workshop. On a scale of 1-10, I would rate the workshop a 10 for helping me discover some potential next steps in designing a solution for what we as stakeholders considered as the need or problem.



FIGURE 2: DESIGN WORKSHOP VIDEO MEETING

Appendix 2: Design Workshop Documentation

DMIN 850 Design Workshop Fire Starting Questions

As we began the discussion in the Design workshop below are the recorded notes taken from the conversation following each of the Fire-Starting Questions. Each stakeholder brought invaluable understanding, clarity and insight to the need, problem and opportunity of creating space for women in leadership. Below are their answers to the questions:

1. What confirmation biases or beliefs have you held onto in the past that could prohibit or limit our ability to see new solutions?
 - a. All said no
2. What are some preconceived ideas that you need to let go of before participating in the workshop?
 - a. That it might not ever change, and that there will always be a lack of female leadership in strategic roles in the church.
 - b. It will take a really long time for any change to happen.
3. How would you define the problem?
 - a. In the last decade women have been given more positions to teach but there is still a ceiling on governance and voting...etc. United Nations data shows that nations in sub-Saharan/Africa where women are given an opportunity to govern are the areas that have thriving economies and cultures. The church will hemorrhage strong leaders because emerging women who feel called will find other places to lead.
 - b. Several stakeholders mentioned that their church or movement does not have women on their board or in voting and executive decision-making roles. Often women called to leadership feel that they have to do create their own platform in order to have their voices heard. Perhaps it is because the culture hasn't been challenged to let women have authority, so women feel that they have to build another route.
 - c. One stakeholder said that though her mother-in-law was the Lead Pastor and had influence and power in the church, she still was not allowed voting rights or to participate in final executive decisions, nor was she allowed on the board. When this stakeholder and her husband transitioned into lead pastors of the church there were more women present in those roles, but they were constantly being challenged. In a well-known bible college, her daughter was recently in a discussion about women in leadership, and it was discussed that the leadership of the college were mostly against it. There is great disparity between what a Senior Pastor says from the pulpit versus what it actually looks like in the grassroots. In discussing why there is disparity, it was felt that the senior leadership was fearful of what the church would think or was just going along with the norms and patterns set previously.
 - d. Several stakeholders discussed how social media changed what the "platform" looks like, so women can find a place to use their voice. The church, however, will hemorrhage strong leaders or experience a "brain drain" of women going

elsewhere to use their gifts. This thought that emerging women leaders feel that they have to find another route to see their giftings valued and respected was a thread revisited throughout the conversation. Sometimes women are allowed to speak but then still have no authority or decision-making abilities. Many universities aren't teaching this, they are teaching complementarian theology. What some pastors preach from the pulpit is empowering yet there is no representation. In reality there is a disparity perhaps because of fear. Some churches think of women in leadership as an exception.

- e. One stakeholder experienced women in prominent leadership roles. In fact, in her previous church she was not only the Discipleship Pastor but on the board. There was, however, a lot of, "I don't know where I belong, where I fit." Lots of women preachers but not a lot of power. There is no egalitarian teaching even though there are egalitarian structures. If you do understand it brings confidence. This comes from a lack of strong theology.
- f. Millennial perspective - Because this generation has biblical illiteracy, there is a passion to want to see women lead, but they themselves haven't been educated. Their context of what they know to be true comes from their own limited study...which comes as "their" truth. Women would often rather be connected with the term influencer but not "leader" because of the nuances from the past that come with it. The nuances that all female leaders are strong, demanding, or weak and emotional. They often didn't want the title, they found more influence without the title. It's less painful, because of the prejudice towards women in leadership. They feel that they can still get the job done without the title. In order to see the full image of God functioning, however, it must be with women *and* men or else we are only experiencing half the Imago Dei. Specifically: 1.) women understanding biblical context and 2.) how we define leadership as women. Until this is clarified many women in the church wouldn't connect that they are a potential leader.
- g. Perception of women who are leaders are the exception to the rule. There is passion and understanding of the Bible, but not the contextual background. What they know comes from their own study. We look to our leaders as deities or celebrities. We look to them for truth as opposed to looking to the Word. Women define themselves as influencers not as leaders. It is essential to consider how we define leadership as women. Biblical leadership needs to be defined for both genders in this season of the church. Leadership is not the size of the platform, but a posture.
- h. One of the problems of women not being in a governing place of authority, is a lack of accountability. For men, it is possible that leading with women is the way to prevent moral collapse or financial deception because oftentimes women have the ability to sense or see with a level of intuition that might otherwise be missed. Many of the churches that experience these crises have not had a woman in a leadership role. The pastor's wife doesn't always need to be in leadership. One of the strengths of women is to see, but it is hard when women don't have a voice to challenge.

- i. Because it is a systemic issue, there are systems in place. So, if anything is going to change, it is going to take a certain kind of courage. It's going to take a certain type of woman to do this. Not everyone is built to pioneer in this arena it's going to take a lot of strength. Many of the stakeholders agreed it appears to be harder for a woman to lead in a man's world. They have to do it with more nuance and learn how to exert influence in a way that doesn't seem bossy or pushy. Whereas a strong man can walk into a room and own it. Women need to be taught to lead with confident humility, be overprepared, and to know they are entrusted by God with this calling, not entitled to a position. It is important to build the value of leadership for women. Strong women are considered bossy and strong men considered leaders... women have to be over-prepared in whatever space they lead in.
- 4. What would you consider the most significant problem areas?
 - a. There is not enough education surrounding the theology of women in leadership.
 - b. There is not enough training, education, or empowering materials for women by women.
 - c. There are not enough materials for women in leadership that are easy to read non-academic books or documents.
 - d. If you empower women in leadership, but not enough male leadership are opening doors for them to lead, the women leaders will find other places to use their calling and voice.
 - e. There will be a "brain drain" of leadership in the church if women are not allowed to lead.
 - f. Women need to be taught how to speak "man" but sound like a woman, and how to "read the room." It would be helpful to learn to come to the table 'over-prepared" with knowledge to contribute.
 - g. Because this will be a long-term solution, women need to know there is a cost to stepping into leadership. Because of preconceived ideas, they need to lead with humility and a servant's heart.
- 5. What are some areas this problem has personally affected you or your leadership?
 - a. Everyone shared their stories of how they were personally affected as they were answering the questions. Many, while feeling called, also felt the limitations of theology that was restricting rather than freeing. Many found their way to lead in spite of it by choosing to influence with humility rather than waiting for a title. However, the limitations around that approach was their voice was often not used in the higher levels of decision making even though they were fully vested in building the organization and in the people whom they led. They also felt that emerging women with incredible leadership skills were often overlooked in potential leadership positions because of their gender.
- 6. What are some new areas or ideas to explore if you had no limitations to resources, talent or time?
 - a. Because of a lack of definition of egalitarian and complementarian theology, there needs to be education around it, intentionality on breaking down false narratives.

We can't keep working in areas that are just with women. We have to bring female voices to mixed voices.

- b. There needs to be more buy-in from male leadership in roles of influence to see the need to include more women. It is important to not only empower but to add training and practical steps. There needs to be training for men and women in tone, posture, and theology to understand all the complexities to move forward with influence and leadership authority. It is important to identify "tokenism." and remove it from the culture of the church. Leadership must move beyond the "principle" of women and men leading together to actually doing it.
- c. The stakeholders emphasized the need to clarify other false narratives and nuances...you have to go to the source to change the system. Admit to both sides of the coin. There needs to be more buy-in from leadership. Empowerment must include leadership training for both genders.
- d. It is essential to elicit some support from male leadership who are leading at a high level to extend roles to women. Be proactive about starting conversations with key men and asking them if they will take a risk to put a woman on their board
- e. The training of women gives them theological foundations *and* actual leadership skills.
- f. Start thinking about where we can start the conversation? It's okay for it to be messy. Open the door and keep it open. This is a long-term plan.
- g. Both/and training and actual leadership skills. - that will give confidence to both male and females leading together to see themselves as a leader.
- h. Empower and educate with leadership skills and training. Men have to create space for women because they own the power. Pick your area of influence and influence there. Adding a discipleship program for women in leadership. Storytelling is part of the solution.
- i. Three categories that need to be influenced in order for this to change:
 - i. Firstly, Men - in this culture many men don't know identity - on the defensive for not knowing their role as strong women step up...how does this influencing of men and women happen.
 - ii. How do we create this as a lifestyle and move beyond just principle.
 - iii. For the next generation, how we raise our kids - we call girls bossy and boys bosses - change language to not belittle the position...the value is the same. Women are not just emotional leaders as the bias often depicts, men are as well... it is just defined differently.
- j. Part of the solution must include empowering and educating men on how to empower women. It must also include how to lead together according to gifts and strengths. Churches need to create a clear biblical view of leadership that includes both genders in places of influence.
- k. Every generation is going to have to deal with this, but it would be great if the next generation had males that know how to sit in their masculinity with confidence in a healthy way without defensiveness.

- l. The family dynamic of "Submit to one another in the home," can open the way to practical truth. How do we create a life, not just a principle?
 - m. Help men to identify what to do when there is this shift. When a woman starts leading and the man is not confident, we must find ways to empower both genders, not just one over the other. This is about mutual submission (Galatians 5:20)
 - n. This is a message that needs to be spoken from the pulpit.
 - o. Develop a list of questions to check for bias. It's not enough to just say that you are for women in leadership:
 - i. When was the last time you empowered a woman?
 - ii. What does the household look like?
 - iii. What does the friend group look like?
 - iv. What does the board look like?
 - v. What does your church leadership look like?
 - vi. Are there any women in your church who have the authority to make decisions at an executive level?
7. Subsequently, if we understand the root issues behind the lack of female leadership in non-denominational churches, what are some incremental action steps that could be used to change the cultural norms?
- a. Create a program that includes clear biblical view of leadership with both genders in places of influence. A book written in a narrative format that could do this rather than an academic book than more in the mainstream would be willing to read it.
 - b. Training and education are key. Create a training or discipleship program on biblical leadership. Could be a book and workbook or a video teaching series with the workbook.
 - c. Create a checklist of questions to bring the theology of women and men leading together as principal belief to a lifestyle the church culture.
 - d. Coaching program with ongoing leadership training for men and women. Discipled in the character of Christ, how to be a follower first, then-leader gifts and strengths.
8. What are some possible solutions we could see that would help change the culture in churches to empower women in strategic roles?
- a. Same answers as #7.
9. What is the greatest need for upcoming women in leadership to be empowered in strategic roles?
- a. Not only training women but for males in leadership to use their influence to create space for women to lead in the local church in spaces of influence.
 - b. For churches to be educated on the theology of women in leadership. The need to educate both genders is necessary to see any long-term changes.
10. Are there new areas of training, coaching or education that need to be designed or made available?
- a. Answered in #7.

Appendix 3: The 7 P's Framework

The goal of this activity is to allow the stakeholders in the workshop to understand the purpose of our conversation and to come up with several solutions as opportunities for my Dmin. project. As we worked through the History and Affinity Map, by asking the Fire-Starting Questions, we used this framework as a framework to keep us focused.

The 7 P's

- *Prep*: To make sure the group of stakeholders were prepared for our time together, when I emailed the letter of consent, I included the “why” behind our workshop, (see Appendix E) my NPO Topic Expertise Essay (see Appendix H), and the list of Fire-Starting questions (Appendix B) we would be asking.
- *Purpose* - After opening in prayer and an icebreaker question (What do you love the most about being a woman in leadership?), I established the purpose of our time together. That we would take the time to discuss my NPO and some of the root issues that have created the problem, and some potential solutions. I also let them know that as we discussed these topics, we would be mapping the history and affinity of the problem.
- *Product*: We discussed several opportunities for solutions including something that educates and empowers both men and women on what biblical leadership looks like. Either with a book in everyday language that has a theology and practical steps to take, or a coaching training course.
- *People*: We discussed who would these solutions impact the most. We discussed if it was just females that needed the understanding of women in leadership or if we needed to include emerging male leadership as well. We discussed what the specific age range we should try to impact and felt we should spend more time with a younger generation. We ended up feeling that it was for the emerging male and female leadership rising up now.
- *Process*: As we collaborated on concepts for a solution, we felt that the way to get it into the mainstream was to write a book that had depth but was not so academic that the average person serving in the church wouldn't want to read it. It was also discussed that there should be a workbook of some sort that added a practical piece.
- *Pitfalls*: We didn't discuss pitfalls of the meeting itself, but we did discuss the pitfalls that were associated with the historical nuances of women in leadership and how to overcome the bias in the church to see systemic change.
- *Practical concerns*: There weren't practical concerns about the meeting (with the exception of one stakeholder who lost her internet for 10 minutes), but there were practical concerns with the concepts being applied. Because the culture is still in transition, it was important that all involved understand that change is not immediate and that this will require courage, preparation, strength, tenacity and humility.

Appendix 4: Design Workshop History and Affinity Map Observations

As the conversation in our Design workshop evolved, we discovered several patterns that kept repeating themselves. As we looked at the patterns holistically, we began to map out areas of affinity that were roadblocks or nuances that have prohibited women in leadership roles historically.

- Everyone in the conversation agreed that one of these things is a lack of biblical understanding of the theology of women in leadership.
- The overall church has not taught the Bible through a lens that frees women but rather constrains them, which has resulted in few opportunities for them to influence and lead.
- To repair the lack of understanding and biblical illiteracy, we must differentiate between proper theological belief and what is unchecked tradition.
- Historically leadership books and trainings were conducted by men for men. It is difficult to find material by women for women.
- All felt that not only do women need the education but so do the men. It only the women are educated it will not create change since most churches and organizations are currently led by men.
- Women don't see themselves as leaders. They are willing to be an influencer but often not willing to carry the title
- The nuances of biases of women in leadership are that women are bossy, yet men are bosses. The pattern of language and bias needs to change.
- Historically, strong women were considered as angry, but strong men were considered leaders.
- The consensus was that women need to be taught how to lead with confidence. Historically, if they don't know how to "read the room" they can project the wrong posture. In that instance strength can come across with insecurity rather than humility.
- There needs to be a paradigm shift. More education is needed, teaching how to embrace both genders in leadership.
- Historically, both genders have not been known to lead together well. There needs to be a "Priscilla and Aquilla" and a "Junia and Andronicus" rebirth of how to lead together.
- The strategic roles in a church or organization often go to men, rather than who has the best gifting and strengths for the position.
- The historical patterns also show that some churches say they believe in women in leadership in principle, but the actual evidence is not in their leadership structure.
- Often tradition trumps a new understanding of biblical leadership.

Appendix 5: Letter of Consent

Many non-denominational churches lack female representation in roles of strategic influence and leadership.

Dear _____,

I am a student at Portland Seminary, in Portland, Oregon, conducting a research study for my doctoral studies in *Semiotics, Church, and Culture*, and I am inviting you to participate in my research survey for my doctoral studies thesis.

The purpose of this study is first to determine some of the core issues that prevent many churches from utilizing women in roles of leadership and strategic influence. Secondly, it is to discover possible solutions that can be designed to affect cultural norms that have been prohibitive in the past because of gender. The impetus behind this research is 1) for the current generation and those coming up to be able to embrace a correct biblical theology of women in leadership that gives women permission to lead, and 2) to discover what the church will look like if women and men led together equal in value and authority. This conversation will document the views, experiences, and possible obstacles that need to be considered. The workshop will include several activities to help guide us which will include:

- Fire Starting questions (see attached document with the questions that will be asked)
- History and Affinity Map: we will look historically at the problems, solutions and embedded patterns that have worked, and those that were not successful. The intent of this activity is to explore new patterns for solutions and designs.
- The 7 P's Framework: preparation, purpose, product, people, process, pitfalls, and practical concerns will be used as a framework and structure for our entire discussion.

The risks associated with this research are minimal. The personal interview questions are innocuous and should not create distress. Nevertheless, please be aware that your participation is entirely voluntary, and you may decline to continue at any time or decline to answer any question at your discretion.

The results of this study will only be used for research purposes and may be used for presentations at a professional conference and/or academic publications. Personal interviews will be audio-recorded and later transcribed. Information will be analyzed and presented anonymously, and no individual will be personally identified. I affirm to keep any personal information and identities confidential.

All research materials (i.e., audio recordings, transcriptions, and signed consent forms) will be locked in separate, secure locations for a period of no less than three years. I will be the only

individual who will have access to these materials. After three years, I will personally destroy all relevant materials and delete the audio recordings.

I thank you for your time in considering this project. If you choose to participate, please be aware that you are contributing to further educational research. If you have any questions regarding this research, please feel free to contact me at dpisani19@georgefox.edu.

If you understand the use of this research and agree to participate, please sign below.

Please circle or underline how you are participating: Design Workshop or a 1 x 1 interview.

Participant signature_____

Researcher signature_____

Appendix 6: Follow-Up Meeting to Design Workshop

Dear ____

Thank you so much for being a part of this discussion on women in leadership for my Dmin. at George Fox University. I respect and honor each of your voices and am so grateful that you're willing to take the time out of your busy schedules to discuss this. We will be meeting on October 28th, 1:00-2:30 pm.

The NPO (need/problem/opportunity) that is central to our discussion is:

"Many Non-denominational churches are lacking female representation in roles of strategic influence and leadership."

The heart behind this is not "fighting for a seat at the table," but that we, as men *and* women have been entrusted with the gospel and roles of strategic influence. This time together is to discover the issues behind the lack of women in leadership in the church, but also mainly to discover solutions that can be used to empower women and create space for them to serve in this capacity alongside men.

I've included some questions for you to think about before we meet. Also, I've included the paper I did last year that incorporates the beginning of research around this subject if you're interested in understanding a bit more of the foundation.

Because this is part of the research for my DMin, I will need you to sign a letter of consent. I've attached that as well. If you can fill your name in the blank at the top and you can digitally sign it and send it back. (I think your iPhone now has the ability to do that!)

Beyond grateful for you!

Donna Pisani

Appendix 7: One-on-One Interviews

I conducted five one on one interviews with stakeholders from various backgrounds and ages. My one-on-one interviewees included one male and four females with a variety of qualifications: a professor, pastor, non-profit ministry leader, podcaster and global evangelist-activist-speaker who has created an equipping pathway for women in leadership. I sent each of the participants the list of Fire-Starting questions, a copy of my NPO Topic Expertise Essay, and the Design Workshop stakeholders follow up email which included what we discussed and the possible concepts for solutions. Each of the interviews were invaluable and not only confirmed some of what was discussed in the workshop but also brought unique perspectives and expanded the scope of solutions. Some of the comments are listed here:

Co-lead female pastor who functions Executive Pastor.

- Agreed with the synopsis of the NPO and with much of what we discussed in the Design Workshop. How do we create equity in leadership? A few solutions moving forward, as the “funnel” is created for spiritual “sons and daughters” to rise up. This female leader realized her function to create space for both genders. Because the platform has changed (Tik Tok, social media) it needs to be addressed as a whole package for both emerging genders. They need to see both genders leading and communicating together. They need to see models. Coaching and content is important. Modeling and affirming. As a female leader, she is modeling to the girls and affirming to the guys. Referring to Paul who was a movement maker, but when he wanted to meet with the apostles he couldn’t get in, so Barnabas opened the door for Paul and spoke to Paul’s potential. The church needs more Barnabas’s to open the door and speak to the potential. The education doesn’t need to be separate. There are moments to speak into each gender individually to remediate the deficit. It is important to raise up girls in every sector not just from a platform. Education and placement are essential. We need to make sure we deal with the “spine issues” and alignment with church values and practice. Theology becomes a spiritual weapon to bring freedom or can be used in a negative way to cause damage. It is not to be used in the flesh to fight the battle.
- Knowing your theology becomes a weapon that silences the enemy and infuses confidence. We all have to decide what we do with knowledge....it either builds confidence or we weaponize it to destroy others!
- At the end of the day, we need everyone to see the imminent harvest, rather than fighting over who’s got a voice.
- The issue is not a lack of potential emerging women in leadership, it’s a lack of education of what biblical leadership is...experience has trumped biblical study.
- Another way to look at males and females leading together is CO-REGENTS under the authority of Christ.

- Content (book) and coaching (spiritual formation) are both needed. Information is needed along with spiritual formation.

Co-Lead Pastor - Executive Pastor role:

- In this current culture it seems that it produces men that are insecure in their place or manhood. The culture has been tilted against confident men (maybe because of abuses in the past?) So, as women rise up, men aren't sure what to do. This participant said she has no problem finding women that are gifted in leadership, but many times can't use them because the husband isn't confident and the wife leading at church could jeopardize their marriage! She felt as we were building into women in leadership there needed to be an accompanying program to build strong men to lead with women.

Male Lead Pastor and Founder of a Marriage Ministry to leadership:

- As a male leader he not only wants to see women empowered but feels the necessity for the local church to see the strength of both genders working together. He felt one of the greatest hindrances for men making space for female leadership was lack of education and the male ego. He sees the need for male influencers to support, speak into and help find solutions that empower women. Otherwise, the local church is only experiencing half of the Imago Dei. This wasn't a long conversation but as a black male influencer in our nation, he wants to be part of the solution.

Female, anti-human trafficking activist global speaker and founder of a leadership network that empowers women.

- Create pipelines and pathways. Educating the men and empowering the women. The church is 2000 years old, we are in a Kairos moment to do this now, yet it will still take years. Integration of women, the training of women and men. So, we start at a policy level, people are waking up, but there is only the beginning of the change. Don't forget gifting, calling and anointing. We can't compromise this for the sake of having multi-gender leadership. Which means we don't want to have an equal number of genders for the sake of calling. There is a sanctification process that matures the leader. If you are called and anointed, you're going to have to do what all of us have done and pay the price. There are also a number of spaces where a few tweaks will change everything. But it's a time where there are some options because this is a calling and not a career. There is a price to pay. There is a precedent in scripture for servant leadership. While systems and structures need to be built. We have to be careful that it's not about vengeance and justice, but that it's about calling and not a career. If we forget the cost of the call, it will be a secular solution to a

supernatural call. We will not see the full image of Christ if we only empower men and not women. But we can't ignore that it isn't whining or bitter. In a culture of diminishing the difference between the genders to a genderless culture. We have to embrace the genders and let them lead from that. How women lead from that gift are different. Leadership is genderless, but we are leading through our gender.

- Spiritual formation must be part of the biblical leadership training!

Female author, lead pastor, and professor with a PhD with a focus of women in leadership.

- This participant had a PhD for women in leadership with a focus on why or why not women would further their education. This was a fascinating discussion because of the women who felt a God calling to go further their education at great personal cost. But then found it difficult to find places to use their education and gifting to build the church because of a lack of spaces for them to work, it became almost impossible.

Appendix D—Milestone 4 Design Research Report

Background Research Essay on the Emerging Solution

Patrick Lencioni in his book, *The Motive*, maintains that 'there are two basic motives that drive people to become a leader. The first being they want to serve others, to do whatever is necessary to bring about something good for the people they lead.'¹⁴⁷ He continues, that the second reason is "because they want to be rewarded....and are drawn by its trappings, attention, status, power, money."¹⁴⁸ Lencioni concludes with this quote, "Leadership is a privilege."¹⁴⁹ In other words, leaders are entrusted with authority for the purpose of serving others. However, leaders go awry when they begin to feel entitled to notoriety, submission and rewards due to their position. By functioning with an entrustment mindset, leaders create a healthy environment for those around them and can achieve their goals and calling. The Bible teaches that this "trust" of leadership was given by God to *both genders* equally to function together in a partnership.

The Original Trust

A clear understanding of biblical leadership is essential to the motivation for fulfilling the calling placed on both genders from the beginning. Many of the early theologians living in patristic cultures used the order of creation as the foundation of a theology that believed God's original assignment of authority was not equal for both genders. They reasoned that woman was created after the man, therefore she was second to the man in image and authority. John Calvin explained his belief in women's subordination, inferiority and public silence by saying, "The true order of nature prescribed by God, lays down that the woman should be subject to the man."¹⁵⁰ More recently, Denny Burk, a leading voice for the complementarian view writes, "Thus Adam is given the position of authority. The priority of the man's creation is important for recognizing leadership-followerhip in the garden."¹⁵¹ He goes on to list the order of creation, accountability, and temptation in Genesis as supporting the view that while women are equal in value, they are not equal in roles. These and other views on the Genesis story have led to theological debate over who is entitled to lead. However, the Bible lays out a model of leadership *entrustment* God has placed on both genders. Only when the church grasps the meaning of entrustment will we be able to do

¹⁴⁷ Patrick Lencioni, *The Motive* (Hoboken, NJ, John Wiley & Sons, Inc., 2020), 131, Kindle.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid., 128.

¹⁵⁰ John Calvin, *The Second Epistle of Paul to the Corinthians, and the Epistles of Timothy, Titus and Philemon*, trans. T. A. Smail (Grand Rapids, MI: Eerdmans, 1964), 217.

¹⁵¹ Denny Burk, "Five Evidences of Complementarian Gender Roles in Genesis 1-2," *The Gospel Coalition*, March 5, 2014, accessed July 15, 2019, <https://www.thegospelcoalition.org/article/5-evidences-of-complementarian-gender-roles-in-genesis-1-2>.

away with the current culture's entitlement mentality that has influenced the local church. This prototype will explore not only theology that has been prohibitive for women in leadership but an understanding of a leadership posture that examples leadership entrustment.

ENTRUSTED WITH THE IMAGE OF GOD

Then 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,[a] 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." (Genesis 1:26-27)¹⁵²

John Walton, in his book *The Lost World of Adam and Eve* writes, "The image of God is a gift of God, not neurologically or materially denied."¹⁵³ Walton maintains that the image of God as an Old Testament concept can be understood in four categories: 1) *role and function*, which is to subdue and rule, functioning as God's vice-regents (Genesis 1:28), 2) *identity*, i.e., who we are as humans, 3) the way we serve as his *substitute* representing his presence or image in the world, and 4) the *relationship* God intends to have with us. If we look at the image of God placed on humanity, together in this light, role, function, identity, and as his substitute on the earth, it does not suggest a weaker image in one of the genders.¹⁵⁴ Marg Mowczko agrees, "I don't believe that male and female humans being made in the image of God says much about gender, either God's or ours. Instead, I believe God's image is about humans ruling as his regents and representatives."¹⁵⁵ Sandra Richter in her book, *The Epic of Eden*, takes this thought one step further, "What aspects of human being reflect the divine original? The clues are in the text. Note the deliberative plural: 'let us make...in our image...male and female, he created them.' (Gen 1:26-27). It seems that the plurality of humanity (male and female) in relationship reflects the plurality of the original. Note as well that Adam and Eve are given dominion; like its divine analogue, humanity is creative, productive, judicial and authoritative."¹⁵⁶

¹⁵² Unless otherwise noted, all Biblical passages referenced employ the New International Version (Grand Rapids, MI, Zonderan, 1984)

¹⁵³ John Walton, *The Lost World of Adam and Eve*, (Downers Grove, IL, InterVarsity Press, 2015) 42-45.

¹⁵⁴ Ibid.

¹⁵⁵ Marg Mowczko, Exploring the Biblical Theology of Christian Egalitarianism, "Is a Gender Hierarchy Implicit in the Creation Narrative of Genesis 2:4-25, https://margmowczko.com/gender-hierarchy-creation-narrative-genesis-2/#_ftnref8 accessed March 12, 2022.

¹⁵⁶ Sandra Richter, *The Epic of Eden, A Christian Entry into the Old Testament*, (Downers Grove, IL, InterVarsity Press, 2008) 107.

ENTRUSTED WITH STEWARDSHIP AS CO-REGENTS

God blessed them and said to *them*, “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 NIV; emphasis added)

The origin of the authority and stewardship God has entrusted to both men and women is found in this verse. Essentially, Genesis 1:28 states that the position and function of humanity is to rule.¹⁵⁷ According to this verse, both genders represent God and his dominion on the earth through stewardship *together*. With this understanding, it becomes clear in the creation story that men and women are co-equal in purpose or roles, equally carrying God’s image, authority and stewardship. There is no implication that one gender has a greater responsibility, but rather together they are entrusted as “co-regents.”¹⁵⁸

Entrusted Versus Entitled in Scripture

Although God entrusts Adam and Eve with leadership, the Enemy enters and attempts to subvert God’s plan by tempting Eve with the notion they were *entitled* to eat from the one tree God restrained them from (Genesis 3:3). They lost sight of the entire garden and all of the other trees they had been *entrusted* with. Reading God’s story through the lens of entitlement versus entrustment opens our eyes to the vast difference in the character of those called to leadership.

DEBORAH AND BARAK

For centuries, theologians have posited the assumption that Deborah was an exception to the rule against women leaders, rather than an example. They claim Deborah was only allowed to lead because there were no available men.¹⁵⁹ “John MacArthur omits Deborah from his book, *Twelve Extraordinary Women: How God Shaped Women of the Bible and What He Wants to Do with You*. In his treatment of Anna, MacArthur argues that Anna recognized Jesus as the Messiah because she “overheard” Simeon. Women do not ordinarily receive any special revelation from God, nor are they a source of authoritative revelation, he claims. However, he acknowledges Deborah as a

¹⁵⁷ Richard Hess, “Equality With, and Without Innocence” in *Discovering Biblical Equality: Complementarity without Hierarchy*, Ronald W. Pierce and Rebecca Merrill Groothuis (eds) (Leicester: InterVarsity Press, 2004) 79-95, 81. “God’s image-bearers means being his regents is because of how images were sometimes used in the Ancient Near East (ANE). In the ANE (the setting of most of the narratives in the Hebrew Bible), kings of vast empires sometimes erected images of themselves in areas where they were not physically present. These images represented “their power and rulership over far-reaching areas of their empires.”

¹⁵⁸ The prototype will include a deeper dive into the translation of specific words that are key to this issue of entrustment of authority as co-regents in the Old Testament and how this message continues into the New Covenant.

¹⁵⁹ John MacArthur, *Twelve Extraordinary Women: How God Shaped Women of the Bible, and What He Wants to Do with You* (Nashville, TN: Nelson, 2005), 132-34.

possible exception, but only because God used her as a rebuke to the men in her generation. He insists that Deborah did not hold a prophetic *office* or ongoing ministry as Elijah and Isaiah did"¹⁶⁰ and thus was an exception rather than an example.

However, MacArthur's interpretation ignores Barak, the skilled, willing and *available* faith hero who is listed in Hebrews 11:32-33. This story is in actuality a beautiful picture of the *entrustment* of leadership to both genders, working together to see the purpose of God fulfilled. Even though Barak was *entitled* because of his "title" to be the one who should lead the charge, Deborah, a prophet and judge (some translations say leader) (Judges 4:1) was leading Israel at the time when they were taken captive by the King of Canaan. "Certainly, I will go with you," said Deborah. "But because of the course you are taking, the honor will not be yours, for the Lord will deliver Sisera into the hands of a woman." Barak had the title of Commander of the Armies, and Deborah had the title of judge, she was the one entrusted with the mission and the victory.

THE TRUST FROM GARDEN TO GARDEN

The death of Jesus gives us the ultimate example of entrusted, as opposed to entitled, leadership. We see that amid a patriarchal culture where only men were *entitled* to a position of influence, a woman was the first to be *entrusted* with the message of the resurrection. In the first garden, God revealed the original design for entrustment of leadership to both men and women. When Jesus appeared to Mary in the garden, he continued the entrustment from the first garden. Eve was entrusted with authority alongside the first Adam. When Jesus, the second Adam, commanded Mary to use her voice to tell her brothers of the most significant moment in history, the redemption story brought full circle God's entrustment of authority to both men *and* women.

The Apostle Paul

The life of Paul is a beautiful picture of leadership transformation from entitled to entrusted. Paul's motivation for ministry shifted from entitled to entrusted which then changed the way he led. He wrote of this transformation to the Philippian church:

If someone else thinks they have reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless. But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in^[a] Christ—the righteousness that comes from God on the basis of faith. (Philippians 3:5-9)

¹⁶⁰ MacArthur, *Twelve Extraordinary Women*.

From a Pharisee who would have prohibited women or gentiles from having a voice or authority, Paul became a pioneer in recognizing what both genders and all cultures had been entrusted with because he himself lived with that understanding of what he had been entrusted with through Christ. In fact, later in his ministry, Paul writes to the Thessalonians “On the contrary, we speak as those approved by God to be entrusted with the gospel.” (1 Thessalonians 2:4) Paul continues the concept of entrusted and includes both genders when he writes to the church at Galatia, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.” (Galatians 3:28-29) Additionally, Romans 16 is a beautiful depiction of Paul’s understanding of entrustment, as he lists the names of those who had partnered with him in ministry, listing both genders in a leadership capacity. Paul’s ministry was based on the foundation that he was entrusted with the ministry of the evangelization of the Gentiles, and he received that entrustment with a passion and posture of humility and gratitude.

Prototype(s) Summary and Findings

After conducting design research, two concepts emerged as the most likely options to advance the state of female leadership within non-denominational church circles: 1) a book that would educate and encourage an emerging generation of male and female leaders, and 2) a six-month mentorship/coaching program to equip women leaders with the theology and tools for biblical leadership. I developed a prototype for both concepts and invited my interviewees to provide feedback on each.

Prototype 1: Book

For my one-on-one interviewees, I presented the premise of the storyline for the book with the proposed table of contents, a brief synopsis of each section, and two different book title options. (See below.) I explained that the rationale behind this concept is the lack of materials written by experienced practitioners that present a biblical understanding of men and women in leadership together in a narrative form that is easy to read, inspirational, and invitational. As I continued the one-on-one interviews not only was the book title reworked but so were each of the sections of the book as I listened to the recommendations given.

PROPOSED WORKING TITLES FOR THE BOOK PROTOTYPE

- *A Seat at the Table: A New Testament Model for Men and Women Leading Together.* I eventually dropped this title option as all of those interviewed felt the premise of the book should be around the Entrusted or Entitled foundation.
- *Entitled or Entrusted? A New Language and Framework for Leadership in the Church.*

PROPOSED THREE SECTIONS OF THE BOOK

Each section of the book will also include a link to a website that will have videos of further conversations on the subject with current male and female leaders who are exemplifying the content

discussed. It will also include videos with a deeper dive into the theology of leadership for both genders.

Section One – The Original Echo

The first section of the book will explore the concept of a new language for leadership; entrusted with a gift or entitled to a position. It will delve into the origin of what both genders have been entrusted with from Genesis 1:28, the definition of the keywords, that give meaning to value, authority and stewardship given to both genders. It will also posit the idea that the concept of entrusted and entitled begins in Genesis and is a thread that continues throughout God's story. It will include how we have been called to not only steward together the gifts but also carry the Imago Dei and what that can look like incarnationally for the church.

- The Trust: In a story narrative the story of the first garden; what was given and what was lost.
- Trust Fund Babies - this will introduce the idea that a current leadership culture of entitlement becomes a disability to causes us to miss what we've actually been entrusted with.
- Quotes and stories from seasoned men and women in leadership together that will create a strong foundation for others to follow.

Section Two – Oblivious to the Obvious

This section will start in the New Testament and posit the idea that we have perhaps missed what Jesus offered to both genders, and that he actually empowered women with men. This section will add a brief overview of a patriarchal culture and how groundbreaking Jesus was in releasing both genders with the Trust.

- The Echo of Go Tell: from Jesus' lips is still reverberating throughout generations among women and men.
- Garden to Garden; How Jesus reversed the curse, valued women throughout his ministry and entrusted both genders with the message of the gospel.
- Flipping Tables: This section will define the understanding of how Jesus flipped the table on the cultural norms of his day, who was at his table and what followership looks like in a leadership capacity.

Section Three – Entrusted Together: New Testament Model

This section will cover in-depth the trust vs. the title throughout the early church. A theological view of men and women in leadership through a New Testament model. This section will cover examples in the early church, difficult to understand scriptures about gender value and roles and an overview of what God is entrusting to both.

- Heroes in the New Testament: Paul, Barnabas, Peter, James, Priscilla and Aquilla, Junia and Andronicus, Phoebe and others all equally entrusted.
- How to Lead Together in the Local Church: This will include a brief overview of what healthy leadership in a local church can look like. It will include a giftings test and links to articles on leadership Strengths-Finders.

- You Look Like Jesus: what it means to lead incarnationally with the spiritual formation of the character of Christ at the roots. What it means to carry the Imago Dei.
- You go first: Developing a servant leadership culture within the local church, based on the leadership model of Jesus.
- Nobody's Listening - How to communicate and work in a leadership setting with the opposite sex.
- You Already Have a Seat at the Table - Your posture determines where you sit - the power of humility and ego. How living entitled creates a disability to receive what we've fully been entrusted with.
- Architects and Builders - Final thoughts on building the local church moving forward.

Prototype 2: Mentorship Program

In my one-on-one interviews, I described the mentorship program as a once-a-month online group session with the coaches, a once-a-month online individual coaching session, and a three-day retreat with coaches and a licensed therapist. I explained that each mentorship group would include two seasoned mentors and twelve emerging female leaders, there would be a monthly connection via zoom and a once-a-month individual coaching phone call. Additionally, I provided the outline and schedule (see below) of what would be presented each month and at the three-day retreat. Each of the monthly zoom calls are discussion-based inviting conversation.

Proposed Schedule for Circle of Twelve coaching model:

- Month One - This first zoom call is designed for each of the mentees to get to know each other and for the mentors to cast the vision for the next six months. The theme of this month was for them to take some time to consider where they were at this point in their journey. The mentors taught them how to chart their course moving forward, likening each of them to cartographers so that others will want to follow.
- Month Two - Three-day in-person retreat with a licensed therapist. This session is designed to create a safe space for each of these leaders to share their highs and lows, as well as begin a healing process post-covid so their leadership thrives with the longevity of ministry. There were also specific times set aside for rest, relaxation and connection as they develop lasting peer friendships.
- Month Three - An invited guest speaker will share leadership tools and wisdom this month, followed by an open discussion.
- Month Four - This month will cover basic tools on how to lead with your spouse, taught by the two mentors followed by an open discussion.
- Month Five - An invited guest will cover how to lead at a rhythm that includes rest. This guest speaker has tools on how to be driven in ministry to accomplish the calling without burning out.
- Month Six - This month is open to cover any specific leadership needs that were discovered over the past five months.

NPO Statement

Previous NPO: *Many non-denominational churches lack female representation in roles of strategic influence and leadership.*

New NPO: *There is a lack of understanding and framework in Biblical leadership as entrustment rather than entitlement that will empower both genders to lead together.*

Research Question

What is the Biblical model and language for leadership with men and women leading together?

Assessment Benchmarks

PROTOTYPE 1: BOOK

I measured enthusiasm and interest in the book by an expressed willingness of 25% of the feedback pool to pre-order the book.

PROTOTYPE 2: MENTORSHIP PROGRAM

I measured the desire for the mentorship program by expressed confirmation by at least half of the target audience that they both see the need for and would want to participate in the program.

Participant Description

I interviewed a total of 21 Christian leaders. Within that number, I interviewed four couples who are Lead Pastors leading together. Two of the interviewees were male leaders; one who is a pastor that believes women can lead with men but has not yet implemented this fully in their church and one executive pastor who is complementarian, yet open to the idea of women in leadership. I also interviewed 11 female pastors who carried varying roles within their churches. Most carried the same level of authority in leadership as their male counterparts, yet only half were leading on a level that directed strategic decisions for the church. All interviewed saw the need for clear teaching on women in leadership as they were desiring to understand how to lead well as a woman in a male-dominated environment, as well as wanting to know what a biblical example would look like in a New Testament church.

For both the book and mentorship program prototypes, interviewees were asked the following questions:

- Do you have any suggestions for improvements?
- How can I frame this topic in a way that is engaging to the audience?
- What were the most interesting sections to you and why?
- What are the three things you think are the most important to include?
- Which prototype do you think best represents a potential solution to the NPO?

Learning Summary

As I began to interview the stakeholders, several things became apparent for both genders. The first was that while both genders saw the need to educate the theology of women in leadership, the male leaders admitted that post-pandemic leading required them to deal with more issues than they currently had time for, and that the “woman issue” would be put on the back burner. They also agreed that if a book was written solely to women, the gap would only increase, as male leaders need to be the ones to open up more roles for women. This dilemma began to change the way I was asking questions. I discovered also that when I framed leadership not as a position we are *entitled* to but as a role that *both* genders have been *entrusted* with by God, both males and females resonated in agreement. All stakeholders agreed that a celebrity mindset and a corporate model of leadership have infiltrated the church, which has affected a servant-leadership model that was exemplified by Jesus. It was at this point that I learned a new framework or language was integral to both genders leading together. The new language distinguishes between being *entrusted with a trust*, rather than *entitled to a title* in leadership which creates a vast difference in leadership posture and motivation. *Entrusted* leadership is based on humility to serve because of the gifts that have been entrusted to us by Christ. *Entitled* leadership is one that leads strictly for the position or title. Entitlement to a position leads to a business transaction style of leadership that is motivated by rewards, notoriety and status. While all the stakeholders agreed the business model of leadership is necessary as organizations grow unless it is built with the foundation of entrustment, the motivation will be self rather than building the kingdom of God and the servant leadership that Jesus exemplified. (Luke 22:26).

Initially, I had planned on doing online surveys with the two proposed book titles. However, once I started interviewing current leaders and influencers, I realized that it was much more beneficial to hear their concerns and thoughts one-on-one, rather than through a generic survey. I also had the opportunity to initiate the formation of my second prototype: coaching/mentoring twelve women in leadership for six months. We are only in the second month and recently had a three-day retreat with a licensed therapist, where I was able to do one-on-one interviews with these women. While the two months of coaching and the retreat far exceeded my expectations for empowering these women, and we all saw the value of this prototype, each participant expressed their desire for a book, as they all wanted the “tool” in their hands to build this into their church cultures.

Most Important Discovery

My initial research demonstrated the need for educating and empowering women within the church and encouraging them in leadership. Thus, my original NPO identified the lack of female leaders and the opportunity to stir the leadership gifts for women within the local church. While that need still exists, the interviews revealed a deeper opportunity: creating a framework for men and women to lead *together*. Each of the stakeholders affirmed that there is not a need for another book on leadership alone, but rather how both genders can lead biblically together using the church in the New Testament as a model.

All of my interviewees agreed that such a resource is sorely needed right now. The post-pandemic “Great Resignation” has made finding skilled staff, leaders and volunteers difficult.¹⁶¹ Secondly, the younger generation of women are accustomed to a culture that increasingly embraces women in leadership in their workplaces. If the church does not provide avenues for them to lead, we will lose them. In other words, as all of those interviewed agreed, our failure to implement biblical leadership will cause a tragic “brain drain” in the church. We have a unique opportunity to rebuild church life with a new, biblically based model of men and women leading powerfully together.

MVP (Most Viable Prototype)

Through the extended research and the one-on-one interviews with both male and female leaders, it appeared that a book addressing a new framework and language for both genders to lead together in leadership was the most viable prototype (MVP). The desire for a book on this subject was confirmed by the women in leadership that I interviewed that were participants of a recent three-day mentoring/coaching retreat that is part of a six-month mentorship program. The women were all co-lead pastors in the 40-45-year-old age range. While all of them lead with their husbands, few of them currently had equal representation of both genders within their leadership structures but see the need for change.

As discussed earlier, I was surprised to learn that *all* of the male leaders I interviewed over the course of this semester felt the need for a book written for *both* genders. They maintained the contents of the book should educate with the theology of men and women in leadership together according to the New Testament model. They suggested it should be written in an easy-to-read narrative that includes contributions from seasoned male and female leaders. They also proposed the book should incorporate how to lead according to gifts and strengths and the basic gender differences in communication and leadership styles. The female leaders that I interviewed saw the need for a book that not only educates on the theology of women in leadership but how to lead as a female in a largely male-dominated leadership culture. The interviewees also affirmed that while there are thousands of leadership books written by men, for men, there are hardly any on the topic of both genders leading together.

Conclusion

It’s time for the church to rethink the leadership cues it has taken from corporate America. In the current landscape of the church, many leaders are captivated by celebrity and lacking accountability. It is time to refocus our gaze on the leadership of Jesus and what was exemplified in the lives of the apostles and the New Testament church. What do we need to do so that we are not living as “trust fund babies?” What if the ROI we are all looking for is not the size of our church or

¹⁶¹ Carey Nieuwhof, 8 Reasons It’s So Difficult to Find Great People These Days, <https://careynieuwhof.com/8-reasons-its-so-hard-to-find-great-people-these-days/> accessed March 12, 2022.

platform but the way we hold the Trust and how it informs our posture? The goal of this prototype is not to convert a leader who is enmeshed in a traditional complementarian theology, but to equip an emerging generation of leaders who need tools to support an egalitarian theology in their churches and to provide a new language and framework to lead from. One that follows Jesus, carrying the Imago Dei and leading incarnationally as entrusted and not entitled.

When this idea for to book was sent to the stakeholders, all of them responded with a unanimous desire to support, add their voices as contributors and would purchase and market the book.

Appendix: Notes from Stakeholder Interviews

In the research to decide which prototypes would best bring solution to a new framework for men and women leading together; a coaching network to educate and empower women in leadership or a book, each stakeholder answered the five questions are below:

Concept questions that will be included with each prototype stakeholder interview:

1. Do you have any suggestions for improvements?
2. How can I frame this topic in a way that is engaging to the audience?
3. What were the most interesting sections to you and why?
4. What are the three things you think are the most important to include?
5. Which prototype do you think best represents a potential solution to the NPO?

The following notes are from either the in-person meeting or the recorded discussions on zoom with each of the stakeholders that followed each of the questions asked. These responses were integral to the discovery of the Most Valuable Prototype (MVP).

Male Complementarian (age 49)

What do you believe about women in leadership?

- His comments on recent personal research on the subject: I will offer that I came into the project with more sympathy for complementarians than I left with. When you start digging into the text, it becomes clear that at every turn God has equality between the sexes at heart. Equality was never intended to deny difference - which is where the world gets off course. However, neither was the difference intended to imply hierarchy - which is where the church has historically gotten off course... though, it turns out that the Patristic church (and their disciples) handily avoided that trap.

Do you have any suggestions for improvements for the idea for the book?

- He encouraged me to do a study on the origins of what both genders have been entrusted within Genesis and recommended quite a few resources or me to use moving forward.
 - Recommended Craig Keener's, *Paul, Women, and Wives: Marriage and Women's Ministry in the Letters of Paul*¹⁶². Additionally, Gordon Fee sprinkles his very well-

¹⁶² Craig Keener, *Paul, Women, and Wives: Marriage and Women's Ministry in the Letters of Paul*, Peabody, MA: Hendrickson Publishers, 1992).

articulated thoughts throughout his broader studies of the New Testament, the most famous of which are *How to Read the Bible for All it's Worth*,¹⁶³ and *The First Epistle to the Corinthians*¹⁶⁴. Ben Werthington's *Women in the Ministry of Jesus*¹⁶⁵ is also very insightful. If looking for a quicker way into the subject, however, you may want to spend some time reading articles published in CBE International's *Priscilla Papers*. Many of the names mentioned above have contributed excellent summaries of their arguments. In addition, many other authors continue the conversation with clarity - it's a super-solid resource.

- John Walton - *The Lost World Series*
- Marg Mowczko has put together some of the more prominent names with very well-researched writings on the topic. You can see that list here: <https://margmowczko.com/prominent-biblical-scholars-on-women-in-ministry/>.

How can I frame this topic in a way that is engaging to the audience?

- This male leader really appreciated the foundation of entrusted versus entitled and felt that would encourage both genders to read the book.
- He also encouraged me to take the time to study the Genesis garden story in more depth to see what was actually entrusted to both genders. His book recommendations on the subject were incredibly helpful.

What were the most interesting sections to you and why?

1. What are the three things you think are the most important to include?
 - The entrustment in Genesis to both genders.
 - The difficult to understand verses in the New Testament that have been used to silence women.
 - The New Testament model of both genders leading together.
2. Which prototype do you think best represents a potential solution to the NPO?

¹⁶³ Gordon Fee, *How to Read the Bible For All It's Worth*, (Grand Rapids, MI: Zondervan, 2014).

¹⁶⁴ Gordon Fee, *The First Epistle to the Corinthians*, (Grand Rapids, MI: Eerdmans Publishing, 2014).

¹⁶⁵ Ben Werthington, *Women in the Ministry of Jesus*, (Melbourne, AUS: Cambridge Press, 1984)>

- He felt a book would be the best prototype as it would provide more people with a tool for the future culture of both genders leading together.

Seasoned husband and wife co-lead pastors of a multi-campus church who are also leaders of a large network of church planters:

1. What would you say is the current percentage of male/female leaders in your church?
 - They both felt that had at least 50% male/female in roles of strategic influence in their 15 locations.
2. What do you think is the main reason there is not equal representation of both genders in strategic levels of leadership?
 - A lack of understanding of the theology of women in leadership.
 - Pastors do want to talk about the theology of women in leadership.
 - When the male leaders address the issue with other male leaders - that current theology that is prohibitive is based on one or two verses taken out of context
 - When the male leaders take them to the OT and remind them that the word I will make you a helper in Genesis - is the same word used for the Holy Spirit And then how God used women in the Old Testament.
 - Where Jesus said and then all that in the context of what Paul says, - and spell it out for them, then they say...OK now I am equipped to bring the theological questions that I wasn't sure how to navigate because they were brought up
 - Speaking to pastors - the female pastor - has noticed that some denominations that lean towards women that don't have opportunities...
 - Many have a yes in theory but not in practicality - the leadership comes from all denominations and are hesitant to open the door to women because it will ruffle feathers or the temperature of the church
 - Even though there is a theology in the church world we are behind in the church...it takes time and some people don't think this is a battle worth fighting.
 - Pastors are dealing with so many hot topics they don't want to deal with this one.
 - The issue is that there is a lack of leaders - the male leader stressed we need to release the full potential of the body of Christ - your sons and daughters will prophecy
 - They felt we need all of the body of Christ functioning not just half.
 - We don't want to release half the voice of God (sons and *daughters* will prophesy)

- You don't want to release 50% of the image and voice of God.
- It must begin with the conviction of releasing the full load...
- Some leaders won't release women in leadership - but will do it in a volunteer role...
- The bigger need for the male leader to understand this for the church to move forward, so educating both genders is essential.

Do you have any suggestions for improvements for the idea of a book?

- The problem is the men hold the keys and have to open the door so you need to give them the theological underpinning and argument for it.
- The male leader did a seven-page paper on this "white paper." Their goal is not to pull it apart but they want to see it so they can stand on it...defend the point
- I need to see the way you said it "it's resourcing men so that they can stand on it...and have the knowledge to defend it."
- Give me the handle bars to be able to move this conversation forward, whether it's to elders or leaders - or someone who questions it
- Then it's helping them to see that once they theologically pass the first step then they have to open the door
- Or there will be daughters who don't know they can prophesy or don't know they can step into it.
- This male leader consistently opened the door not only for his wife but for emerging females in leadership. They had to change the existing culture that was male-dominated to allow space for them to lead together.
- Then the wife took the girls with her through the door.
- It takes time on the practical level...women face certain dynamics in ministry leadership.
- You have to address HR practices...- make sure that whether you are male or female you are getting the same amount of pay.
- Call them pastor and pay them the same amount that you would a guy in the same position.
- There is a financial benefit to pastoral roles
- How do we in 2022 can we make the workplace work better for women and men? For women to be able to lead at the prime of their life...it's a lot of balancing to make

- Build intentionality around both genders working together.

I said I don't think I can write a book to male leaders: What can I add to the narrative that would make a male leader want to read it?

- The male leader insisted I needed to write to both genders. Write it from the standpoint that there is a solution for both genders in leadership - Here's the problem and here's how we can get to the solution.
- Write it in a way that is clear for male leaders and what you need to know and for female leaders and what you need to know.
- Add the voices of seasoned male and female contributors.
- Insert a separate section for male leaders
- Or in every single section, I am interviewing a male pastor, the Carey Nieuwhofs and others that are respected voices.
- It has to be attractional -
- One of the things that female pastors does if she is in a culture where the woman feels called to leadership but is not in an empowering culture: She asks the question - if you're called to this church, you're not called to mutiny you're called to build the church
- What to do when there is no "room" for a female in leadership
- Leadership is not a title or a position - so it still empowers you to lead you can have the influence without a title.
- You've got figure out how to give leadership without a title.
- It disarms the person who feels this is a call to arms...this is not a call to arms.
- If you're not called to change the culture in the place then don't just serve the vision if God's placed you there.
- Lead but lead in a way that fits into the leadership ideology.
- The female pastor: there are many women who are turning a corner in the church but there is a whole lot of women who have been raised under the Christine Caines who have large independent platforms or social media spaces etc....but there are only so many spots in those kinds of platforms.
- There are young girls who are looking for places to lead...

- They need equipping...but there's a lid.
- And the parachurch world is getting our best, it's a brain drain
- They don't have the vision to be on the big platform - but they haven't been building the church
- What if we used the platform to build the church? Girls coming in that have a title but no experience.
- More conversations need to be had with all of us together.

Husband and wife lead pastors leading together:

While this couple is egalitarian in their theology, they do not have equal representation of both genders leading at strategic levels of leadership. This conversation inspired them to do an evaluation of their current staff and leadership team to see what they need to do to change it to look like what they believe theologically. They urged the need for a book written on the subject, loved the foundation of Entrusted vs Entitled and felt the book was the best prototype for the project.

Husband and wife Lead Pastors:

I interviewed two couples with similar leadership roles in their churches. Both of these churches have both genders in strategic roles of leadership, yet the majority of the staff and leadership are males. When the males were asked if they would read a book on women in leadership, they both replied they saw the need for it but would not read a book solely written on the theology of women in leadership. When asked if they would read a book that presents the idea of a different framework of leadership language around entrustment vs entitlement, they both agreed they would. Their agreement and eventual support of the idea was based on the issues they were both having in their staff currently dealing with a culture that feels entitled to a position. They also felt the need for a book that posits a leadership style based on strengths and how both genders can lead together according to a New Testament model. In a post-pandemic culture, both of these churches were finding it difficult to find adequate staff and leaders to fill all the current roles they had open and wanted to find better ways to not only be proactive but to find space for men and women based on gifts rather than position.

Both couples felt the better prototype was a book rather than a coaching model.

Women in Leadership from the Circle of Twelve Mentorship group:

As stated in the document, I had the opportunity to be a part of a six-month coaching program called the Circle of 12. A friend and I created this out of the need we saw for women in leadership to not only be empowered but for safe spaces for them to talk in an "iron sharpening iron" scenario. It was created to be comprised of five zoom meetings, and one in person three-day retreat with a licensed therapist. We are currently beginning the third month and have just completed the three-

day retreat. While we were blown away so far with the results of this coaching/mentoring prototype, I got the opportunity to interview the group on their thoughts on the lack of women in leadership and which prototype they thought best fit the solution.

I presented the working title, *“Entrusted or Entitled, a New Language and Framework for Leadership”* and the proposed sections of the book, they were excited about the prospect of a tool they could each use in their churches. Each of these eleven leaders held significant roles of authority and influence and have been wanting something that presents male and female leadership models according to the New Testament model. They also felt it was important to include the original entrustment, the New Testament teaching, how Jesus exemplified servant leadership and how Paul created space for women to work with men. They also supported the idea of links to online conversations that discussed further how men and women could lead together.

While they were all being impacted by the idea for my coaching/mentoring prototype they unanimously agreed the best prototype I should be working on is a book that empowers both genders to lead together as they want to see this in their churches in a broader way.

1. Do you have any suggestions for improvements? It was suggested they I include seasoned male and female voices to throughout the book to include their support. They also supported the idea of creating a companion website that included videos of furthering conversations on the subject with seasoned male and female leaders.
2. How can I frame this topic in a way that is engaging to the audience? They all agreed the entrusted vs entitled was the way to go.
3. What were the most interesting sections to you and why? Their responses were varied, but many of them appreciated the understanding of what has been entrusted to both genders, and the breakdown of the definitions of words that have been interpreted through a patriarchal lens and have prohibited women from leading. They also urged that a section teaches women how to lead in a male-dominated world.
4. What are the three things you think are the most important to include? Gender differences, finding your gift and strengths, and how to talk to the opposite gender.
 - Which prototype do you think best represents a potential solution to the NPO? Unanimously all said the book, and all would be willing to not only purchase it but market it to their platform of influence. They all pastor very large churches so this is good news!!

Appendix E—Milestone 6 Project Launch Plan Documentation

Doctoral Project Description

My NPO Statement: The lack of understanding and framework of Biblical leadership as entrustment rather than an entitlement that empowers both genders to lead together has created a lack of female representation in roles of strategic influence, and leadership addresses the problem with a published book.

Through research and one-on-one interviews, a book for women addressing a new framework and language of entrusted vs entitled for both genders leading together is the MVP. The book will educate the theology of women in leadership, beginning with what both genders have been entrusted with in the original "Trust" in Genesis. It will include how Jesus affirmed women, how Paul empowered them and what servant leadership together with men looks like according to the New Testament model. Additionally, the book will offer practical leadership tools, how to lead according to gifts and strengths, deal with offense, failure and opposition, and how to lead well with basic gender differences in communication and leadership styles. It will be written in an easy-to-read narrative, including insight from seasoned male and female leaders.

Audience

The audience the book aims for is an emerging generation of females that already feel a calling for leadership but have either not known the biblical precedent or have not yet discovered their gifts or strengths to lead. I plan to engage them with social media, appeal for feedback from focus groups and interact with a robust book launch team.

Development Plan

Below is a roadmap that includes dates of when specific milestones or phases will be completed and key deliverables.

January 2023

- Work with the editor to finalize an outline and promotional for the book.
- What I have appreciated the most about the editor I am currently working with is she is a female in the age range I hope to reach who has had no biblical knowledge nor examples of women in leadership. She is very open to learning, so how she hears the message in the book is already going through a filter of who I hope to reach.

February 2023

- Final edits of the book proposal are approved.
- I will send the final edits to a few of my stakeholders who have a larger influence to ensure I am on track with what the agent is proposing to publishers.

February/March 2023

- The book is pitched to publishers.

- This will be an enormous milestone to achieve. The success of this will be determined by the publishing house that wants to take this project to completion with a published book. While I believe there is a market for this much-needed message, this step will either confirm or lead me to go back to make adjustments.

March/April 2023

- A publisher is secured and writing begins.
- As I begin to continue to write the book, I will send the proposed outline and chapters (as they are completed) to my stakeholders for feedback. I want to ensure I am addressing the topic in a clear and understandable way that also engages the reader while inspiring them.

April 2023 and beyond

- Begin engaging social media with the subject matter and proposed title with surveys and live IG conversations. I want to build a platform for the message and see the key issues that are of the most interest and the best way to articulate them.

September 2023

- Writing and editing concludes.
- While there will still be back and forth with the publisher finalizing the book, the core of the book will be finished at this point.

October 2023

Begin a podcast to discuss the book subject with influencers. The hope is to invite others into the conversation to increase the platform's reach. By engaging other voices, those that agree with the message and even a few that don't, I hope to create a healthy discourse that builds momentum for the book's launch. One metric for success would be at least 100 subscribers in the first three months.

Fall 2023

Continue to build a platform and engage in focus groups. From the podcast and social media platforms, I hope to enlist a larger and more diverse audience on the subject. I specifically want women who are either aspiring leaders or those already leading to feel they have a space to be seen and heard.

Spring/Summer 2024

- Build a launch team for the book, create a space for them to engage with me as the author, and begin marketing the book with bite-sized videos that tell the story and journey of the book and the message to be used on social media.
- I also hope to engage the launch team and stakeholders to commit to pre-purchase and marketing the book.

Fall 2024

- Book launches.

- The success of this project will be measured by the number of books that sell. If the entire launch team and 25% of my stakeholders not only purchase the book but engage the message in their churches, that would be a success for me. I would find this project a success if I am able to sell 5,000 books within the first year of publication.

Spring 2025

At least 20 churches have begun to build their leadership structure to include women in roles of influence based on the entrusted vs entitled model.

Development Process

I will continue to evaluate the project and gather data based on feedback after the launch. While the number of books sold would indicate success in one area by the interest it creates, if it is only purchased but does not create any changes in the culture it has failed in its purpose. Several areas that would help me evaluate the success is if the following occur during the 12-24 months after the book launch:

- This becomes a potential handbook for church planters and emerging women in leadership. If this message was on point and needed to shift the culture, then churches will be using this new leadership language of entrusted versus entitled and will see an increase of women and men partnering together to build the church.
- The podcast audience continues to grow to at least 250 subscribers and creates a space for authentic conversation for emerging leaders of both genders.
- The principles and theology in the book become a workbook that churches can use to build organizational health with the entrusted vs entitled framework.
- The principles and theology presented in the book become an accredited course in one bible college or seminary.

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