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Article

# Gender and Leadership

My Personal Pilgrimage

by

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Abstract

I study leadership. I am interested in leaders. I am interested in how they develop, how they lead, and how they finish as leaders. In short, I am interested in helping leaders. This paper documents my pilgrimage toward an understanding of who can be leaders. This journey was not an quick overnight trip but in fact a long pilgrimage. There were many stops along the way. Each stop contributed to my understanding. It took a paradigm shift to cause me to see that women and men can lead. Paradigm shifts can be processes over time. Such was the case with my journey.

What was that paradigm shift? Before the paradigm shift I saw only males in top church leadership roles. I assumed that women could be in Christian education roles, children's work or do some things on the mission field. But public ministry like preaching was done by males. I had never heard a woman preach nor of a woman being a pastor. I never thought anything about these assumptions. But over time I was challenged on them. Little by little I began to shift my position as God taught me lessons. Now after the shift I see that women or men can exercise leadership in any role if gifted and called by God. I see the problem of having women in leadership positions in churches or parachurches is cultural or organizational (a matter of change dynamics) not theological. And so I have begun sponsoring women in leadership. We have a shortage of leadership in churches and parachurches. We need all the leaders that God can provide. So I advocate fishing from the whole pool—all potential leaders, both men and women.

This paper then traces my paradigm shift, suggests how I see gender and leadership, gives some positions on women in ministry that I have observed, shows how I have dealt with some so-called problematic passages about women in ministry, suggests some resources on the topic, and gives my own suggestions on what I think we should do about this important leadership subject. In short, this paper answers some questions.

1. What does it mean for a woman to be in leadership?
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# Gender and Leadership

## My Personal Pilgrimage

### INTRODUCTION

In my comparative studies of many leaders I have identified 7 major leadership lessons seen in effective leader's lives.<sup>1</sup> One of the more important ones, titled Leadership Selection and Development, states,

Effective leaders view leadership selection and development as a priority function.

Leaders must be concerned with the on-going process of raising up leaders. The future effectiveness of both churches and parachurch ventures depends upon the continual raising up of leaders as the years go by. But for the most part, we as male leaders in positions of leadership fish from only half of the pool—the smaller half at that—and then we wonder why we have a leadership gap and are missing some leadership qualities that we need. How have I come to apply this major leadership lesson to female leadership as well as male leadership. Let me share some critical incidents that have shaped my thinking.

#### **Critical Incident 1. Muriel Hansen—1971**

It happened about mid-way into the semester. It was my first year at the Jamaica Bible College. I was the Acting Principal. My Dean of Students was responsible for assigning chapel services. Our normal procedure was a hymn or two or a musical special and then someone would speak about 30 minutes. The academic dean would introduce the speaker. This particular chapel time was no exception or so I thought. There were some announcements. There was a musical special. Then the Dean of Students, Ken Ontjes, introduced Muriel Hansen as the chapel speaker. I was startled. It was the first time I had heard a woman preach. Muriel and her husband Wolf were veteran missionaries, late sixties or early seventies in age. She and her husband had come out of retirement for one year of service to replace a couple gone home on furlough.

She spoke. She preached. She did so with power. In fact, it was the best sermon of the year. I was taken back. I had never thought about a woman preaching. I assumed it was o.k. for a woman to teach in the Bible school. We had 5 or 6 doing that. But preaching! I did not have any firm explicit guidelines about this, just some uneasy implicit feelings about it. But I knew she had ministered with spiritual authority.

This was the first of some eleven critical incidents that occurred over a period of 23 years which helped shape my views on gender and leadership.

#### **Critical Incident 2. Studies on Spiritual Gifts in the Bible**

In 1969 I had done a spiritual gifts paper for Robertson McQuilkin in a class at Columbia Bible College. It forced me to study the Biblical notion of spiritual gifts. When I went to Jamaica Bible College I introduced what I had learned about spiritual gifts into the

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<sup>1</sup>The other six include, Effective leaders: 1. maintain a learning posture throughout life; 2. value spiritual authority as a primary power base; 3. have a dynamic ministry philosophy; 4. evince a growing awareness of their sense of destiny; 5. view present ministry in terms of a life time perspective; 6. see relational empowerment as both a means and a goal of ministry.

curriculum. I continued to do further studies. In 1975 I produced a self-study manual, **Spiritual Gifts**, which was published by my mission organization, the West Indies Mission.<sup>2</sup> I compiled a list of gifts from the many gifts passages and defined each of them. As I did my Biblical work it became clear from the biblical metaphor of the body that it operated interdependently. Gifts were given for the body. Both men and women were members of that body. No where in Scripture, that I could see, were certain gifts gender specific. As far as the biblical record was concerned gifts were given without any gender bias. They were meant to be used both for building up the body internally and for reaching out to bring others into the body.

Later this concept was to take on more force when my empirical research identified all leaders with at least one Word gift. And my observations both in the Scriptures and in life showed me that both women and men had Word gifts.<sup>3</sup> For now this information was tucked away.

### Critical Incident 3. Starting–Point–Plus–Process Model

From 1979 to 1981 I studied for my Doctor of Missiology degree. I majored on ethnotheological concepts.<sup>4</sup> One Biblical model became important to me, the starting–point–plus–process model. This model identified a process whereby God changes items over time—sometimes long times, from some acceptable but non-ideal starting point toward some ideal.<sup>5</sup> The basic motif of the model is that God begins where people are and progressively reveals Himself and applicable truth to move them toward supracultural ideals. Four major assertions describe the model.

1. Assuming a valid faith-allegiance response, God allows

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<sup>2</sup>This self-study manual, **Spiritual Gifts**, has continued in print. In fact, it has been translated into Chinese and is getting into China. In 1985 at the request of Neil Foster of Horizon House, I added a 4th section so the book could be used with Sunday Schools and republished it with them. It continues in print today and has sold on a modest basis some 30,000 copies. My book with my son, Richard, **Developing Leadership Giftedness** (1994) updates **Spiritual Gifts** and includes my research from 1983 onward.

<sup>3</sup>We define the giftedness set of an individual as composed of natural abilities, acquired skills, and spiritual gifts. See Clinton and Clinton (1994) **Developing Leadership Giftedness**, where we develop the concept of word gifted, power gifted, and love gifted clusters of spiritual gifts. All leaders will have one or more word gifts (i.e. exhortation, teaching, pastoral, apostleship, evangelism, prophecy). Women have these gifts as well as men. Word gifts are used to influence people which is the essence of leadership.

<sup>4</sup>Dr. Charles H. Kraft of the School of World Mission of Fuller Theological Seminary teaches this discipline, a cross-cultural approach to theological concepts. My doctorate was focused in this area. See his book, **Christianity In Culture** published by Orbis.

<sup>5</sup>The starting point plus process model is one of 5 interrelated models (1. The Bible-As-Yardstick—The Bible is the standard for judging on-going revelation; 2. Bible Allowing A Range of Variation—God allows less than perfect understandings of Himself and his ideals in terms of a range of categories: ideal, sub-ideal, outside; 3. Bible-As-Tether—The Bible provides the set radius within which contemporary revelational encounters may occur; 4 Bible-As-Inspired Casebook—The Bible provides inspired case studies which give not only content but processes; 5. Starting-Point-Plus-Process—God works within the limitations of cultures to reveal Himself and His ideals to them.) Note that the Starting-Point-Plus-Process Model is the fifth and culminating model that builds on all of the other four.

- for a range of understanding of Himself and His ways for He starts where people are rather than demanding that they immediately conform to His ideals.
2. This range of understanding of God can assume a variety of potential starting points anywhere from sub-ideal toward ideal perception of God.
  3. God then initiates a process which involves a revelational progression from a sub-ideal starting point toward the ideal.
  4. This process of beginning with a range of sub-ideal starting points of perception and behavior and moving by revelational progression from the sub-ideal toward the ideal can be applied to any doctrine of Scripture and any Scriptural treatment of behavioral patterns.

The following table views marriage, as seen in how God dealt with it over the span of time from Old Testament up to New Testament.

**Table 1. Starting Point Plus Process Model Applied to Marriage**

Unacceptable Starting Point	Sub-ideal but acceptable starting points	More favorable starting point/ progress toward Ideal	Toward Ideal
Marriage Behavior: a. adulterous b. non-permanent union	Marriage Behavior: a. polygamous marriages b. common-law marriages c. monogamous serial marriages	Marriage Behavior:  monogamous permanent unions	Marriage Behavior:  monogamous unions not only permanent but reflecting the ideals of Christ—church relationship

This starting–point–plus–process model represents a way that God deals with situations throughout the Bible. I believe it is appropriate to see this model as the way that God has dealt with gender and leadership—moving from a sub-ideal of male only dominating because of force—to both genders interdependently operating so as to give a blending of ideal components of leadership.

This model was in place in my conceptual thinking before I ever did Biblical studies on gender and leadership. But it took my further reading of materials about gender for me to see gender issues in light of this starting-point-plus-process model. Once I thought in terms of ideal (Galatians 3:28) toward which God was working for the body and I saw the acceptable starting points that He used in 1 Timothy 3 and Titus 1 in two different cultures, then I could see the model being applied to leadership.

**Critical Incident 4. Jewitt’s Book/ Warkentin’s Book/ Kroeger’s Works**

In the early to mid 80s I began to study books which touched on gender issues. The need for these studies were self-generated as I faced more and more inconsistencies in what I saw and what I was feeling about gender and leadership. I was being exposed to more women leaders who were coming to Fuller for studies and who had experienced leadership in churches and parachurches.<sup>6</sup> They were obviously gifted—word gifts included. I needed

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<sup>6</sup>At that time about 1/4 of my classes had women in it. Today it is greater than 1/3. Being exposed to women leaders who were able to articulate their viewpoints of my teaching concepts helped stretch me to see things much broader than I had ever previously done.

to study for myself and come to some conclusions. First I began almost providentially to read books which *happened* across my desk. Then I began to branch out and search for materials. Finally I began to study the Scriptures for myself—especially the so called anti-women-in-leadership ones.<sup>7</sup>

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<sup>7</sup>Because of my bias about Scripture I always wanted to be as hermeneutically correct as I could be and to use my findings authoritatively in my life. One precept, *be as clear as the Bible is clear, nothing more, nothing less, nothing else*, made me study these Scriptures for myself. The problematic ones were much less clear than I had imagined. More on this later when I talk about the problematic passage, 1 Timothy 2:5-15.

**Table 2. Books/Materials Which Challenged and Stimulated My Thinking**

Item	Title	Impact on Me
Paul Jewitt's Book	<b>Man as Male and Female: A Study in Sexual Relationship from a Theological Point of View.</b> (1975) Grand Rapids: Eerdmans.	Controversial book when it came out; deals with basic fundamental issues concerning male/female perspectives. This helped me view the concept of humankind. I saw both women and men differently after these insights. This reading was a major step forward in my paradigm shift toward seeing both genders in leadership. <sup>8</sup> This book helped me identify an ideal toward which God was working concerning gender—makes me appreciate Luke all the more.
Catherine Kroeger's materials	<i>Ancient heresies and a strange Greek Verb</i> in <b>The Reformed Journal</b> , March 1979.	A very helpful word study on the hapax legomena (αὐχέντειν). Traces the etymology and development of the word over time. Shows that the verb did not mean to bear rule or usurp authority until the third or fourth century well after the time of the New Testament. Kroeger ties this important word to an ancient heresy influencing the church at Ephesus.
Catherine and Richard Kroeger's materials	<i>Pandemonium and Silence at Corinth</i> in <b>The Reformed Journal</b> , June 1978.  <i>Sexual identity in Corinth: Paul faces a crisis</i> in <b>The Reformed Journal</b> , December 1978.  <b>Women Elders--Sinners or Servants?</b> New York: Council on Women and the Church, The United Presbyterian Church in the U.S.A.	Points out the chaos regarding sexual identity and relationships that was going on at Corinth during the time Paul wrote 1 Corinthians 11:1-16. Deals with the <i>headship</i> interpretation and the essence of personhood.  This is a study guide, 22 pages. It gives scripture, discussion and thought questions: it deals with female leaders in the Old Testament; Jesus and Women; Women in the Early Church; Suggests that women elders are mentioned.
Marjorie Warkentin's book	<b>Ordination—A Biblical Historical View.</b> Grand Rapids: Eerdmans. (1982)	Shows that ordination by and large as practiced in churches is extrabiblical. There is much more freedom than is normally passed down via traditions. The question is not should females be ordained but should anyone? And if so, who says what ordination is and what are its requirements. Historically ordination has largely been a traditional form not derived from Biblical exegesis.

Kroeger's materials especially challenged me. For they analyzed for me what were problematic passages and showed exegetically that those passages could have other answers about women and ministry than the traditional ones.<sup>9</sup>

<sup>8</sup>I did not agree with Jewitt's view of Scripture (especially his view of Pauline literature). But one does not have to agree with everything to see some important crucial points.

<sup>9</sup>In addition to the *be as clear as the Bible is clear* precept I have another one. *If apparently Godly and competent people view a given passage very differently then the passage is probably not clear enough to get a consensus opinion.* Such passages should not be the basis for formulation of major philosophical concepts or values which will control church situations. In the case of unclear passages or apparent anomalies in Scripture (like apparent

### Critical Incident 5. Serious Study of Biblical Passages

In the mid 80s I was teaching an adult singles class, ages 30s and 40s.<sup>10</sup> I did this for five years.<sup>11</sup> During that period of time I was part of the executive leadership team of the class. Lay people, both men and women, were part of this leadership. The women were capable and competent as were the men. I observed this leadership. I taught many series from the Bible. And I sometimes shared the teaching responsibilities with people in the class who I was mentoring. Some capable women, for example, taught parables (which I had helped them learn how to interpret and teach). They did this under my auspices. I noted, however, that some of them were a bit reluctant to do this public ministry, though others were free (especially leading the worship singing). So I determined to teach through 1 Timothy 2 especially 5-15. This teaching experience validated for me my stand on women leading—if they were gifted and called.<sup>12</sup>

These five incidents were part of a larger number which God used to free me to receive leadership for women as being biblically valid. But further studies have taken me one step further. I will describe this newer understanding after I express more fully my pilgrimage in more detail. Here's my point in this introduction. I have arrived at my view of gender and leadership through a process that involved experience, a broadened understanding of Scripture, and maintenance of integrity with my view of the Scriptures.

## I. PILGRIMAGE CONCERNING GENDER AND LEADERSHIP

### A Senior Pastor in Singapore

About 8 years ago (1987) I was in Singapore. I was in the office of the senior pastor of the second largest church in Singapore. The office was in the 12th floor of one of the skyscrapers that dot Singapore's skyline. My friend and pastor, Clarence Lim, a pastor of the 2nd largest Methodist church had taken me to meet this pastor, his friend. This pastor had seen the church grow from 25 to over 3000 in about ten years. I was exchanging ideas with this pastor concerning methods of evangelism that were bringing success in Singapore. It was a good exchange of ideas.

Now, I am always interested in destiny process items<sup>13</sup> and particularly the guidance cluster of process items. So I asked this pastor about destiny process items and guidance

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differences in the harmony of the Gospels) I hold that one does not have to have a proven absolutely right answer about them but only a plausible answer. Some of the so-called problematic passages can have equally valid different interpretations. One does not have to have the right answer but to show plausibility. And if there are equally valid different answers, one should be careful about building a major doctrine on such a passage which has happened in my opinion with 1 Timothy 2:5-15 (i.e. Women can not be leaders. ).

<sup>10</sup>This was the Cornerstone class at Lake Avenue Congregational Church of Pasadena, CA.

<sup>11</sup>It was during this time that I was increasingly studying giftedness empirically. I was in the neighborhood of 300 case studies of leaders—both men and women. I was increasingly becoming clear that women could lead—provided they were gifted and called to do so.

<sup>12</sup>It also freed up some of the reluctant women leaders to lead more confidently.

<sup>13</sup>Process items refer to the shaping activity of God in developing a leader. Some of God's shaping activities inculcate a sense of destiny in a leader. **Sense of destiny** is an inner conviction in a leader arising from an experience or a series of experiences in which there is a growing sense of awareness in that God has His hand on that leader in a special way for

process items. Frequently when there is successful church growth it flows from some destiny processing. And such was the case. The guidance that led this pastor to the church had been unmistakable. The call to go there had been strong—in fact, a supernatural vision. There is nothing like a strong call to base a ministry on.

Here we were both people who were holding leadership seminars, carrying on a conversation about evangelistic methods, and the future trends for the church in Singapore. Just two leaders sharing common items we had learned about leadership in our ministries. The pastor was my senior by a year or so. We both had cross-cultural ministry experience, my own in the islands of the West Indies. This pastor's was in the islands of the Philippines. Just two leaders, each respecting the things God had taught the other. Probably ten years earlier I would not have been able to have had that conversation. For you see the Senior Pastor of this fast growing church was a woman. A highly gifted woman. Ten years earlier my position on women as leaders in the church was not to the point where I could accept what I could now freely accept.

What has been my journey? Well, it has taken a paradigm shift<sup>14</sup> to bring me to where I am today. The paradigm shift has been a process in which I have been led little-by-little to see as I do not. The accumulation of changes over the years has resulted in a major paradigmatic switch to my present views. Let me share with you quickly and perhaps a little superficially my journey.

### Notion of a Paradigm and Paradigm Shift

Paradigms are conceptual frameworks through which we view and interpret the reality around us. In a previous paper I have written of how important paradigms and paradigm shifts are for leaders as they develop.<sup>15</sup> Paradigm shifts are frequently a major means that God uses to expand a leader. Let me define it more technically.

definition    A paradigm is a controlling perspective in the mind which allows one to perceive and understand REALITY.

symbolically    M --->r    R

Here we are pointing out that there are actually two realities. The reality that we are observing, out there—R, and the perceived reality of it in our minds—r. The perceived reality of it in our minds is affected by the frameworks we use to interpret the outside reality. These frameworks are highly conditioned by our culture.

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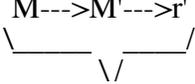
special purposes. Destiny shaping activities include 4 Types: 1. awe-inspiring; 2. indirect; 3. providential; 4. blessing. See **Strategic Concepts**, chapter 3, page 73. These 4 kinds of destiny experiences occur in a pattern: Stage 1. Destiny Preparation; Stage 2. Destiny Revelation; and 3. Stage 3. Destiny Fulfillment. Usually for a church to grow this rapidly the leader who sees it happen usually has some kind of unusual destiny revelation experience that under girds it. This was true. This leader had such an experience, an unusual supernatural dream in the middle of the night.

<sup>14</sup>A paradigm shift is a change in perspective which allows one to see the same data in a different way and hence get different conclusions from it than was the case previous to the shift. Paradigm shifts can be point action, a major change in a moment of time, like Paul's Damascus road experience or they can be a process over time—maybe even years, like Peter's acceptance of Gentiles.

<sup>15</sup>See *The Paradigm Shift—God's Means of Opening New Vistas To Leaders*, 1993, available from Barnabas Publishers, 2175 N. Holliston Ave, Altadena, Ca, 91001.

definition A paradigm shift is the change of a controlling perspective in the mind so that one perceives and understands REALITY in a different way.

symbolically before the shift,  $M \dashrightarrow r \quad R$

symbolically after the shift,  $M \dashrightarrow M' \dashrightarrow r' \quad R$   

  
Locus of the Shift

What happens in a paradigm shift is that we get new perspectives in the mind through which to view R, the reality out there. This leads us to a new perceived reality, r'. This is what happened to me. My controlling perspectives through which I perceived gender and leadership changed, as it were, little by little until I saw a new r'.

Paradigm shifts typically happen in four ways: cognitive, experiential, volitional or some combinations of two or three of these.<sup>16</sup> That is, we may get new ideation (cognitive shifts) which allows us to see things. Or we may experience something (experiential shifts) that challenges our ideation and opens us to accept something different from previous understandings. Or we may make choices, willful choices (volitional shifts), which open us up to seeing new things.

### Critical Incidents Along The Way

When we experience shaping activities that change our controlling perspectives, that is, paradigm shifts, we usually describe these activities (or times of them) by the term critical incident. They affect us in ways which are critical to our leadership. I have already mentioned the most important critical incidents in my introduction. But now let me put them in context in terms of other incidents which built into my controlling perspective, my paradigms, for viewing gender and leadership. Table 3 below summarizes my pilgrimage in terms of incidents that built in to the overall paradigm shift.

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<sup>16</sup>Paul experienced the reality of the resurrected Jesus on the road to Damascus (experiential shift) which then ramified to his understanding (cognitive shift). When Jesus challenged his listeners (John 7:17), “If any person wants to know God’s will (volitional shift) he/she will know (cognitive shift) of the truth of my teaching,” he was primarily emphasizing a volitional shift. The apostles in the Jerusalem Conference became aware that God accepted Gentiles without them becoming Jews after a long discussion of the issues. This was essentially a cognitive shift though previously Peter had gone through an experiential shift which allowed him to see the new ideas.

**Table 3. Critical Incidents Contributing to My View on Gender and Leadership**

Incident	When	Kind/ Label	Critical Incidents Along The Way
C1	1971	Experiential/ Gifted Woman Preaches	Muriel Hansen preaches in JBC chapel;--experiential, saw a women gifted for public ministry; saw co-ministry pattern for first time; Wolf and Muriel both students and teachers, both partners in a co-ministry social base. <sup>1</sup>
C2	1972-1975	Cognitive/ My personal Study of Spiritual Gifts in the Scriptures	As I studied the body metaphor and gifts passages it became clear that gifts are interdependently used and that no where were gifts gender biased. Men and women could receive any of the gifts and could use them interdependently in the body to edify the body. Word gifts were no exception. Later empirical observations validated this Scriptural observation.
C3	1975-1979	Experiential/ Home Office Observations	I observed talented women not freed up to be or use what they were; forced to manipulate or persuade behind the scenes; WorldTeam--Edith Franklin, Marilyn Thompson were very competent leaders with influence but not official leadership positions; later this observation became a causal force, a need, that helped motivate me to do something about this personally. In my own department Ruby Lou Carr and Sue Harville were very competent leaders who were limited by perspectives on women in ministry.
C4	1979-1981	Cognitive/ Starting-Point-Plus-Process Model	I saw the concepts involved in the starting point plus process model; an ethnotheological model applied to polygamy; marriage in general; view of God; slavery; came alive to me in terms of women in ministry after C5, C6. This is how God is working too with women in leadership.
C5	1983	Cognitive/ became Volitional/ Gender Concepts Explained	Jewett's book; What is man? What is mankind? Man as male and female—a powerful book. Don't have to agree with all of Jewett's views on Paul to see the powerful thrust of his message. Warkentin on Ordination; clear to me that ordination is a tradition controlled by denominations and power structures, not a Biblical concept; Kroeger's article on Ancient Heresies and a Strange Greek Verb and the headship passages allowed me to see different possibilities of interpretation.
C6	1981-1985	Experiential/ Articulate Views given by Women Leaders	I was repeatedly challenged by articulate views of women leaders in my classes. Their experience, giftedness, and sometimes different perspectives opened me to see things I had not previously seen. <sup>2</sup>

<sup>1</sup>See my paper, *Social Base Processing—The Home Base Environment Out of Which a Leader Works* available from Barnabas Publishers, 2175 N. Holliston Ave, Altadena, Ca, 91001. Married leaders have various patterns of which the co-ministry (equal partners in ministry and the home) is one.

<sup>2</sup>These were not women libbers who were opting for change no matter what but were gifted leaders who had often had negative experiences in being limited in their leadership because of certain positions held by their church or mission groups. I will describe these basic positions later in a Table.

Incident	When	Kind/ Label	Critical Incidents Along The Way
C7	1986	Volitional/ Experiential/ Cognitive/ Co-ministered with Evelyn Jensen	Dr. Evelyn Jensen and I co-taught a spirituality class. I saw different perspectives on spirituality due to gender differences. I listened to her viewpoints as we conversed and interacted in preparing for classes, etc. Looking at things from her perspective, I saw a strong male bias/ domination on my own faculty. Though we as a faculty were basically open.
C8	1985-1988	Cognitive/ Volitional/ Serious Personal Studies in Scripture	I did serious study of Biblical passages dealing with gender leadership issues. I also was continuing my empirical studies of leaders (case studies of females and males).
C9	1986	Volitional/ Taught Series on 1 Timothy 2:5-15	My experience with women leaders (both reluctant and otherwise) in my adult Sunday School class convinced me of the need to help explain the Scriptures so as to free gifted women to minister as leaders. I taught a series on 1 Timothy 2:5-15 in the Cornerstone class. The hapax legomena in 1 Timothy 2:12 is critical. Etymological tracing of word shows meanings currently held when Paul wrote. Later translations by male dominated interpreters used later meaning of word.
C10	1985-1993	Experiential/ Research—Case Studies	I continued to gather empirical evidence. My Case studies on leadership development of both men and women and my giftedness studies continued to overwhelmingly validate that all gifts are given to both men and women without regard to gender. The implication is so strong that they are given to be used for body not for segregated sections of body.
C11	1991-present	Experiential/ Cognitive/ Volitional—Cross-Gender Mentoring	My cross-gender mentoring continued to validate my findings. I was further challenged to consistently sponsor women and to recognize their importance as leaders. Not only can they lead—but they must lead. We are missing something without their interdependent contribution to leadership.

**The Result of the Shift**

Now what has happened?

**Before the shift:** I saw only males in top church leadership roles. I saw women in Christian women education roles, children's work or on mission field. I thought public ministry like preaching should be done by males. I never evaluated or reflected on any of these assumptions. Like many other culturally imbibed assumptions I thought they were legitimate.

**After the shift:** I saw that women or men can exercise leadership in any positional role if gifted and called. Ordination, not a biblical requirement for leadership, is open to men or women providing again they are called and gifted for leadership. The problem with women in leadership is a cultural or organizational problem not a theological one. That means it is a matter of change dynamics—getting people to see the basic concepts and accepting them. I began sponsoring women in leadership. I began proactively mentoring men and women. Finally, I saw that both men and women are needed in leadership for each brings unique leadership components that are needed in order to demonstrate Christian leadership at its best.

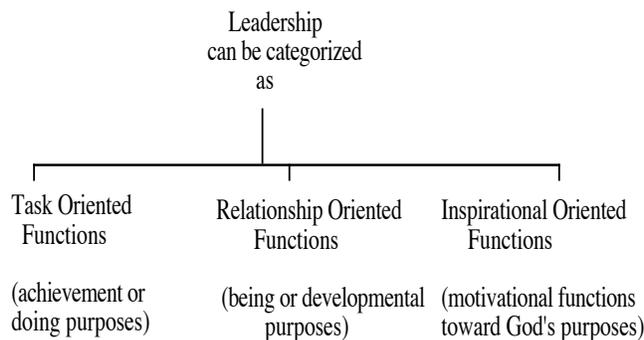
**II. GENDER AND LEADERSHIP**

What is leadership? My biblical studies led me to identify first of all what a leader is. Let me number the important concepts so that I can talk about them.

- definition      A leader is a person with
1. a God-given capacity, and
  2. a God-given responsibility
  3. who is influencing
  4. a specific group of God’s people,
  5. toward God’s purposes for the group.

Note first of all that the definition of a leader is in no way gender biased. A male can fit this definition. A female can fit this definition. Either can be **endowed** with God-given capacity (1) which includes natural abilities and spiritual gifts necessary to influence. Either can receive a **burden** from God for a leadership situation—that is, sense a responsibility **from God** (2). Either can also feel a responsibility **to God** for leadership influence (2). 3. Either males or females can influence(3)—if they are so endowed with capacity to do so (1). Either can be **responsible** (2) for influencing (3) **specific groups** of God’s people (4). Either can receive **vision** from God for those people or guidance from God on how to influence and for what purposes to influence (5). The definition simply describes what a leader is essentially—**a person who influences** (3)—and the limitations that go with it: capacity to influence (1), responsibility for influencing (2), specific people for whom that responsibility refers (4), and the direction the leadership must take—God’s purposes (5).

Having defined a leader as a person who influences we can define leadership generally then as all that which a leader does to influence his/her people toward God’s purposes. Generally speaking the many things a leader does can be categorized under three major headings.



**Figure 1. Leadership Tree Diagram**

Both male and females can engage in these basic functions. Both can operate in task oriented operations though in our American western culture males operate more dominantly in this. Both can operate in relationship oriented functions though in our American western culture females operate more dominantly in this. Both can inspire.

I have defined leadership as dominantly an influence concept. This does not necessitate a position. A leader can influence without an official position. And some people in official positions do not really influence. However, in our society men and women will need official positions to be recognized as leaders and/or allowed to act freely as a leader. For that reason, I define positional leadership.

definition Positional Leadership refers to a recognized position in a church or parachurch which carries with it legitimate authority.

Legitimate authority means that followers invest authority in some position. Whoever has that position can influence from the position simply because of the position. In addition, people with legitimate authority can use other power forms such as coercive authority (threat of punishment), inducive authority (promise of reward) as well. Ordination is a traditional practice which recognizes someone for positional authority. Now, ideally women will not be able to participate as fully in leadership as men if ordination is withheld.

Leaders who are to accomplish God's purposes will require a wide range of power bases including legitimate authority as well as personal authority.<sup>19</sup> However, it is spiritual authority—a hybrid power base—that is the ideal for spiritual leaders.<sup>20</sup>

definition Spiritual authority is the right to lead that is conferred upon a leader by followers because of a perception of spirituality based on giftedness, deep experiences of and knowledge of God, and a modeling of the Christian life which demonstrates godliness.

Again I aver, a wide range of power bases are needed to influence God's people toward God's purposes but it is spiritual authority which should be the goal and ideal of Christian leaders.<sup>21</sup> This strong statement is in harmony with another major lesson identified by comparing effective leaders who have finished well.

Effective leaders view spiritual authority as the prime power base for their influence.

Now note that in the definition for spiritual authority a leader gets recognition and spiritual authority from deep experiences with God which lead to an understanding of who God is and what God requires. Can both men and women experience this. Yes! He/she also gets recognition and spiritual authority from modeling a mature Christian life hence evincing the presence of the Holy Spirit and the fruit of the Spirit in a life. Can both men and women demonstrate this. Yes! But the leader also gets recognition and spiritual

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<sup>19</sup>For a long while I have used Dennis Wrong's threefold typology (influence, power, authority) to categorize power bases. The second level, power forms include force, manipulation, authority, and persuasion. The third level, authority forms include: violent physical force, non-violent physical force, coercion, inducement, legitimate, competent, and personal. See Dr. J. Robert Clinton, **Handbook I. Leaders, Leadership and the Bible**, page 114.

<sup>20</sup>I say hybrid because spiritual authority, in terms of Wrong's concepts, is made up of two power forms, authority and persuasion, and three authority forms, legitimate, competent and personal.

<sup>21</sup>The more mature a follower is the more likely he/she is to recognize spiritual authority. Less mature followers will need to be influenced sometimes with other means as a leader helps them move toward maturity and recognition of spiritual authority.

authority from exercising giftedness—that is, demonstrating God’s power through giftedness. Does gifted power belong only to one sex? No! Both females and males receive leadership gifts and can demonstrate gifted power.

### **Giftedness and Leadership**

My empirical studies in giftedness over a period of 10 years led to several findings.

1. Giftedness is made up of natural abilities, acquired skills and spiritual gifts.
2. The dominant one of these is called the focal element and generally remains so throughout the life time of a leader. The other two usually work synergistically with the dominant element to produce gifted power.
3. About 25% of the leaders I have studied have natural abilities as the focal element. Both men and women were seen in this group.
4. About 25% of the leaders I have studied have acquired skills as the dominant element. Both men and women were seen in this group.
5. About 50% of the leaders I have studied have spiritual gifts as the dominant element. Both men and women were seen in this group.
6. Spiritual gifts can be categorized in terms of corporate functions demonstrated internally and externally. They can demonstrate to the world that God is a loving and compassionate God. They can authenticate that God exists and can intervene in today’s world with power. They can explain who God is and what He wants. These three categories of gifts are labeled love gifts, power gifts, and word gifts.
7. All leaders have at least one word gift: apostleship, evangelism, pastoring, teaching, exhortation.<sup>22</sup> Both men and women were seen in this group.
8. For emphasis, let me repeat it. My empirical studies have shown that both females and males can have these word gifts.

So then both men and women can demonstrate gifted power via word gifts and thus accrue recognition of spiritual authority.

Thus far in terms of gender and leadership I have stated that definitions of leader, leadership, and power bases for influencing including giftedness are not gender biased. And I have strongly emphasized that both males and females can lead and exercise leadership with gifted power.

### **III. GENERAL POSITIONS ON GENDER AND LEADERSHIP**

Though in my opinion there are no theoretical or theological reasons why both men and women can not perform leadership functions, historically men have dominated leadership in the church and parachurches. I have observed various positions that different groups take with regard to males and females. For most male dominated organizations males can occupy any position for which they are gifted or experienced or manage to achieve. Females, on the other hand, have often been limited.

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<sup>22</sup>Sometimes word of knowledge, word of wisdom and a word of faith may also be situationally a word gift.

### Six Positions on Women In Ministry I Have Observed

Table 4 gives my observations on how females have been permitted to lead or not lead. These are not necessarily exclusive. Sometimes there are combinations of these positions. However, you can see any one of these six positions in some organization.

**Table 4. Six Basic Positions Viewing Women in Ministry**

Kind	Label	Basic Idea	Explanation
1	<b>Tight Position</b> (Rigid Against women in ministry)	Women can not lead publicly or positionally.	<ol style="list-style-type: none"> <li>1. Women can minister to women or children like Sunday School or Good News Clubs.</li> <li>2. Women can not minister to men either teaching, preaching, or whatever.</li> <li>3. Women can do support ministries for men like secretarial or administrative work.</li> </ol>
2	<b>Compromise</b>	Some women are recognized as gifted and allowed to lead under the authority of male leadership.	<ol style="list-style-type: none"> <li>1. This is not always clear what being under means but it seems to mean that the male positional leader in authority sponsors, vets, and stands ready to correct or take the blame for or back up the teaching.</li> <li>2. Sometimes it means that the woman must clear any public teaching before hand.</li> <li>3. The woman is allowed to minister to male and female adults.</li> </ol>
3	<b>Parachurch</b>	Not seen as church so seemingly o.k. to minister.	<ol style="list-style-type: none"> <li>1. Ministry in parachurch is seen as service or not as a church leadership ministry.</li> <li>2. But even in parachurch organizations women have hard time in getting the influential leadership positions.</li> <li>3. Direct ministry is o.k. using one's gifts in the context of a task oriented parachurch organization.</li> </ol>
4	<b>Missionary Overseas</b>	Women can minister but usually with some restrictions.	<ol style="list-style-type: none"> <li>1. Sometimes this is seen as o.k. because there aren't enough men.</li> <li>2. As soon as enough men available the woman turns over the ministry to a man.</li> <li>3. Pioneer ministries like Bible translation in tribes, church planting, or evangelism allow women to minister as leaders.</li> <li>4. Sometimes the women are restricted as in Position 2 above.</li> <li>5. Other restrictions (some from Tight Position) may apply also.</li> </ol>
5	<b>Free to Minister</b>	A woman can minister freely positionally or otherwise.	<ol style="list-style-type: none"> <li>1. The question is gifted. If gifted a woman can lead.</li> <li>2. A woman can be ordained if a man can. The real question is what is ordination anyway?</li> <li>3. The woman can operate in any position that a male could.</li> </ol>
6	<b>Interdependent Ministry</b>	Joint influence of male and female is needed to bring balance and needed components of leadership ministry.	<ol style="list-style-type: none"> <li>1. Males bring certain components to leadership that females don't.</li> <li>2. Females bring certain components to leadership that males don't.</li> <li>3. Both are needed in an overall situation. An extension of the interdependent body ethic to leadership.</li> <li>4. Either could have top leadership depending on giftedness and experience.</li> <li>5. Women and men can operate positionally.</li> </ol>

Note: Most of these views regard leadership dominantly as positional (recognized and ordained) and not as influence. When leadership is dominantly seen as influence then all would recognize de facto that women lead. But in order to lead and affect power structures vested in cultural situations it is true that positional as well as influence must be recognized.

### My Own View

If you have followed closely my paradigm shift you will recognize that I moved from a type 1 above, in the early 70s, to type 5 about 1985 or 1986. Then in the early 90s

I was continually challenged in my co-ministry situations and cross-gender mentoring until I saw the importance and necessity of interdependent co-ministry leadership involving both males and females. So that my present position is type 6 above. Moving to that position has certain implications. Probably the most important two are: 1. I must teach and help develop male and female leadership so that this paradigm is entered into freely; and 2. I must sponsor females in leadership positions since positional break throughs are necessary for women to experience the full power range they will need to lead.

#### IV. RESOURCES THAT HAVE HELPED ME

I have mentioned that for me to accept women as leaders I must be able to see it from the Scriptures or at least have freedom from the Scripture to permit it. I have a strong view of the authority of Scripture. Now what I have found for the most part is that some who oppose women as leaders really have not studied the Scriptures to assess whether that is so. They simply assume from such passages as 1 Timothy 2:5-15 or 1 Corinthians 14:33-35 or Ephesians 5:22-24 that women can not lead.<sup>23</sup> So an important step for me along the journey was an examination of Scriptures. In my study of the Scriptures there were three specific things that aided me.

1. 2 Models
  - a. Biblical Model—Starting-Point-Plus-Process
  - b. Bartchy's Threefold Typology of Passages
2. A Framework for Studying These Passages
  - a. a solid hermeneutical framework
  - b. some presuppositional concepts to aid me in looking at the so-called problematic passages.
3. Helpful Resource Materials

Let me describe how each of these have helped me.

#### 2 Models

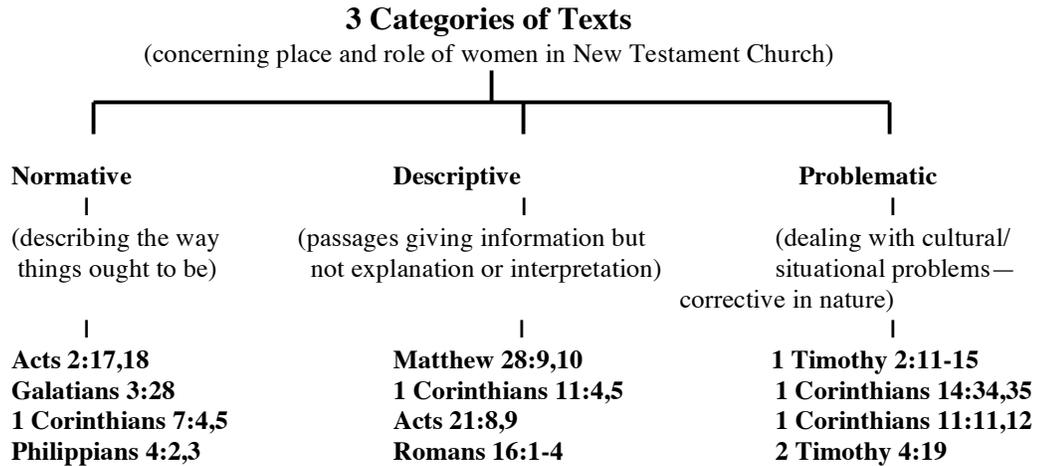
I have previously mentioned the Starting-Point-Plus-Process model. I had seen this model with regard to helping me deal with some thorny missiological problems about marriage—interpreting polygamy (African scene) and common-law marriages (West Indies). That model had helped me understand slavery (Philemon is one of my favorite books) and the New Testament's virtual kid-gloves handling of it. I came to understand more of what it meant to be equal in Christ (Galatians 3:28).<sup>24</sup> If this is the ideal, that we are all one in Christ—as to acceptance before God—and the new order is being worked out toward this ideal I could accept the biblical cultural approach to leadership, especially if viewed through the Starting-Point-Plus-Process model. This model along with Bartchy gave me freedom to view the biases in the New Testament toward male domination.

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<sup>23</sup>There are of course many who oppose who have studied very carefully these passages and others. In fact, there are very good scholars who will oppose women as leaders from these Scriptures.

<sup>24</sup>See A.J. Gordon's fine article, *The Ministry of Women* in **Missionary Review of the World**, December, 1894, especially his introduction to his interpretation of 1 Timothy 2:5-15. He uses Galatians 3:28 and other references as the norm (like Bartchy) from which other passages must be interpreted.

Bartchy introduced a typology for organizing and dealing with gender and leadership passages. He took the ideal, toward which God is moving, as the norm and used the norm as a basis with which to understand other types of gender and leadership passages—descriptive and problematic. He particularly showed that the problematic passages must be seen in terms of their cultural situations. Figure 2 shows his basic typology.



Source—Bartchy 1978:57ff

**Figure 2. A Threefold Typology of Passages on Gender and Leadership**

Now while I do not necessarily understand or agree with all the specific sub-points under these three categories as Bartchy listed them, I did see the importance of the threefold spread and more critically the notion of studying the descriptive and problematic in light of the accepted norm, not the other way round. This was so in agreement with my basic axiom of *be as clear as the Bible is clear, nothing more, nothing less, nothing else.*

With Starting-Point-Plus-Process model as a paradigm, Bartchy’s categories in mind, and my own hermeneutical framework to guide me I had a new appreciation for approaching the problematic passages on Gender and Leadership.<sup>25</sup>

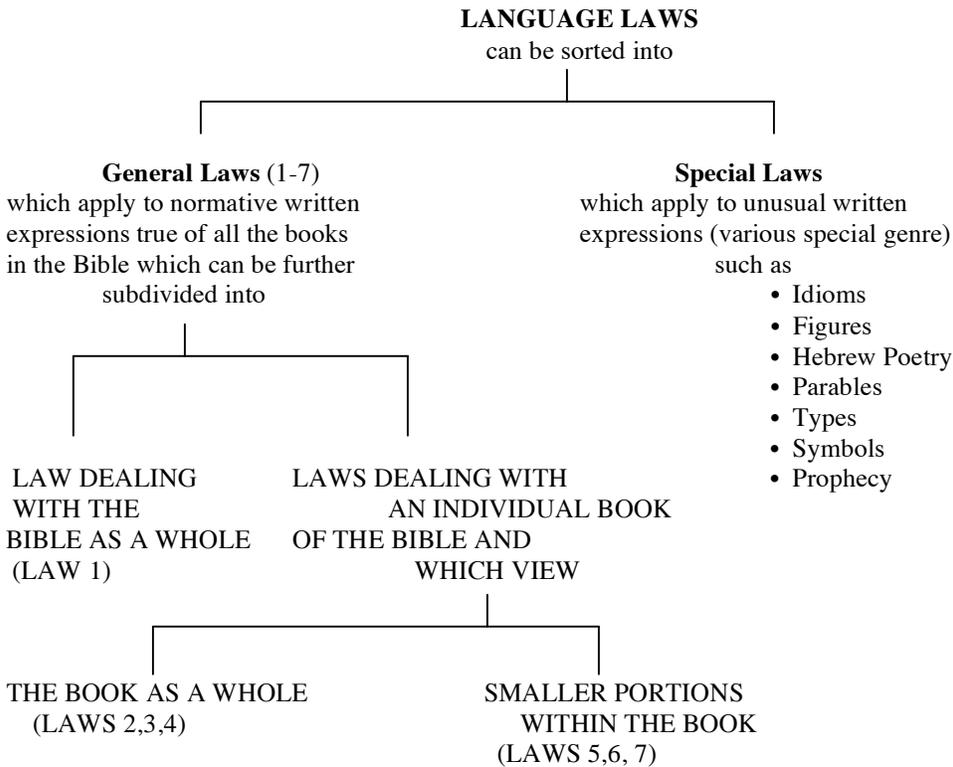
<sup>25</sup>For the most part interpreters have biases (culturally or traditionally implanted). Essentially people will come out with answers that most agree with the biases they had going in. Hence if a person goes to a problematic passages with an *anti-women as leadership bias* he/she will most likely come out with an *anti-women as leadership interpretation*. If a person goes in with a *pro-bias for women in leadership* he/she will come out with a *pro-leadership interpretation*. At least with these paradigms I went into the study of the passages with a non-anti bias. I wasn’t totally for either. For example, see Scholer’s work on 1 Timothy and Kroeger’s work on 1 Timothy and Gordon’s work on 1 Timothy. All of these are pro-women-in-leadership proponents. Their interpretations allow for women to lead and see 1 Timothy 2 as a cultural specific problem that Paul was solving for the Ephesian situation. However, their interpretations are totally different though all see women as leaders. For a gentle anti-stance see Packer’s article *Lets Stop Making*

**A Framework for Studying These Passages**

In addition to the two models above which form part of my framework for studying gender and leadership passages in the Scriptures I have two other strong frameworks—one an integrated set of hermeneutical principles and the other a set of logical axioms that I have assumed. Let me share both with you.

My hermeneutical framework was first learned in its essence in 1965 by my study of Milton Terry’s classical but now outdated book, **Biblical Hermeneutics**. This was given added coherence and systematization by my study of hermeneutics under Buck Hatch at Columbia Bible College. I continued to build on these foundations over the years by taking the principles out to applicational levels.<sup>26</sup>

My basic framework, a grammatical, historical conservative approach was altered by my studies in ethnotheological concepts. I learned basically that cultures affect drastically how these guidelines are used and interpreted. Essentially there are no unbiased interpreters to use these guidelines. This critical realism epistemology allows for strong personal convictions on findings from the Bible but with an awareness that others can and will see things differently and can contribute to my own understanding of what I already know. I list my hermeneutical system with three figures, Figure 3 which categorizes the general guidelines, Figure 4 which gives a statement of the guidelines, and Figure 5 which points out the focus or intent of the guidelines. I list these only for completeness sake so you will understand the principles by which I have approached the problematic passages. And too I want you to see how important context is.



**Figure 3. Overview Of Laws Of Language**

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*Women Presbyters* in **Christianity Today**. See also such works as House, *Should A Woman Prophesy or Preach before Men?* in **Bibliotheca Sacra**/ April-June 1988 number two of a five part series which come out on the anti-bias side.

<sup>26</sup>I have a series of self-study manuals for each of the major hermeneutical guidelines (either in print for in planning). I will hopefully continue and finish this series. See the **Interpreting The Scripture Series** by Barnabas Publishers.

Law	Dealing With	Statement
1	Book and Books	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE IN TERMS OF ITS RELATIONSHIP TO OTHER BOOKS IN THE BIBLE (i.e. the Bible as a whole) TO INCLUDE: <ul style="list-style-type: none"> <li>a. its place in the progress of revelation,</li> <li>b. its overall contribution to the whole of Bible literature, and</li> <li>c. its abiding contribution to present time.</li> </ul>
2	Historical Background	IN THE SPIRIT, PRAYERFULLY STUDY THE HISTORICAL BACKGROUND OF THE BOOK WHICH INCLUDES SUCH INFORMATION AS: <ul style="list-style-type: none"> <li>a. the author of the book and the <i>historical perspective</i> from which he/she wrote,</li> <li>b. the <i>occasion</i> for the book,</li> <li>c. the <i>purpose</i> for the book including where pertinent the people for whom it was intended and their situation,</li> <li>d. any geographical or cultural factors bearing on the communication of the material.</li> </ul>
3	Structure Of The Book	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU SEE THE AUTHOR'S PLAN OR STRUCTURE OR THE WAY HE RELATES HIS PARTS TO THE WHOLE BOOK TO ACCOMPLISH HIS PURPOSE OR DEVELOP HIS THEME.
4	Theme Of The Book	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU CAN IDENTIFY AND STATE CONCISELY THE AUTHOR'S THEME OF THE BOOK.
5	Context	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S PARAGRAPHS AND SECTIONS IN RELATION TO EACH OTHER SO THAT YOU CAN CONCISELY STATE THE CENTRAL IDEA OF EACH.
6	Grammar/ Syntax	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S GRAMMAR (i.e. the way he/she relates words, phrases, and sentences to develop paragraphs and larger sections) IN ORDER THAT YOU CAN STATE NOT ONLY THE CONTEXT OF A PARAGRAPH BUT THE FLOW OF THOUGHT IN DEVELOPING THE CONTEXT IN THE PARAGRAPH OR LARGER SECTION.
7	Words	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S WORDS TO DETERMINE THE SENSE IN WHICH HE/SHE USES THEM IN DEVELOPING A GIVEN CONTEXT.

**Figure 4. Statement of the Guidelines**

The general laws view a book as a unified written piece of literature. Each of these laws in its own way seeks to explain some factor of the book in terms of the book's unit. These laws integrally relate to each other. When applying a given law in studying the book one recognizes just how much each law interplays with the other laws. The following table gives the title of the law and its focus in study of a book. It also briefly describes the end result of applying the law to study of a book.

LAW	TITLE OF LAW	FOCUS	END RESULT WHEN USED
1	BOOK AND BOOKS	BIBLE AS A WHOLE	an understanding of how this book fits into the message of the Bible as a whole
2	HISTORICAL BACKGROUND	BOOK AS A WHOLE	uncovers historical factors which influence an understanding of the book as a whole
3	THEME	BOOK AS A WHOLE	the unifying concept(s) developed by the book as a whole and to which all parts of the book relate
4	STRUCTURE	BOOK AS A WHOLE	an understanding of how the author arranges the parts of his book to develop his theme or carry out his purpose
5	CONTEXT	UNITS WITHIN MAJOR STRUCTURE	an understanding of how the unit as a whole relates to the unifying concept of the major structural unit in which it is located
6	GRAMMAR	UNITS OF CONTEXT	an understanding of how concepts within the unit develop the context
7	WORDS	CONTEXTUAL UNITS	how the use of a word develops concepts within some given context

**Figure 5. Statement of the Guidelines as to Focus**

In addition, to my hermeneutical framework—essentially a historical/grammatical approach modified by modern epistemology and communication theory—I have some axioms that have been learned over my years of Bible study. I list them too since they form a part of my bias toward my interpretations.

1. Interpret unclear passages in light of clear ones—not the other way around.
2. Major doctrines should flow from what is clear.
3. Major passages dealing with problems in the church must be analyzed in light of the dynamics of those problems. Where those dynamics exist today the solutions will probably apply. Where not, then we do not apply them.
4. Remember the genre you are interpreting when you draw out principles and assess the principles along the continuum: absolutes, guidelines, suggestions, do not apply to all.

5. Passages over which there is much controversy and no consensus from Godly people of different persuasions usually mean that the passages are not clear enough to resolve with certainty. Therefore we must be tolerant on different views on those passages.
6. Cultures play a strong part in how an interpreter views some of these difficult passages—more than most think. Vested interests in maintaining dominant male roles in society influence much more than we realize.
7. God operates in the point plus process model (Kraft). He always begins with the less ideal and works to bring it to the ideal. He will start with non-ideal patriarchal structures and work with them.
8. Use sound hermeneutical principles. Recognize the models that under gird your thinking (starting point plus process; 3 categories of Passages on Women in ministry; interpret the unclear in light of the clear; be as clear as the Bible is clear; don't base a major doctrine on an unclear text.)
9. Always examine a passage in its full context. It is part of a larger whole and must be interpreted in light of what it contributes to that whole.<sup>27</sup>
10. Recognize transference cautions. That is the tendency to project our own present understandings in interpreting something from the past.

### Helpful Resource Materials

I have found that Scholer's work, *Women in Ministry in The Covenant Companion*. Chicago, 1984, and Kroeger's work, *Ancient heresies and a strange Greek Verb in The Reformed Journal*, March 1979, have been very helpful to me particularly in applying my hermeneutics to a difficult and unclear passage.

I found Warkentin's, *Ordination—A Biblical Historical View*. Grand Rapids: Eerdmans, 1982, very helpful for it confirmed from a scholarly viewpoint what I had intuitively felt about positional leadership validated by ordination.

Kobobel's work, *“But Can She Type?”—Overcoming Stereotypes in the Workplace.*, Downers Grove, Illinois: InterVarsity Press, 1986, has also helped me greatly to see the differences in gender leadership and to appreciate the need for an interdependent co-ministry gender approach to leadership. I will comment on this later when I give my suggestions for what we should do if we hold the basic position on gender and leadership that I do.

In addition to these special works I list in the bibliography section a number of other works, books and articles, which have helped shape my thinking. I do not say it is complete. In fact, some of these entries may in fact be dated and more current ones more appropriate. But these are the ones that have helped shape my paradigms for viewing gender and leadership. I give some annotated comments on these resources.

## V. MY VIEWS ON GENDER AND LEADERSHIP

I hope by now that it is clear that I not only allow women and men as leaders, if gifted and called by God, but I see it as necessary that both lead. For we need to see the strengths of both genders if we are to see Christian leadership at its best. In addition, to this major view on gender and leadership let me give some statements on my position on gender and leadership.

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<sup>27</sup>Scholer's treatment of 1 Timothy 2:5-15 is a beautiful and sound (in my opinion) example of contextual analysis. He always looks at individual phrases in light of their contribution to the whole of which they are a part.

1. **Bible Allows for Both Genders as Leaders**

I believe the Bible allows for gifted men and women to be leaders. This stand from the Bible has not come overnight. For I come from a very strict and narrow background—very literalistic background. But I also have a very good hermeneutical background so that I can go to the Scriptures and determine for myself what I think they are saying. And that is what I have done in forming my definition of a leader. This definition has resulted from my observation of leaders throughout the whole Bible. You may remember that I told you one of my ministry philosophical principles was BE AS CLEAR AS THE BIBLE IS CLEAR, NOTHING MORE, NOTHING LESS, NOTHING ELSE. That has been my basic position. I would not take my stand if I believed the Bible said anything else. Remember my definition of a leader. No gender implied. Either men or women can fulfill this definition. A leader is a person with God-given capacity and a God-given responsibility who is influencing a specific group of people toward God's purposes for the group. The doctrine of spiritual gifts applies to all in the church. Men and women will have word gifts as well as love gifts and power gifts. But it is the word gifts which distinguish leaders. Men and women have word gifts. The Bible validates these basic views, in my opinion.

2. **Leadership As Influence**

The key issue of leadership is influence not position. Men or women can lead in churches and parachurches by influencing either from positions in the organization or whether in positions. The issues is consistent repetitive influence. People with spiritual authority will be able to lead.

3. **Both Genders Contribute Uniquely to Leadership**

I believe that both men and women have natural inherent advantages to bring to leadership due to their male and female natures. I am a neophyte in this area and have much to learn about it. But I am observant. I have begun to learn. I will continue to learn, in a much more proactive way.

4. **Males Contribute to Leadership**

I believe that men should use their natural leadership strengths as males in their leadership.

5. **Females Contribute to Leadership**

I believe that women should use their natural leadership strengths as males in their leadership.

6. **Ministry Flows out of Being**

I do not believe that women should emulate male leadership nor males emulate female leadership. Each must operate uniquely in terms of who they are in leadership for ministry flows out of being.

7. **Difficult Time For Women in Leadership**

I believe that women inherently have a much more difficult time integrating their femaleness into leadership than men do in integrating their maleness into leadership. There are several reasons why I believe this. There are few role models available; there are role expectations—usually with male overtones; frequently a woman has to prove her leadership in terms of the accepted male viewpoint. It will be difficult for women to integrate their femaleness into leadership than men since most traditional cultures and structures of leadership are biased toward men. Role models for

leadership have dominantly been male and for females to gain acceptance they most likely will have to operate like male leaders and do it better to gain acceptance.

### 8. Positional Power Will Be a Necessity

Galbraith has pointed out that historically power has moved from personal, to property to organizational power. In light of this trend it will not be enough for leaders to have personal power; this they must do. But they must also have positional power. And it is in the area of positional power that female leadership will face obstacles. The problem is not with whether men or women have a Biblical right to lead and exercise personal and positional power; I believe they both do. The problem has to do with change dynamics; changing structures and shifting power in cultures which have not allowed it.

### 9. Spiritual Authority—Basal

Neither men nor women should lead due to positional power alone; there must be spiritual authority. If a man or woman has true spiritual authority they will lead and people will follow.

### 10. Skillful Change Agents

For this reason, societal structures stacked against it, I believe that women who are gifted to lead and hence aspire to leadership should be very skillful change agents and should know as much about change dynamics and about organizations and organizational power as they can.

There are many who would disagree perhaps even vehemently on my viewpoint. I am in the minority in the conservative Christian world.

## VI. WHAT THEN SHALL WE DO

First of all I recognize that some of you need to be convinced of what I am saying for yourself. So then, do some studies on your own. Follow-up on the ideas. If you can't agree then you must follow the dictates of your own convictions and conscience. I certainly want to give you that freedom—to hold whatever position of gender and leadership you want to. And I also want you to grant me that same freedom—to hold my own position. But if you have been following what I have been saying and basically agree that gender should not be a primary factor in determining who leads—but God's call and giftedness are primary—then I have some suggestions.

1. **For all of us.** We need more research on the strengths of female leadership and male leadership. Does each gender in fact have strengths? What do each of these bring to leadership that is unique to their gender. Are there inherent weaknesses? How can the two styles of leadership be synergized?<sup>28</sup>

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<sup>28</sup>Along these lines let me suggest that reading in this area may help. See a book like Janet L. Kobobel, **But Can She Type?** which suggests 5 inherent strengths that women bring to leadership. Can these be validated in your own personal experience or in observation of other female leaders? Aburdene and Naisbitt in **Megatrends for Women** suggest some strengths. However the value of that book is best seen as inspirational. Women in leadership across a broad spectrum of kinds of leadership are already moving. And sometimes it takes pressure in secular society for Christians to see things (e.g. slavery). See also Helgesen's **The Female Advantage—Women's Ways of Leadership** which deals

2. **For men.** We need men who will mentor (sponsor) and help open up genuine roles for women in leadership.<sup>29</sup> We need roles that will take advantage of feminine qualities and not force male stereotypes on them. This is pioneer ground in church and parachurch leadership.<sup>30</sup>
3. **For women.** We need women who can model leadership doing it both ways—that is, being successful in the male dominated structures and using male roles as well as showing femaleness in their leadership. I am convinced that when a male or female ministers with spiritual authority people will listen and follow. So we need women (men too) who know spiritual authority, its components, how God brings it, and how to use it.<sup>31</sup>
4. **For women.** We need women who are skillful in change dynamics who can design and implement bridging strategies so as to bring women in to ministry. We need men too who can bring about change. Violation of change dynamics can do great damage. To force unwanted change on people, no matter how right or how good we think it is, may do more damage than good in the strategic long term sense. But change must come. Can we bring it in with good bridging strategies which do so with least trauma?<sup>32</sup>
5. **For women.** Where ever we can as women leaders we must demonstrate fully the strengths of women as leaders—that is, women must model the best advantages of feminine leadership. Younger emerging female leaders must have role models to which they can look, aspire, and develop toward.

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with this research topic. While these books are not the final say-so on the topics they do give some stimulating ideas and they will lead you on to other bibliography.

<sup>29</sup>Some of my male readers have never studied these issues first hand in the Scriptures to form their own conclusions. Perhaps they have been operating on their cultural understanding. Some serious study needs to be done so they have a sound Biblical base for understanding about women and leadership. We must also take mentor sponsoring seriously. See Clinton and Clinton, **The Mentor Handbook** which describes details about this important mentor type.

<sup>30</sup>We need much research on women and roles. Where are women demonstrating feminine leadership strengths in roles—both parachurch and church? What are the roles? How did these roles emerge? The more cases we can study the better will be our knowledge and hence credibility with others.

<sup>31</sup>There is such a dearth of people who can minister in Word gifts using the Word of God authoritatively. I would like to challenge females to begin life long habits of being equipped by the Word so as to minister the Word with power. When that is done many barriers opposing women in leadership will be torn down. I, myself, started on my journey by experiencing a woman ministering the Word with power. Experiential paradigm shifts are usually much more effective in bringing about radical perspective change than cognition alone. So then if spiritual authority is demonstrated well, a major leadership characteristic, people will be much more open to change.

<sup>32</sup>See Clinton (1992) **Bridging Strategies—Leadership Perspectives for Introducing Change**.

6. **For men.** We must teach and encourage developing female leadership in such a way as to free them to fully pursue leadership as females and move toward focused lives.<sup>33</sup>
7. **For Both Men and Women.** We must together learn how to operate interdependently as leaders as God has made us to be so as to see synergism and effective Christian leadership. This should take place in local situations in co-ministry, in churches, in parachurches, in denominations. It should take place at all levels of leadership.<sup>34</sup>

I personally think this will be an important challenge for those interested in leadership. It is worth giving one's life and attention to. I personally can only pursue it for a shorter period of time—having discovered the challenge so late in life. But I can encourage others to pursue it. And this I shall do!

What about you? Let me close as I began. Let me state an important lesson we have learned from comparative study of leaders. Then I ask you some questions.

**Effective leaders view leadership selection and development as a priority function.**

Is this an important value for you?

If it is, will you recruit from the whole fishing pool—both women and men?

Will you develop both women and men as leaders?

Christian leadership at its best will be needed in the complex leadership years ahead. We need the synergistic modeling of both women and men in Christian leadership.

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<sup>33</sup>I have observed many reluctant women leaders who have giftedness and perhaps some call but who feel restricted because of their views on positional leadership which dominantly come from traditional understandings. With an understanding of their freedom to lead will come a more definite sense of destiny (validation of call) and hence a freedom to lead.

<sup>34</sup>In leadership emergence theory we describe a continuum of leadership all the way from lay involvement in a church, to local church influence, to regional influence, national influence and international influence. God gifts different leaders for different spheres of influence. We need to see synergism at all levels.

**Appendix A. A. J. Gordon's Article on Women in Ministry**

Comments: I include this article in here for several reasons.

1. A. J. Gordon was a strong missions minded Baptist pastor who in the early 1880s and 90s advocated for women in ministry. Some people today think that anyone who advocates for women in ministry are powerfully influenced by the women's liberation movement and hence are disqualified from speaking unbiasedly about the issue. Now while I agree with this idea, everyone is always biased by previous paradigms, I want to show that studies about women in ministry precede the modern women's liberation movement.
2. Gordon so strongly sees the principle of interpreting a confusing passage in light of a clear passage and not the other way round. He uses what are in his mind (and mine) normative passages to set the standards. He then interprets the confusing passages in light of the standards from the clear passages.
3. This article shows the difficulty of the passages being interpreted. Godly exegetes have wrestled with them over the years. This backs up my general observation that to draw a major doctrine out of a passage over which so many learned exegetes differ is not wise.
4. The tone of his spirit as he examines the issues displays wisdom and grace.
5. He shows how male biases actually influence translation of the Scriptures which in turn influence views.
6. A.J. Gordon was my historical mentor for two years and has had a powerful impact in my life. I honor him by remembering him in this way.

**The Ministry of Women**

by Dr. A. J. Gordon

December 1894

**Introduction to Article**

The occasion for writing the following article is this: At a recent summer convention a young lady missionary had been appointed to give an account of her work at one of the public sessions. The scruples of certain of the delegates against a woman's addressing a mixed assembly were found to be so strong, however, that the lady was withdrawn from the program, and further public participation in the conference confined to its male constituency.

The conscientious regard thus displayed for Paul's alleged injunction of silence in the church on the part of women, deserves our highest respect. But with a considerable knowledge of the nature and extent of woman's work on the missionary field, the writer has long believed that it is exceedingly important that that work, as now carried on, should either be justified from Scripture, or, if that were impossible, that it be so modified as to bring it into harmony with the exact requirements of the Word of God. For while it is true that many Christians believe that women are enjoined from publicly preaching the Gospel, either at home or abroad, it is certainly true that scores of missionary women are at present doing this very thing. They are telling out the good news of salvation to heathen men and women publicly and from house to house, to little groups gathered by the wayside, or to larger groups assembled in the *zayats*. It is not affirmed that a majority of women missionaries are engaged in this kind of work, but that scores are doing it, and doing with the approval of the boards under which they are serving. If any one should raise the technical objection that because of its informal and colloquial character this is

not preaching, we are ready to affirm that it comes much nearer the preaching enjoined in the great commission than does the reading of a theological disquisition from the pulpit on Sunday morning, or the discussion of some ethical or sociological question before a popular audience on Sunday evening.

But the purpose of this article is not to condemn the ministry of missionary women described above, or to suggest its modification, but rather to justify and vindicate both its propriety and authority by a critical examination of Scripture on the question at issue.

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### Article Proper The Ministry of Women

In order to a right understanding of this subject, it is necessary for us to be reminded that we are living in the dispensation of the Spirit—a dispensation which differs most radically from that of the law which receded it. As the day of Pentecost ushered in this new economy, so the prophecy of Joel, which Peter rehearsed on that day, outlined its great characteristic features. Let us briefly consider this prophecy:

17 "In the last days, God says,  
I will pour out my Spirit on all people.

Your sons and daughters will prophesy,  
your young men will see visions,  
your old men will dream dreams.

18 Even on my servants, both men and women,  
I will pour out my Spirit in those days, and they will prophesy.

19 I will show wonders in the heaven above  
and signs on the earth below,  
blood and fire and billows of smoke.

20 The sun will be turned to darkness  
and the moon to blood  
before the coming of the great and glorious day of the Lord.

21 And everyone who calls on the name of the Lord will be saved.<sup>1</sup> Acts  
2:17-21

It will be observed that four classes are here named as being brought into equal privileges under the outpoured Spirit:

1. *Jew and Gentile*: "All flesh" seems to be equivalent to "every one who" or "whosoever," named in the twenty-first verse. Paul expounds this phrase to mean both Jew and Gentile (Romans 10:13): "For there is no difference between the *Jew and the Greek*... For whosoever shall call upon the name of the Lord shall be saved."
2. *Male and female*: "And your sons and your daughters shall prophesy."
3. *Old and Young*: "Your young men shall see visions, and your old men shall dream dreams."
4. *Bondsmen and bond maidens*: "And on my *servants* and on my *handmaidens* in those days will I pour forth of My Spirit, and they shall prophesy."

Now, evidently these several classes are not mentioned without a definite intention and significance; for Paul, in referring back to the great baptism through which the Church of the New Covenant was ushered in says: “For in one Spirit were we all baptized into one body, whether *Jews or Greeks, whether bond or free*” (1 Cor 12:13). Here he enumerates two classes named in Joel’s prophecy; and in another passage he mentions three: “For as many of you as were baptized into Christ did put on Christ; there can be neither *Jew nor Greek*; there can be neither *bond or free*; there can be no *male and female*; for ye are all one in Christ Jesus (Gal 3:28).

We often hear this phrase, “neither male nor female,” quoted as though it were a rhetorical figure; but we insist that the inference is just, that if the Gentile came into vastly higher privileges under grace than under the law, so did the woman; for both are spoken of in the same category.

Here, then, we take our starting point for the discussion. This prophecy of Joel, realized at Pentecost, is the *Magna Charta* of the Christian Church. It gives to woman a status in the Spirit hitherto unknown. And, as in civil legislation, no law can be enacted which conflicts with the constitution, so in Scripture we shall expect to find no text which denies to woman her divinely appointed rights in the New Dispensation.

“Your *sons and your daughters shall prophesy.*” Here is woman’s equal warrant with man’s for telling out the Gospel of the grace of God. So it seems, at least, for this word *prophesy* in the New Testament “signifies not merely to foretell future events, but to communicate religious truth in general under a Divine inspiration (*vide* Hackett on “Acts,” p. 49) and the spirit of prophecy was henceforth to rest, not upon the favored few, but upon the many, without regard to race, or age, or sex. All that we can gather from the New Testament use of this word leads us to believe that it embraces that faithful witnessing for Christ, that fervent telling out of the Gospel under the impulse of the Holy Spirit which was found in the early Church, and is found just as truly among the faithful today.

Some, indeed, foreseeing whither such an admission might lead, have insisted on limiting the word “prophesy” to its highest meaning—that of inspired prediction or miraculous revelation—and have then affirmed that the age of miracles having ceased, therefore Joel’s prophecy cannot be cited as authority for women’s public witnessing for Christ to-day.

This method of reasoning has been repeatedly resorted to in similar exigencies of interpretation, but it has not proved satisfactory. When William Carey put his finger on the words, “Go ye into all the world and preach the Gospel to every creature,” and asked if this command were not still binding on the Church, he was answered by his brethren: “No! The great commission was accompanied by the miraculous gift of tongues; this miracle has ceased in the Church, and therefore we cannot hope to succeed in such an enterprise unless God shall send another Pentecost.” But Carey maintained that the power of the Spirit could be still depended on, as in the beginning, for carrying out the great commission; and a century of missions has vindicated the correctness of his judgment. When, within a few years, some thoughtful Christians have asked whither the promise, “The prayer of faith shall save the sick,” is not still in force, the theologians have replied: “No; this refers to miraculous healing; and the age of miracles ended with the apostles.” And now it is said that “prophesy” also belongs in the same catalogue of miraculous gifts which passed away with the apostles. It is certainly incumbent upon those who advocate this view to bring forward some evidence of its correctness from Scripture, which, after repeated challenges, they have failed to do, and must fail to do. Our greatest objection to the theory is, that it fails to make due recognition of the Holy Spirit’s perpetual presence in the Church—a presence which implies the equal perpetuity of His gifts and endowments.

If, now, we turn to the history of the primitive Church, we find the practice corresponding to the prophecy. In the instance of Philip’s household, we read: “Now this man had four daughters which did prophesy” (Acts 21:9); and in connection with the Church in Corinth we read: “Every woman praying and prophesying with her head unveiled” (1 Cor. 11:5); which passage we shall consider further on, only rejoicing as we

pass that “praying” has not yet, like its yoke-fellow, “prophesying,” been remanded exclusively to the apostolic age.

Having touched thus briefly on the positive side of this question, we now proceed to consider the alleged prohibition of women’s participation in the public meetings of the Church, found in the writings of Paul.

We shall examine, first, the crucial text contained in 1 Tim. 2:8-11:

8 I desire therefore that men pray in every place, lifting up holy hands without wrath and doubting. 9 In like manner that women adorn themselves in modest apparel with shamefastness and sobriety; not with braided hair and gold or pearls or costly raiment; 10 but (which becometh women professing godliness) through good works. 11 Let a woman learn in quietness with all subjection. 12 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness, etc. (R.V.)

This passage has generally been regarded as perhaps the strongest and most decisive, for the silence of women in the Church. It would be very startling, therefore, were it shown that it really contains an exhortation to the orderly and decorous participation of women in public prayer. Yet such is the conclusion of some of the best exegetes.

By general consent the force of Bouvlomai, “I will,” is carried over from the eighth verse into the ninth: “*I will that women*” (vide Alford). And what is it that the apostle will have women do? The words, “*in like manner*,” furnish a very suggestive hint toward one answer, and a very suggestive hindrance to another and common answer. Is it meant that he would have the men pray in every place, and the women, “*in like manner*,” to be silent? But where would be the similarity of conduct in the two instances? Or does the intended likeness lie between the men’s “*lifting up holy hands*,” and the women’s adorning themselves in modest apparel? So unlikely is either one of these conclusions from the apostle’s language, that, as Alford concedes, “Chrysostom and most commentators supply proseuvcēsqai, ‘to pray,’ in order to complete the sense. If they are right in so construing the passage—and we believe the wJsauvtw”, “*in like manner*,” compels them to this course—then the meaning is unquestionable. “I will, therefore, that men pray everywhere, lifting up holy hands, etc. In like manner I will that women pray in modest apparel, etc.”

In one of the most incisive and clearly reasoned pieces of exegesis with which we are acquainted, Wiesinger, the eminent commentator, thus interprets the passage, and, as it seems to us, clearly justifies his conclusions. We have not space to transfer his argument to these pages, but we may, in a few words, give a summary of it, mostly in his own language. He says: “1. In the words ‘in every place’ it is chiefly to be observed that it is public prayer and not secret prayer that is spoken of.

“2. The proseuvcēsqai ‘to pray’ is to be supplied in verse 9, and to be connected with ‘*in modest apparel*,’ so that this special injunction as to the conduct of women in prayer corresponds to that given to the men in the words ‘*lifting up holy hands*.’ This verse, then, from the beginning, refers to prayer; and what is said of the women in verse 9 and 10 is *to be understood as referring primarily to public prayer*.

“3. The transition in verse 11 from gunai'ka" to gunh; shows that the apostle now passes on to something new—viz., the relation of the married woman to her husband. She is to be in quietness rather than drawing attention to herself by public appearance; to learn rather than to teach; to be in subjection rather than in authority.

In a word, our commentator finds no evidence from this passage that women were forbidden to pray in the public assemblies of the Church; through reasoning back from the twelfth verse to those before, he considers that they may have been enjoined from public teaching. The latter question we shall consider further on.

The interpretation just given has strong presumption in its favor, from the likeness of the passage to another which we now consider:

4 Every man praying or prophesying, having his head covered, dishonoreth his head.  
5 But every woman praying or prophesying with her head unveiled dishonoreth her head. (1 Cor. 11:4,5.)

By common consent the reference is here to public worship; and the decorous manner of taking part therein is pointed out first for the man and then for the woman. “Every woman praying or prophesying.” Bengel’s terse comment: “*Therefore women were not excluded from these duties,*” is natural and reasonable. It is quite incredible, on the contrary, that the apostle should give himself the trouble to prune a custom which he desired to uproot, or that he should spend his breath in condemning a forbidden *method* of doing a forbidden thing. This passage is strikingly like the one just considered, in that the proper order of doing having been prescribed, first for the man, and then for the woman, it is impossible to conclude that the thing to be done is then enjoined only upon the one party, and forbidden to the other. If the “in like manner” has proved such a barrier to commentators against finding an injunction for the silence of women in 1 Tim. 3:9, the unlike manner pointed out in this passage is not less difficult to be surmounted by those who hold that women are forbidden to participate in public worship. As the first passage has been shown to give sanction to woman’s praying in public, this one points not less strongly to her habit of both praying and prophesying in public.

We turn now to the only remaining passage which has been urged as decisive for the silence of women—viz., 1 Cor. 14:34,35:

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; 35 but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.

Here, again, the conduct of women in the church should be studied in relation to that of men if we would rightly understand the apostle’s teaching. Let us observe, then, that the injunction to silence is three times served in this chapter by the use of the same Greek word, *sigavt*, twice on men and once on women, and that in every case the silence commanded is conditional, not absolute.

“*Let him keep silence in the church*” (verse 28), it is said to one speaking with tongues, but on the conditions that “there be no interpreter.” “*Let the first keep silence*” (verse 30), it is said of the prophets, “*speaking by two or three;*” but it is on condition that “a revelation be made to another sitting by.”

“*Let the women keep silence in the church,*” it is said again, but it is evidently on condition of their interrupting the service with questions, since it is added, “for it is not permitted them to speak, ... and if they would learn anything, let them ask their husbands at home.” This last clause takes the injunction clearly out of all reference to praying or prophesying, and shows—what the whole chapter indicates—that the apostle is here dealing with the various forms of disorder and confusion in the church; not that he is repressing the decorous exercise of spiritual gifts, either by men or by women. If he were forbidding women to pray or to prophesy in public, as some argue, what could be more irrelevant or meaningless than his direction concerning the case: “If they will learn anything, let them ask their husbands at home”?

In fine, we may reasonably insist that this text, as well as the others discussed above, be considered in the light of the entire New Testament teaching—the teaching of prophecy, the teaching of practice, and the teaching of contemporary history—if we would find the true meaning.

Dr. Jacob, in his admirable work, “The Ecclesiastical Polity of the New Testament,” considering the question after this broad method, thus candidly and as it seems to us, justly, sums up the whole question: “A due consideration of this ministry of gifts in the

earliest days of Christianity—those times of high and sanctified spiritual freedom—both shows and justifies the custom of the public ministration of women at that time in the Church. The very ground and title of this ministry being the acknowledged possession of some gift, and such gifts being bestowed on women as well as men, the former as well as the latter were allowed to use them in Christian assemblies. *This seems to me quite evident from Paul's words in 1 Cor. 11:5, where he strongly condemns the practice of women praying or prophesying with the head unveiled, without expressing the least objection to this public ministration on their part, but only finding fault with was considered an unseemly attire for women thus publicly engaged.* The injunction contained in the same epistle (1 Cor. 14:34), 'Let your women keep silence,' etc., refers, as the context shows, not to prophesying or praying in the congregations, but to making remarks and asking questions about the words of others."

On the whole, we may conclude, without over-confidence, that there is no Scripture which prohibits women from praying or prophesying in the public assemblies of the Church; that, on the contrary, they seem to be exhorted to the first exercise by the word of the apostle (1 Tim. 2:9); while for prophesying they have the threefold warrant of inspired prediction (Acts 2:17), of primitive practice (Acts 21:9), and of apostolic provision (1 Cor. 11:4).\*

As to the question of teaching, a difficulty arises which it is not easy to solve. If the apostle, in his words to Timothy, absolutely forbids a woman to teach and expound spiritual truth, then the remarkable instance of a woman doing this very thing at once occurs to the mind (Acts 18:26), with the entire paragraph to which it belongs, refers to the married woman's domestic relations, and not to her public relations; to her subjection to the teaching of her husband as against her dogmatic lording it over him. This is the view of Canon Garratt, in his excellent observations on the "Ministry of Women." Admit, however, that the prohibition is against public teaching; what may it mean? To teach and to govern are the special functions of the presbyter. The teacher and the pastor, named in the gifts to the Church (Eph. 4:11), Alford considers to be the same; and the pastor is generally regarded as identical with the bishop. Now is no instance in the New Testament of a woman being set over a church as bishop and teacher. The lack of such example would lead us to refrain from ordaining a woman as pastor of a Christian congregation. But if the Lord has fixed this limitation, we believe it to be grounded, not on her less favored position in the privileges of grace, but in the impediments to such service existing in nature itself.

It may be said against the conclusion which we have reached concerning the position of women, that the plain reading of the New Testament makes a different impression on the mind. That may be so on two grounds: first, on that of traditional bias; and second, on that of unfair translation. Concerning the latter point, it would seem as though the translators of our common version wrought, at every point where this question occurs, under the shadow of Paul's imperative, "Let your women keep silence in the churches."

Let us take two illustrations from names found in that constellation of Christian women mentioned in Rom. 16:

"I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchræ." So, according to the King James version, writes Paul. But the same word,

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\* The following note, which we transcribe from Meyer's Commentary, seems to be a fair and well balanced resume of the case: "This passage (1 Tim. 2:8-11) does not distinctly forbid *proseuvesqai* (to pray) to women; it only distinctly forbids *didaskein* (to teach) on their part. There is the same apparent contradiction between 1 Cor. 14:34,35 and 1 Cor. 11:5,13. While in the former passage *lalein* (to speak) is forbidden to women, in the latter *proseuvesqai* (to pray) and even *profhteuein* (to prophesy) are presupposed as things done by women, and the apostle does not forbid it. The solution is that Paul wishes everything in the Church to be done decently and in order, while, on the other hand, he holds by the principle, 'Quench not the Spirit.'

diavkonos, here translated “servant,” is rendered “minister” when applied to Paul and Apollos (1 Cor. 3:5), and “deacon” when used of other male officers of the Church (1 Tim. 3:10,12,13). Why discriminate against Phoebe simply because she is a woman? The word ‘servant’ is correct for the general unofficial use of the term, as in Matt. 22:11; but if Phoebe were really a functionary of the Church, as we have a right to conclude, let her have the honor to which she is entitled. If “Phoebe, a minister of the Church at Cenchrea sounds too bold, let the word be transliterated, and read, “Phoebe, a deacon”—a *deacon*, too, without the insipid termination “ess,” of which there is no more need than that we should say ‘teacheress’ or “doctress.” This emendation “deaconess’ has timidly crept into the margin of the Revised Version, thus adding prejudice to slight by the association which this name has with High Church sisterhoods and orders. It is wonderful how much there is in a name! “Phoebe, a *servant*,” might suggest to an ordinary reader nothing more than the modern church drudge, who prepares sandwiches and coffee for an ecclesiastical sociable. To Canon Garratt, with his genial and enlightened view of woman’s position in apostolic times, “Phoebe, a deacon,” suggests a useful co-laborer of Paul, “traveling about on missionary and other labors of love.”

Again, we read in the same chapter of Romans, “*Greet Priscilla and Aquila, my helpers in Christ Jesus.*” Note the order here; the woman’s name put first, as elsewhere (Acts 18:18; 2 Tim. 4:19). But when we turn to that very suggestive passage in Acts 18:26 we find the order reversed, and the man’s name put first: “Whom, when Aquila and Priscilla had heard, they took him and expounded unto him the way of the Lord more perfectly.” Yet this is conceded to be wrong, according to the best manuscripts. Evidently to some transcriber or critic the startling questions presented itself: “Did not Paul say, ‘I suffer not a woman to teach, nor to usurp authority over the man’? but here a woman is actually taking the lead as theological teacher to Apollos, an eminent minister of the Gospel, and so far setting up her authority as to tell him that he is not thoroughly qualified for his work! This will never do; if the woman cannot be silent, she must at least be thrust into the background.” And so the order is changed, and the man’s name has stood first for generations of readers. The Revised Version has rectified the error, and the woman’s name now leads.

But how natural is this story, and how perfectly accordant with subsequent Christian history! We can readily imagine that, after listening to this Alexandrian orator, Priscilla would say to her husband: “Yes, he is eloquent and mighty in the Scriptures; but do you not see that he lacks the secret of power?” And so they took him and instructed him concerning the baptism of the Holy Ghost, with the result that he who before had been mighty in the Scriptures, now “mightily convinced the Jews.” how often has this scene been reproduced; as, e.g., in the instance of Catherine of Sienna instructing the corrupt clergy of her day in the things of the Spirit till they exclaimed in wonder, “Never man spake like this woman;” of Madame Guyon, who by her teaching made new men of scores of accomplished but unspiritual preachers of her time; of the humble woman of whom the evangelist Moody tells, who, on hearing some of his early sermons, admonished him of his need of the secret of power, and brought him under unspeakable obligation by teaching him of the same. It is evident that the Holy Spirit made this woman Priscilla a teacher of teachers, and that her theological chair has had many worthy incumbents through the subsequent Christian ages.

To follow still further the list of women workers mentioned in Rom. 16, we read: “Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, which labored much in the Lord’ (verse 12). What was the work *in the Lord* which these so worthily wrought? Put with quotation another: “Help those women which *labored with me in the Gospel*” (Phil. 4:3). Did they “labor in the Gospel’ with the one restriction that they should not preach the Gospel? Did they “labor in the Lord” under sacred bonds to give no public witness for the Lord? “Ah! but there is that word of Paul to Timothy, ‘Let the women learn in silence,’ “ says the plaintiff. No! It is not there. Here again we complain of an invidious translation. Right the Revised Version gives it: “Let a woman learn *in*

*quietness*" (hJsuciva/), an admonition not at all inconsistent with decorous praying and witnessing in the Christian assembly. When *men* are admonished, the King James translators give the right rendering to the same word: "That with *quietness* they work and eat their own bread" (1 Thess. 3:12), an injunction which no reader would construe to mean that they should refrain from speaking during their labor and their eating.

As a woman is named among the deacons in this chapter, so it is more than probable that one is mentioned among the apostles. "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles' (v. 7). Is Junia a feminine name? So it has been commonly held. But the *ejn toi' ajpostovloi'*, with which it stands connected, has led some to conclude that it is Junias, the name of a man. This is not impossible. Yet Chrysostom, who, as a Greek Father, ought to be taken as a high authority, makes this frank and unequivocal comment on the passage: "*How great is the devotion of this woman, that she should be counted worthy of the name of an apostle!*"

These are illustrations which might be considerably enlarged, of the shadow which Paul's supposed law of silence for women has cast upon the work of the early translators—a shadow which was even thrown back into the Old Testament, so that we read in the Common Version: "The Lord gave the word; great was the company of those that published it (Ps. 68:11); while the Revised correctly gives it: "The Lord giveth the word; the women that publish the tidings are a great host."

Whether we are right or wrong in our general conclusions, there are some very interesting lessons suggested by this subject:

Especially, the value of experience as an interpreter of Scripture. The final exegesis is not always to be found in the lexicon and grammar. The Spirit is in the Word; and the Spirit is also in the Church, the body of regenerate and sanctified believers. To follow the voice of the Church apart from that of the written Word has never proved safe; but, on the other hand, it may be that we need to be admonished not to ignore the teaching of the deepest spiritual life of the Church in forming our conclusions concerning the meaning of Scripture. It cannot be denied that in every great spiritual awakening in the history of Protestantism the impulse for Christian women to pray and witness for Christ in the public assembly has been found irrepressible. It was so in the beginnings of the Society of Friends. It was so in the great evangelical revival associated with the names of Wesley and Whitfield. It has been so in that powerful *renaissance* of primitive Methodism known as the Salvation Army. It has been increasingly so in this era of modern missions and modern evangelism in which we are living. Observing this fact, and observing also the great blessing which has attended the ministry of consecrated women in heralding the Gospel, many thoughtful men have been led to examine the Word of God anew, to learn if it be really so that the Scriptures silence the testimony which the Spirit so signally blesses. To many it has been both a relief and a surprise to discover how little authority there is in the Word for repressing the witness of women in the public assembly, or for forbidding her to herald the Gospel to the unsaved. If this be so, it may be well for the plaintiffs in this case to be beware lest, in silencing the voice of consecrated women, they may be resisting the Holy Ghost. The conjunction of these two admonitions of the apostle is significant: "Quench not the Spirit. Despise not prophesying" (1 Thess. 5:19).

The famous Edward Irving speaks thus pointedly on this subject: "Who am I that I should despise the gift of God, because it is in a woman, whom the Holy Ghost despiseth not?...That women have with men an equal distribution of spiritual gifts is not only manifest from the fact (Acts 2; 18:26; 21:9; 1 Cor. 11:3, etc.), but from the very words of the a prophecy of Joel itself, which may well rebuke those vain thoughtless people who make light of the Lord's work, because it appeareth among women. I wish men would themselves be subject to the Word of God, before they lord it so over women's equal rights in the great outpouring of the Spirit" (Works, v. 555).

As is demanded, we have preferred to forego all appeals to reason and sentiment in settling the question, and to rest it solely on a literal interpretation of Scripture. Yet we

cannot refrain from questioning whether the spiritual intuition of the Church has not been far in advance of its exegesis in dealing with this subject. We will not refer to the usage prevailing in many of our most spiritual and evangelical churches, but will cite some conspicuous public instances.

Annie Taylor's missionary tour into Thibet has been the subject of world-wide comment. And now she is returning to that vast and perilous field with a considerable company of missionary recruits, both men and women, herself the leader of the expedition. In this enterprise of carrying the Gospel into the regions beyond, and preaching Christ to all classes, she is as full a missionary as was Paul, or Columba, or Boniface. Yet in all the comments of the religious press we have never once heard the questions raised as to whether, in thus acting, she were not stepping out of woman's sphere as defined in Scripture.

When before the Exeter hall Missionary Conference in 1888, Secretary Murdock described the work of Mrs. Ingalls, of Burmah, declaring that, though not assuming ecclesiastical functions, yet by force of character on the one hand, and by the exigencies of the field on the other, she had come to be a virtual bishop over nearly a score of churches, training the native ministry in theology and homiletics, guiding the churches in the selection of pastors, and superintending the discipline of the congregations, the story evoked only applause, without a murmur of dissent from the distinguished body of missionary leaders who hear it.

When at that same conference, the representative of the Karen Mission having failed, it was asked whether there were any missionary present who could speak for that remarkable work, the reply was, "Only one, and she is a woman." She was unhesitatingly accepted as the speaker; and though at first demurring, she finally consented, and had the honor of addressing perhaps the most august array of missionary leaders which has convened in this century. The clear and distinct tones in which Mrs. Armstrong told her story did not suggest "silence;" but the modesty and reserve of her bearing completely answered to the Scripture requirement of "quietness." And though she had among her auditors missionary secretaries, Episcopal bishops, Oxford professors, and Edinburgh theologians, not the slightest indication of objection to her service was anywhere visible.

We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman; "Is it so?" She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreachd by the gospel—and then now, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told of the story of the cross to them. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" asked her examiner. "No," she replied, with great dignity and emphasis—"no; but I believe I have been foreordained." O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance.

How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfillment had begun, was yet so olden of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ "there can be neither Jew nor Gentile." And it has required another vision of a multitude of missionary women, let down by the Holy Spirit among the heathen, and publishing the Gospel to every tribe and kindred and people, to convince us that in that same body "there can be no male nor female." It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to "whereunto this thing may grow." Yet as

believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensation, when in the upper room “these all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with his brethren,” to the closing chapter, now fulfilling, when “the women that publish the tidings are a great host.”

The new economy is not as the old; and the defendants in this case need not appeal to the examples of Miriam, and Deborah and Huldah, and Anna the prophetess. These were exceptional instances under the old dispensation; but she that is least in the kingdom of heaven is greater than they. And let the theologians who have recently written so dogmatically upon this subject to consider whether it may not be possible that in this matter they are still under the law and not under grace; and whether, in sight of the promised land of world-wide evangelization, they may not hear the voice of God saying: “*Moses, my servant, is dead; now, therefore, arise and go over this Jordan.*”

## Appendix B. Some Thoughts and Study on a Problematic Passage

### Introductory Comments

In this appendix I am trying to do only one thing. I am trying to show that 1 Timothy 2:8-13 is a difficult passage which had strong cultural overtones. It is not a normative passage. It is a difficult passage on which there is no consensus. Surely we can not build a doctrine prohibiting women from leadership based on this text.

### Baptized for the Dead

1Cor. 15:29 Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

Now I happened to be born into a family that belonged to the Baptist church. So I went to Baptist churches as a boy. I am interested in Baptist churches. I like the idea of baptism by immersion—all the way, not just get a little damp.

Well last week I was back home in Mississippi. So I heard about this special Baptist church, did not belong to the Southern Baptist Convention—an independent black Baptist church—the fastest growing black church in Mississippi. It was located just outside Brandon in Rankin County. So I went for two reasons. If Pete Wagner could go to a snake handling church to see how the working of miracles was helping church growth, I figured I could go and see a church that was growing because it baptized for the dead. So I went.

There was a lovely brick structure seating 2500. They have three Sunday worship services. I went to the 11:00, the main one. It was packed out. The reasons, 10 people had just qualified as Saints: they had met the basic requirements including stewardship, character, attendance, Bible disciplines, and community service (250 hours). Ten had qualified. They have about 40 a year who qualify. About quarterly they have a major celebration and baptism service.

Now a Saint earns the right to be put in the Hall of Fame of Faith—Picture put in the hall with biographical information, and most importantly—they have the right to be baptized for 5 people who have already passed away. They are allowed to choose 2 names and the Council picks the other three. It was a big thing. Each of the 10 were dipped five times. Before each dipping the Senior Pastor all dressed up in a beautiful red robe said, “I baptize thee now for ----- (and he called out a name) who will be saved by your faithfulness.” And the crowd would respond, -----, saved by your faithfulness, hallelujah, hallelujah, hallelujah. What a great moment! I get chill bumps just thinking about.

1Cor. 15:29 Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

What do you think? Why do not more Baptist churches do this? Think of it—relatives we are not sure are saved—make sure now. What a doctrine!

What do you think is the point of this illustration?

You tell me. How could a church build such a doctrine on such a flimsy confusing passage—a problematic passage.

Well, it is easy. You may have even belonged to one which has done the same thing—not only built on it but perpetuated it. Listen to this confusing passage.

9 Likewise, [just as the men must publicly pray with proper attitude and decorum] I also want women to use proper decorum in the church services] They should dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, 10 but with good deeds, appropriate for women who profess to worship God. 11 A woman should learn in hesuchia and full submission. 12 I do not permit a woman to teach or authentein a man; she must be hesuchia. 13 For Adam was formed first, then Eve. 14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner. 15 But women will be saved through childbearing --if they continue in faith, love and holiness with propriety.

Both of these passages, the First Corinthians one and the First Timothy one are confusing passages whose true interpretation are shrouded in historical circumstances about which we do not have complete answers. Yet many churches and even parachurches base their approach to women in ministry on this First Timothy passage.<sup>35</sup>

### **My Approach to Problematic Passages Dealing With Women in Ministry**

Here is my basic approach to problematic passages. I,

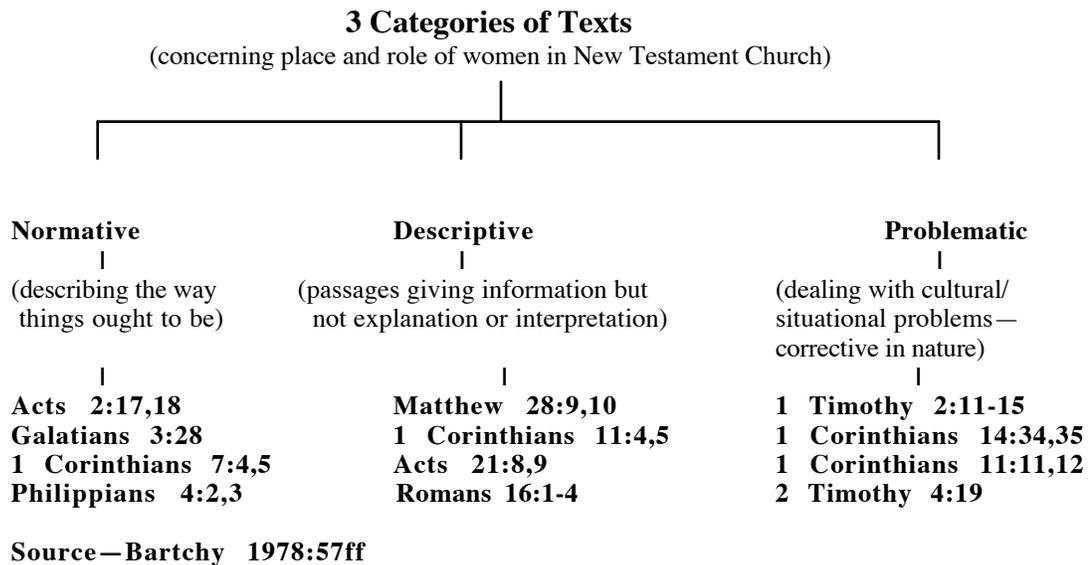
1. use sound hermeneutical principles.
2. use several kinds of models to help me as I analyze including:
  - a. Starting point plus process—God accepts less than ideal starting points (men dominating leadership) and moves toward the ideal (men and women in leadership)
  - b. 3 categories of Passages on Women in ministry;
  - c. interpret the unclear in light of the clear;
  - d. be only as clear as the Bible is clear;
  - e. don't base a major doctrine on an unclear text.
3. always attempt to see such a passage in its full context, that is, what it is contributing to the book of which it is a part,
4. know that any interpreter has a tendency to project his/her own present understandings or biases in interpreting something from the past (including me).

Let me apply some of my framework to 1 Timothy 2:9-13, a problematic passage dealing with women in ministry.

First, I recognize this is a problematic passage, nor a normative passage. I am using Barchy's categories but have not assumed necessarily his identification of passages. In assessing the book of Timothy and its many heresy problems being dealt with and the strong cultural situation and the fact that interpreters have no consensus on this passage I would assign it to the problematic category.

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<sup>35</sup>The Baptist Church illustration I have just given is a complete fabrication. I made it up just to call attention to hold ridiculous it is to form a major doctrine on an unclear passage. I think it just as ridiculous to form a bias against women as leaders based on the unclear text of 1 Timothy 2:11,12 and note the unusual confusing verses which follow (13-15).



This means instead of using this as a basal passage to interpret other passages dealing with women in ministry that I must interpret this passage in light of other clearer passages. For example, I know that Paul approved of Priscilla's teaching in the past—so it is not a prohibition against teaching. The question I must ask is why now. Why now is Paul dealing with some prohibition about teaching? I think the interpretation of this passages hinges on some words that can easily be misinterpreted—in fact, in my opinion for one of them there is not enough data to have certitude.

### **Problem<sup>36</sup> in Ephesus—1 Timothy 2:11-15, Three Key Words**

It is helpful in our study of the *problem passage in Timothy* to notice carefully three words that Paul uses—the hapax legomena,<sup>37</sup> *authentein* (2:12), the infrequently occurring word, *hesuksia* (2:11, 12), and the word *eksetrapesan* (5:14).<sup>38</sup> I will come back to these words shortly. But first I want to consider why now is Paul dealing with this issue? If it is simply a prohibition of teaching by women or prohibition of women in leadership (misusing authority) why now?

**Why now?** So then in Ephesus, what provoked Paul's admonition in this problem passage. Christian women there, such as Prisca, had been active as teachers of men and women. Why, then, does Paul give such a prohibition at this point in time. If this is an anti-leadership passage against females in leadership why wasn't it given in his earlier epistles which also helped define what the church is? Certainly if women are to be barred from leadership in Ephesus they must be barred in Rome, in Phillipi, in Thessalonica, in all the locales in which Paul planted churches. Only in Corinth, again where there is a problem in disrupting public worship is anything said.

All the evidence strongly suggests that the connection between the prohibition of teaching and the prohibition of exercising *absolute power* over men is to be found, not in the activity of teaching, but in the dangerous content of the teaching and the attitudes of those doing the teaching. Their teaching had been influenced by false doctrine from the *treacherous* teachers against whom the pastoral letters were written. Sexual license may be involved or its opposite an anti-sexual bias.

<sup>36</sup>See Bartchy article, pages 70-76, *Power, Submission, and Sexual Identity Among the Early Christians* in C. Robert Wetzel, **Essays on New Testament Christianity**, 1978.

<sup>37</sup>See the attached sheet following this appendix which defines a hapax legomena.

<sup>38</sup>I will not come back to this but simply point out that sexual matters are occurring throughout the book.

All the evidence strongly suggests that the connection between the prohibition of teaching and the prohibition of exercising *absolute power* over men is to be found, not in the activity of teaching, but in the dangerous content of the teaching and the attitudes of those doing the teaching. Their teaching had been influenced by false doctrine from the *treacherous* teachers against whom the pastoral letters were written. Sexual license may be involved or its opposite an anti-sexual bias.

What was the dangerous content of this false teaching, and who was teaching it? Let me suggest some. Table B-1 suggests some. Below is listed a number of passages in 1 and 2 Timothy which indicate there was a serious problem in Ephesus. People were being led by false teaching into positions which demeaned their faith, seared their consciences, actually caused them to blaspheme and were moving toward shipwreck of their faith in Christ. While it is not altogether clear what the actual teaching was it certainly involved sexual things and the forbidding of the eating of certain foods. It was possibly ruining marriages. It could be illegal sexual conduct into which young widows were falling.

**Table B-1. Problematic Dangerous Teachings in 1, 2 Timothy**

Where	Who	What
1 Timothy 1:19,20	Those like Hymenaeus and Alexander	blasphemous teaching which demeans faith in God
2 Timothy 2:17,18	Hymenaeus, along with Philetus)	those <i>swerving from the truth by holding that the resurrection is past already</i> and who <i>is upsetting the faith of some</i> with talk that <i>eats its way like gangrene</i> .
1 Timothy 1:6	some	The same verb, <i>swerving</i> has been already used in 1 Timothy 1:6 to designate the activity of <i>certain persons</i> against whose influence the letter is being written.
1 Timothy 5:15	younger widows	Precisely the same verb <i>ejxetravphsan</i> , <i>exetrapesan</i> , is used in 1 Timothy 5:15 to describe the action of the <i>younger widows who have strayed (swerved) after Satan</i> .
1 Timothy 4:2,3	liars with seared consciences, deceitful teachers	Very probably, as a result of their conviction <i>that they were already risen from the dead (the resurrection is past already)</i> these deceitful teachers <i>forbid marriage and enjoin abstinence from foods which God create to be received with thanksgiving by those who believe</i> .
1 Timothy 5:12	deceitful teachers	Apparently, they had been able to persuade many of the younger widows to pledge themselves not to marry again, as an act of faithfulness to Christ.
2 Timothy 3:2-7	proud, arrogant, abusive...treacherous ... [teachers] who make their way into households and capture weak women, burdened with sins and swayed by various impulses, who will listen to anybody and can never arrive at a knowledge of the truth.	These teachers watched eagerly for opportunities to influence the uneducated and immature women in the congregation. Most likely they were not successful among mature women such as Priscilla. In light of our problem passage it seems reasonable to conclude that these women had picked up the attitude as well as the doctrine of these arrogant teachers.

Three possibilities exist or some combination of them.

1. The doctrine by which these teachers were *upsetting families* was probably their rejection of marriage (like the Shaker movement in America later), because they regarded it as a hindrance to spiritual perfection. Under their influence, these women were becoming proud and arrogant as well as convinced that they should not live with their husbands any longer (see 1 Corinthians 7:10,11). These women were gaining sufficient ego strength to be able to treat others with authenticity. They had male teachers who urged them to believe that such behavior toward the males in the congregation was essential to freedom and true spirituality.
2. A second possible doctrine suggested by word study of authenticity is that of sexual intercourse with women as mediators which would intertwine the participant in divine things—a special relationship with the divine. This was very much the practice in the temple Diana with the priestesses who mediated with sexual intercourse the way to Diana.
3. The young widows giving themselves over to Satan may well have been prostituting their bodies as religious acts and a means of both livelihood and expressing their desire for spirituality.

In the genuine freedom of the Christian community in Ephesus most of these women had experienced their first opportunity to become serious students of religious matters. Thus, it must have seemed especially ironic to Paul that his adversaries were able to gain a strong influence in the Ephesian congregation through crass exploitation of the women's immaturity. Because the women had provided the open door for the *treacherous teachers*, Paul identifies them with Eve, who had been deceived by the cunning of the serpent (see also 2 Corinthians 11:3). His point in 1 Timothy 2:14 may well be that, while Adam knew what he was doing when he disobeyed God, Eve had been taken advantage of by a very clever opponent. Perhaps Paul judged that *history was repeating itself* in the Ephesian congregation. In any case, Paul responds to both the content of the treacherous teaching and the dangerous attitude generated by it. He prohibits the women from spreading such teaching, admonishing them to stop their arrogant and high-handed treatment of men. He urges them to become humble students (probably of true doctrine through Timothy), and assures them that they have nothing to fear from a fully sexual marriage and the bearing of children (1 Timothy 2:15).

In contrast to the doctrine of the deceitful teachers, Paul encourages the women to marry: So I would have younger widows marry, bear children, rule their households, and give the enemy no occasion to revile us. (1 Timothy 5:14). Paul's final word in this very problematic passage is intended to contradict the anti-sexual doctrines of his opponents by promising the Ephesian women that they can bring children into the world without endangering their own salvation in Christ.

Let me come back to the idea that this is also an unclear passage. Interpreters have no consensus on this what so ever. This can be seen by a simple comparison of how different translators have grouped the verses involved (their identification of units of context) and even in their various translations. Observe my own attempt to identify contextual units and my translation in Table B2 and note the other translators I have listed in Tables B-3, B-4, B-5.

**Table B-2. Flow of Contexts and Contextual Statements**

**Clinton Contextual Analysis**

Context in 1 Timothy	Contextual Statements (all exhortative paragraphs)
2:1-8	I exhort, first of all, that petitions, prayers, intercessions, and thanksgivings be made for all men—that is, for all kings and for all that are in authority that we may lead a tranquil, orderly, and godly life.
2:9-15 9,10 11 12-15	Women should not participate in public services in such a way as to detract from the purposes of these services. Likewise, women (should come to prayer) backed by a inner life of beauty. Women should be orderly in services and learn without disturbing the services. I do not permit a woman to teach men disturbing teaching which disrupt the services.

**Table B-3. Comparative Contextual Units—Different Versions 1 Timothy 2**

Version	How It Identifies Contextual Units
Revised Standard Version	2:1-7 2:8-15
New International Version	2:1-7 2:8 2:9,10 2:11-15
Wuest	2:1-7 2:8-15
Good News	2:1-7 2:8-15
Living Bible	2:1 2:2-6a 2:6b-11 2:12-15
Williams	2:1-7 2:8-10 2:11-15
Phillips	1:18-2:7 1:18-20 2:1-7 2:8-15

**Table B-4. Comparative Translation of 1 Timothy 2:12**

RSV	I permit no woman to teach or to have authority over men; she is to keep silent.
NIV	I do not permit a woman to teach or to have authority over a man; she must be silent.
Wuest	Moreover, I do not permit a woman to be a teacher [in an official position exercising authority over the man in matters of Church doctrine or discipline], neither to exercise authority over a man, but to be in silence,...
GN	I do not allow them to teach or to have authority over men; they must keep quiet.
LB	I never let women teach men or lord it over them. let them be silent in your church meetings.
Williams	I do not permit a married woman to practice teaching or domineering over a husband; she must keep quiet.
Phillips	Personally, I don't allow women to teach, nor do I ever put them in positions of authority over men—I believe their role is to be receptive.

**Table B-5. Comparative Translation of 1 Timothy 2:15**

RSV	Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.
NIV	But women will be kept safe through childbirth, if they continue in faith, love and holiness with propriety.
Wuest	Yet she shall be saved [in the sense of sanctifying, salutary influences in her spiritual life through the pains of childbirth] in her childbearing if they continue in faith and love and holiness accompanied by sober-mindedness.
GN	But a woman will be saved through having children, if she perseveres in faith and love and holiness, with modesty
LB	So God sent pain and to women when their children are born, but he will save their souls if they trust in him, living quiet, good, and loving lives.
Williams	But women will be saved through motherhood, if they continue to live in faith, love, and purity, blended with good sense.
Phillips	Nevertheless I believe that women will come safely through childbirth if they maintain a life of faith, love, holiness and gravity.

Now the point of comparison I am trying to make is that this is a difficult passage which is unclear and on which there is no consensus. It is also clear from comparing the translations that there must be some words over which translator differ. This is really made clear when you look at my paraphrase.

Part of the problem of interpreting this passage, then, lies in the study of two important words—authentein and hesuxia. Authentein is a hapax legomena, a one time only occurring word in the New Testament. This means that one must go back to the classical Greek and try to trace the usage of the word. The time-line of the word authentein is given in Consider Figure B-1.

**Figure B-1. Hapax Legomena, 1 Timothy 2:12**

authentein—normally translated *to bear rule, to usurp authority*, essentially and etymologically, *to thrust*

authentia—noun, (later became power)

authetes—noun (master, after N.T.)

authentikos—adjective (authentic)

Septuagint other early sources	NT	180 AD	3rd Century
murder sexual connotations illegal sex erotic sense Wisdom of Solomon 12:6 author or originator of an action describes the illegitimate children of pagan orgies	Philo one who slays with his/her own hand <i>self-murderer</i>	Phynichius to thrust out from one self; desire	original, primordial, authentic source,  merged with power and authority  In ancient theologies creative acts were sexual ones; erotic connotation  Commentary: St. John Chrysostom on 1 Timothy 5:6 uses authentia as sexual license

Let the women keep silent (hesuchia). This word does not occur very frequently. But it does occur several times. It is not a word that is confined to women. It is used in a few places. Note in Table B-6 that orderly, peaceful, and in proper submission to the manner in which things ought to be done are highlighted as its meaning.

**Table B-6. Hesuchia**

Location	Meaning
1 Timothy 2:2	hremon kai hsuchiou tranquil and quiet, peaceable
2 Thessalonians 3:12	Now such persons we command and exhort in the Lord Jesus Christ to do their work in hsuchias.
1 Thessalonians 4:11	to aspire to live quietly (hsuchazein) and to do your own work.

hsuchia— while it does mean be quiet sometimes it more often is talking about a certain humble and winsome lifestyle and not silence; a style of life

Here are its basic uses in Greek (used fairly infrequently in Greek New Testament):

1. tranquillity
2. gentle, easy going (temperamentally)
3. undisturbed
4. free from noise or uproar
5. unobtrusive, that is, conservative
6. retired, secluded

While there may be differences in interpretation as can be seen from the comparative study of translations the following paraphrase is plausible and certainly does not violate the possible language usages of the two important words.

#### **Interpretive Paraphrase—1 Timothy 2:9-15**

8-10 Likewise, women in the public services, should behave with proper decorum. They should dress modestly, not showy like prostitutes. Their inner beauty is what should be seen. Such beauty of character as befits a Christian woman—that should be the real attire.

11 They should not be disruptive in the services. Don't let them interrupt with questions. Maintain an orderly service.

12-15 This doctrine about sexual things which is splitting families and threatening to blow up the church must stop. Don't permit such teaching. The women there are being deceived just as Eve was. Nevertheless, the results of their disastrous efforts can be overcome if they will return to the Lord and live dedicated godly lives.

#### **What is Clear To Me About 1 Timothy 2:11-15** (and also 1 Corinthians)

Remember my basic principle be as clear as the Bible is clear. With that in mind and following along with all I have found using my various frameworks to help me understand this difficult problematic passage let me draw some conclusions or observations.

1. The passage is dealing with attitude, for the most part, of women in public worship which can disrupt the value and emphasis of the public meeting.
2. Men and women receive word gifts (leadership influence gifts). These gifts should be used.
3. Men and women receive leadership gifts regardless of gender, hence both should exercise leadership gifts. God does not give them without purpose.
4. Men and women are equal in their acceptance by God.
5. There are problems with the headship interpretations.
6. Women are not saved through childbirth. But if the strange passage in 2:15 is legitimating sexual intercourse in marriage it makes sense or if it is referring to illegitimate children born out of wedlock because of sexual prostitution and ultimate salvation it can make sense.
7. The teaching gift is not the only leadership gift. What about prophecy—seemingly o.k. in the Corinthian passage, or pastoring, seemingly o.k. in Romans 16 and Philippians 4, or apostolic work or evangelistic work. It seems to me if this passage were prohibiting leadership by women it would have to deal with all the leadership gifts.
8. This passage with its two esoteric phrases (2:12, 2:15) only makes sense when it is seen as dealing with a special problem in the Ephesian church.

I do not see that based on this problematic passage we can prohibit women from leadership. In fact, in light of the clearer teaching I think they should be free to minister in any leadership role provided they are gifted and called.

**Hapax Legomena** synonym: word occurring once

- introduction      On occasion a detailed study of a text will uncover a word which occurs only that once in the Biblical text. Determining the exact sense of one of these words can be problematic, especially if there is little record of its use outside the Bible. The interpreter then has to depend on any light that the etymology, related words, and context sheds on its meaning. But some of these words are doctrinally significant, and the Bible student needs to be aware of their existence and be prepared to deal with them.
- definition      **Hapax legomena** is the transliterated Greek term commonly used to refer to words which occur only once in the Biblical text. Some of these do occur in extra-Biblical literature and may be called **relative** hapax legomena; a few are not found outside the Bible and may be called **absolute** hapax legomena.
- examples      • “Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God *a thing to be grasped...* Philippians 2:5ff. This italicized phrase represents the one Greek word  $\alpha\lambda\eta\theta\eta\gamma\mu\omicron\varsigma$  (harpagmos).  
 • “In love of the brethren be tenderly affectioned one to another; in honor *preferring* one another.” Romans 12:10. The italicized word represents the Greek word  $\pi\omicron\eta\gamma\omicron\upsilon\mu\epsilon\iota$  (proegeomai).  
 • “Every scripture *inspired of God* is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness...” 2 Timothy 3:16. The italicized phrase represents the one Greek word  $\theta\epsilon\omicron\upsilon\pi\eta\sigma\tau\omicron\varsigma$  (theopneustos).
- principle      The sense attributed to a hapax legomena must be determined **primarily** by its context in conjunction with its etymology and related words. Where the word occurs in classical Greek literature around the same time as the Bible portion was written, help can certainly be gleaned from the outside sources dealing with classical Greek.
- implications      • Words that occur only once are fairly frequent but will usually be discovered only when you have already initiated study.  
 • When a hapax legomena occurs, pay special attention to principles of contextual study for determining the sense. The context should ride as judge on any other information you gather.  
 • Be slow to base a major doctrine, principle, or application solely on debatable words which occur just once in the Biblical text. Consider carefully the interpretations of other Biblical scholars in such a case.

### Bibliography

(Gender and Leadership Materials Most Helpful To Me, Dr. J. Robert Clinton)

Bartchy, S. Scott

1978 *Power, Submission, and Sexual Identity Among the Early Christians*, in **Essays on New Testament Christianity** edited by Wetzel, C. Robert, pages 50-79.

Comments: Very helpful in recognizing different genre of New Testament passages on gender and leadership. Makes a big difference on how you authoritatively deal with findings. I identified the three basic genre on women in ministry passages, normative, descriptive, and problematic from this work. Shows the effect of one's culture in determining much of what we see regarding some of the so called problem passages. His threefold genre of passages dealing with women in leadership issues (problematic, Normative, descriptive) asserts that you should interpret problematic in light of the normative not the other way around.

1984 *Jesus, Power, and Gender Roles* in **TSF Bulletin**, January-February, 1984.

Comments: 28 theses dealing with biblical and historical issues on gender and leadership.

Buckley, Jack

1980 *Paul, Women, and the Church—how fifteen modern interpreters understand five key passages*, in **Eternity**, December, 1980.

Elliot, Betty K.

1987 **Priscilla Papers**. Volume 1, Number 2. May.

Gordon, A. J.

1894 *The Ministry of Women* in **Missionary Review of the World**, December, 1894.

Comments: Very helpful work by an early advocate for women in missions and elsewhere. Gordon defends the right of women to fully perform leadership tasks. This is a very good piece of work done by a fundamentalists before the modern *women lib* movement. He looks at the major problematic passages. His treatment of 1 Timothy 2:12-15 is different than anything I have seen. I happened on this because Gordon is one of my *heroes* and I was studying his life and found that his missionary bible institute sent women into missions around the world.

Hestenes, Roberta

1986 *Women in Leadership: Finding Ways to Serve the Church* in **Christianity Today**, October 3, 198.

Comments: A helpful overview of the factors influencing the situation of women in leadership today. There is a running question and answer at the bottom of this article which views questions and answers on women in leadership issues. Participants include: Jill Briscoe, Roberta Hestenes, Miriam Adney, Marilyn Kunz, Mary Van Leeuwen.

Jewett, Paul B.

1975 **Man as Male and Female: A Study in Sexual Relationship from a Theological Point of View.** Grand Rapids: Eerdmans.

Comments: FTS call number BT 708 J59M. Controversial book when it came out; deals with basic fundamental issues concerning male/female perspectives. One does not have to agree with Jewett's view on Scriptures to evaluate and use his views on male/female. My reading of this was a major step in my paradigm shift toward women in ministry.

Kobobel, Janet L.

1986 **“But Can She Type?”—Overcoming Stereotypes in the Workplace.** Downers Grove, Illinois: InterVarsity Press.

Comments: Shows that a woman exercising leadership will face inner problems, bring inherent strengths to leadership, will struggle with roles and use of power.

Kroeger, Catherine Clark

n.d. "But Can She Type? Some Women in the Bible" in **His Magazine**.

1979 Ancient heresies and a strange Greek Verb in **The Reformed Journal**, March 1979.

Comments: Very helpful word study on the hapax legomena (aujqentei'n=to usurp authority, use authority wrongly); Deals with the verb authentein showing that it did not come to mean *bear rule* or *usurp authority* until the third or fourth century well after the time of New Testament. She ties it to an ancient heresy influencing the church at Ephesus.

n.d. *The Classical Concept of Head as “Source,”* Appendix III, in **Equal to Serve**. The original material was a plenary address to the 1986 national meeting of the Evangelical Theological Society.

Kroeger, Richard and Kroeger, Catherine Clark

1978 *Pandemonium and Silence at Corinth* in **The Reformed Journal**, June 1978.

1978 *Sexual identity in Corinth: Paul faces a crisis* in **The Reformed Journal**, December 1978.

Comments: Points out the chaos regarding sexual identity and relationships that was going on at Corinth during the time Paul wrote 1 Corinthians 11:1-16. Deals with the *headship* interpretation and the essence of personhood.

1981 **Women Elders--Sinners or Servants?** New York: Council on Women and the Church, The United Presbyterian Church in the U.S.A.

Comments: This is a study guide, 22 pages. It gives scripture, discussion and thought questions: it deals with female leaders in the Old Testament; Jesus and Women; Women in the Early Church; Are Women Elders Mentioned; and Now About Paul; Now for the hard One (1 Timothy 2:5-15); What about submission?; But should We Ordain Women Elders. It has an excellent bibliography.

n.d. *May Women Teach?* a reprint from an unknown periodical.

Comments: Positive answer is given.

Marshall, I. Howard Marshall

n.d. *The role of women in the church.* pages 177-197. Unsure of source.

Comments: Very helpful in many ways on viewing early approaches to women in church and scriptural passages. I have lost the original book from which this chapter was taken,

Payne, Philip

1981/2 *Women in Church Leadership: 1 Timothy 2:11-13 Reconsidered in Japan Harvest* / No. 4, 1981/82.

Comments: This is an excellent treatment of this difficult passage. Bottom line—"We conclude that Paul prohibited women in the church in Ephesus from teaching and authoritative activity over men because they were involved in false teaching and controversial activities which gave the enemy opportunity for slander. He did *not*, however, *universalize* for all churches in all times these particular prohibitions. This passage does not conflict with the Scriptural record of women in Paul's circle who taught (Priscilla, Acts 18:26) and held positions of authority in the church (Phoebe...) ..." He gives a good treatment of 1 Timothy 3:1-13 showing that women are not prohibited from leadership by it.

Scholer, David M.

1983,4 Reprints of a series of articles entitled "Women in Ministry" in **The Covenant Companion**. Chicago.

Comments: At the time Scholer was dean and professor of New Testament at Northern Baptist Seminary, Lombard, Illinois. His work is excellent in my opinion in terms of a hermeneutical framework and exegetical application. Now he is professor of New Testament at Fuller Theological Seminary.

1984 *1 Timothy 2:9-15 and the Place of Women in the Church's Ministry.* unpublished paper presented at the Evangelical Colloquium on Women and the Bible, October 9-11, 1984 at Oak Brook, Illinois.

Comments: Outstanding Work of exegesis on 1 Timothy 2:9-15. Contains in footnotes many other references dealing with this passage and other women issues.

Warkentin, Marjorie

1982 **Ordination—A Biblical Historical View.** Grand Rapids: Eerdmans.

Comments: FTS call number BV 664.5 W2770 1982. Shows that ordination by and large as practiced in churches is extrabiblical. There is much more freedom than is normally passed down via traditions.

**Bibliography** (other than on Gender issues—my materials are available at [BobbyClinton.com](http://BobbyClinton.com))

Clinton, Dr. J. Robert

- 1992        **Bridging Strategies—Leadership Perspectives for Introducing Change.** Altadena: Barnabas Publishers.
- 1995        **Strategic Concepts—That Clarify a Focused Life.** Altadena: Barnabas Publishers.
- The Bible and Leadership Values** (formerly called **Handbook I. Leaders, Leadership and the Bible—A Book By Book Analysis.** Altadena: Barnabas Publishers.
- 1993        *The Paradigm Shift—God's Means of Opening New Vistas To Leaders.* Altadena: Barnabas Publishers.
- Social Base Processing—The Home Base Environment Out of Which a Leader Works.* Altadena: Barnabas Publishers.

Clinton, Dr. J. Robert and Clinton, Dr. Richard W.

- 1994        **Unlocking Your Giftedness—What Leaders Need to Know To Develop Themselves and Others** (formerly titled **Developing Leadership Giftedness**), Altadena: Barnabas Publishers.
- 1991        **The Mentor Handbook—Detailed Guidelines and Helps for Christian Mentors and Mentorees.** Altadena: Barnabas Publishers.

Kraft, Dr. Charles H.

- 1979        **Christianity and Culture.** Maryknoll, N. Y.: Orbis Books.