LIBERTY THEOLOGICAL SEMINARY

EDUCATION FOR WOMEN’S MINISTRIES: A RATIONALE FOR AND REVIEW
OF WOMEN’S MINISTRIES FOR THE BEGINNING OF THE 21ST CENTURY

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ABSTRACT

A WOMEN’S MINISTRY MANUAL FOR WOMEN IN THE CHURCH, CHRISTIAN MINISTRIES, AND ACADEMY

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The purpose of this project is to provide a theoretical basis for the development of programs for women in the church and Christian ministries. The author will approach this project by first defining women’s ministries as well as presenting the two predominant evangelical views of women in ministry. This project will also provide an overview of issues women encounter and the needs women have in today’s culture. After presenting a need analysis, the author will provide an overview of academic institutions training women in the field of women’s studies and/or ministries as well as curriculum being used to equip women in ministry. Research on women’s ministry directors in various denominations will be presented. The underlining thesis is to reveal the need women have to be ministered to by other women and the opportunity the church has to appoint women’s ministry directors to implement programs for women, regardless of denominational affiliation or theological perspective of a woman’s role in the church.

Abstract length: 161 words.
DEDICATION

I present this work to my dear sisters in Christ that I have had the privilege to

teach and learn from in the classroom. Their passion for the Lord and hunger to discover

more fully their identity as women in Christ ignites within me an even deeper thirst to

know my Lord Jesus Christ. I am confident that God will use my dear sisters to proclaim

His truth to other women who are bombarded with false messages from this hedonistic
culture. I pray God’s richest blessings on their personal lives and future ministries. I also

dedicate this project to my godly family (My Mother, Nedra Bradley Rose; My Father,
George Rose Jr.; My Grandpa, George Rose, Sr.; My Grandma, Elgevia Rose; My
brothers: Jeremy and Brady Rose; My sister-n-love, Jill Rose) whose encouragement,
counsel and prayers have aided me to complete this thesis project. I would like to thank

my mentor and personal friend, Dr. Donald Fowler, whose constant encouragement and

coaching enabled me to complete this project. I would also like to thank Dr. James

Borland for his encouragement and introduction to many resources to implement within

this paper.
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CHAPTER 1

INTRODUCTION

Why is there an overwhelming interest among women concerning Biblical principles of femininity and identity? What is causing such a growing trend toward the development of women’s ministry programs in the local church as well as on the college and seminary campus? In a culture of gender confusion and role reversal, many women voice rampant alarm over the influence of culture on femininity. Many Christian women express an undeniable urgency to share the Biblical view of womanhood with younger women who so easily embrace Hollywood’s ever changing message. While Christian women are burdened for other women, they also express the need to be educated in a theology of womanhood and trained in a philosophy of women’s ministries. Regardless of the numerous reasons women’s ministry is emerging in the church and parachurch, a rapid growth in programs for and by women is apparent.

Interest on the Collegiate and Graduate Level

A recent survey conducted in 2003 at Liberty University indicated over 275 female students were interested in obtaining their specialization, minor or major, in the
field of women’s ministry if a program in this field would be made available. Out of 350 women surveyed, 228 indicated interest in taking women’s ministry courses as electives, 42 indicated interest in majoring in the field of women’s ministries, and 66 indicated interest in obtaining a minor in the field of women’s ministries.\(^1\) In the fall of 2006, over 190 female students enrolled in women’s ministry courses at Liberty University and over 100 female students indicated interest in majoring in the field of women’s ministries, if it were available.\(^2\) Evangelicals within the academy and church leaders within the Body have the opportunity to support the much needed development of programs for women in the church, universities and seminaries.

Development of Women’s Ministry Director Positions

While there are often programs for women in the church, research reveals that very few churches offer staffed, full-time, paid positions for women’s ministries. There are only two full-time, staffed women’s ministry directors in the state of Virginia within the Conservative Southern Baptist denomination.\(^3\) Within the Presbyterian Church (U.S.A), there are currently 53 women who serve as Head-of-Staff pastors with congregations compared to 16 in 1990.\(^4\) However this statistic does not reflect the number of women within the Presbyterian denomination who serve solely as the

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1 Survey conducted by Monica Rose and Regina Robinson in 2003 through the Dean of Women’s Office, Liberty University. The survey was given to the student leaders at Liberty University.

2 Poll conducted by Monica Rose in women’s ministry courses, Fall 2006.

3 Information obtained from the Women’s Ministry Director for the Southern Baptist Conservatives of Virginia, Sue Sawyer on June 27, 2006 through email correspondence with the author. The two women who serve full-time as Women’s Ministry Directors in the state of VA within the Southern Baptist denomination are Lisa Bryant (Thomas Road Baptist Church, Lynchburg, VA) and Gail Motley (First Baptist Church of Norfolk, Norfolk, VA).

Women’s Ministry Directors and who minister specifically to the needs of women. Professors within the field of women’s ministry at Southern Baptist affiliated seminaries\(^5\) predict a growing trend toward women being hired in full-time ministry positions in the church especially within the next 10 years. This may depend on whether church leaders are made aware of the vast needs that exist for women to be ministered to by other women. Perhaps when church leaders realize the necessity and importance of women ministering to women, they will consider implementing programs geared specifically to meet the needs of women.\(^6\) Another growing trend within Baptist churches today is ministry to teenage girls.\(^7\) Currently, new positions are being created, as well as curriculum within several churches in the Southern Baptist Convention for women to serve as Teen Girl Student Ministry Directors.\(^8\)

*Misunderstandings Related to the Meaning of Women’s Ministry*

Although this interest and opportunity concerning ministry for and by women is strong within the evangelical community and Christian academy, voices of confusion and concern are rampant. Based on personal conversations with church leaders, many individuals are uncertain as to what “women’s ministries” is, while others have had

\(^5\) Southeastern Baptist Theological Seminary, New Orleans Baptist Theological Seminary, Southwestern Baptist Theological Seminary, Southern Baptist Theological Seminary. This conclusion is based upon several conversations the author had with the instructors and professors in 2004.

\(^6\) This conclusion is based upon several conversations the author had with the instructors and professors at Southeastern Baptist Theological Seminary, New Orleans Baptist Theological Seminary, Southwestern Baptist Theological Seminary, Southern Baptist Theological Seminary, and Liberty University on many occasions, 2004-2006.

\(^7\) Presentation of Chris Adams during women’s emphasis week at Liberty University, Lynchburg, VA, February 2006, author’s notes.

\(^8\) Ibid.
negative experiences with women’s ministries in the past and thus shy away from 
emerging programs or organizations led by women. Evangelicals-at-large voice differing 
opinions or theological perspectives concerning a woman’s role in the church. Many 
churches have not identified a position regarding women in ministry and struggle 
relaying their understanding of the Scriptures regarding Biblical womanhood to their 
congregations.

Although women’s ministries (ministries for, about, and by women) have existed 
since the creation of Adam and Eve, some church leaders today are alarmed about 
developing programs for women in the church or hiring women in full-time positions in 
the church. Carol Porter identifies the following four misunderstandings held by male 
leaders concerning organized women’s ministries: 1) Women want to take over the 
church; 2) Women will take off on their own without consulting men; 3) Women will do 
a better job with their ministries than the men and thus, unwittingly make the men look 
bad by comparison; 4) Women don’t have the spiritual gifts of teaching, preaching, and 
organizing. 9 Many pastors and church leaders have become involved in heated conflicts 
and debates that often arise over women’s involvement in the church. Disagreements, 
confusion, and denominational splits have occurred over a Biblical theology of 
womanhood. The 21st century is not the only time where the church has had difficulties 
in regards to the role of women in the church. In the first century, Paul had to address the 
conduct of women in the church on several occasions. 10

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Reaching, Teaching and Training Women in the Local Church* (Colorado Springs: Chariot Victor 

10 Philippians 4:2-3; 1 Timothy 2:8-15; Titus 2:1-5.
Necessity of Education in the Field of Women’s Ministries

Although an interest among women for influencing women exists, women need education in understanding their role as women. The world’s view of womanhood continues to deceptively capture and engulf women, leading them astray from God’s design. The academic institution has the opportunity to train women in the basic tenets of Biblical femininity and equip them with the tools necessary to train other women. As women become aware of God’s design, an enormous, effective difference can be contributed in the home, church and society. H.B. London Jr. points out his belief that women are the key to revival in the church, and are “crucial to successful Christian homes, vibrant churches, and a redeemed society.”\(^{11}\)

Many programs for and/or by women in the church have experienced great turmoil due to the misunderstanding of the exact meaning of women’s ministry and the evangelical divide that exists over the role of women in the church within various denominations. Regardless of denominational affiliation, it is imperative that church leaders become aware of the Biblical need women have to be ministered to by other women and the positive effects a healthy women’s ministry can have on the whole church body. An effective women’s program in a church will follow each church’s philosophy and serve in other ministry areas in the church. As one author states, “A women’s ministry should not run on a third track headed by its own engine. It is a car pulled down

the same track as the rest of the church. The train engine is guided by your pastoral staff and is fueled by the philosophy of ministry.”

As women graduate from universities and seminaries with degrees in women’s studies and/or women’s ministries, they will be ready candidates for churches or parachurches who are interested in developing programs for women. According to women’s ministry professors, many women will have the opportunity to pioneer new programs in the church and parachurch in the near future.

**Different Theological Perspectives Regarding Women’s Ministry**

A disagreement over what a woman’s role in the church should be has created an unsettling debate in different denominations. Due to the enormous discussion that has surfaced in recent years, the Southern Baptist Convention decided to take a stand on this issue and state its specific beliefs concerning a woman’s role in the church. Based on what they believe the Scriptures clearly teach, Southern Baptists today believe that the office of pastor should only be open to men. The Southern Baptists did not have to take a position on this issue until 2000 when more women began taking on unbiblical leadership roles. Southern Baptists at their 2000 national convention adapted the following revision in their Baptist Faith and Message statement:

A New Testament church of the Lord Jesus Christ is an autonomous local

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12 Porter, 67.

13 This conclusion is based upon several conversations the author had with the instructors and professors at Southeastern Baptist Theological Seminary, New Orleans Baptist Theological Seminary, Southwestern Baptist Theological Seminary, Southern Baptist Theological Seminary, and Liberty University on many occasions, 2004-2006.

congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all ages, believers from every tribe, and tongue, and people, and nation.15

Although the largest majority of Southern Baptists believe that only a man should be ordained and occupy the pastoral office, there are some Baptist women and congregations who have resisted this statement of belief. Before the Baptist Faith and Message was updated, Central Baptist Church in Daytona Beach hired Sonja Phillips as its head pastor. She was ordained in 1999 in a Southern Baptist church. Due to differing doctrinal issues with this congregation, the Halifax Baptist Association disassociated itself from Central Baptist Church.16 Pastor Chris Lybarger, who was in agreement with other Baptist ministers who chose to separate from Central Baptist Church said, “We need to take a stand on this issue” regarding women pastors.17 It is interesting to point out that although several churches disassociated themselves from Central Baptist Church over the issue of women pastors, only 2% of the members attending Central Baptist Church disapproved of Reverends David and Sonja Phillips’ stand on women serving as pastors.18 Regardless of the beliefs of denominations concerning the role of women,

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15 The Baptist Faith and Message, Section 6: The Church, the Southern Baptist Convention, 2000.


17 Ibid.

18 Ibid.
most church leaders see the importance of defining the church’s specific philosophy of ministry.

The Southern Baptist denomination is often misunderstood concerning its position on women in ministry. The editor of Charisma magazine and author of Ten Lies the Church Tells Women, J. Lee Grady, said that Southern Baptists do not permit women to minister even by leading a Bible study in the home. In an open letter written to James Merritt, then President of the Southern Baptist Convention, Grady criticized the Southern Baptist Convention for telling women “to stay behind – as if they are not called, commissioned or equipped for spiritual conflict.” Richard D. Land, President of the Southern Baptist Convention’s Ethics and Religious Liberty Commission, responded to Grady’s comments by conveying that the Baptist Faith and Message affirms women in ministry but the office of pastor is restricted to men as taught in Scripture. It is understood that individuals within different denominational affiliations have different understandings of the philosophy and methodology of women’s ministry.

As women’s ministries grow and more women become educated by academic institutions in women’s studies and women’s ministry programs, women will be equipped for professional ministry to women in the church and Christian ministries. It is of the highest importance that pastors and church leaders know specifically what they believe the Bible teaches concerning the role of women. If evangelicals are to see a great tidal wave of Biblical womanhood sweep the nation and world for the glory of God, the church must know where it stands on the role of women in ministry and stay true to the Word of God. As women leaders in the church seek to lead and disciple other women in

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19 www.bpnews.net, June 7, 2001. Article: Southern Baptist leaders respond to author’s arguments for women pastors by Tammi Reed Ledbetter.
Biblical womanhood, women leaders must know what they believe the Bible teaches about the role of women and be able to defend their beliefs.

Many churches are beginning to adopt the view that there are no role distinctions between men and women, thus permitting women to teach and exercise authority over men. Pastors and church leaders face difficulty when advocating that men and women are different and that role distinction in the Bible began in Genesis 1-2 and continued after the fall of humankind. It is evident that there is a great dilemma within the church today regarding the role of women in professional ministry.

Although evangelicals differ over women’s involvement in the church, it is evident that women are a necessity in the church, home and society, regardless of differing denominational beliefs. The role women play in ministering on a professional level is of crucial importance. According to George Barna Research Group, women play a huge role in church growth and vitality. There is a strong interest among women toward spirituality. Although women are aiding the church and its many ministries, there has been a significant drop in women attending church since the 1990’s. Barna indicates,

While women represent the lion's share of Christians and the majority of participants in religious activities, many women appear to be burning out from their intense levels of involvement. Maybe most telling has been a 22% slip in church attendance since 1991 (55% to 45%). There has also been a 21% decline in the percentage of women who volunteer to help a church (29% in 1991 and 24% in 2000). Women's monumental effort to support the work of the Christian Church may be running on fumes.  

It is necessary for the church to realize the importance of providing ministry to women as Titus 2:3-5 declares.

In the midst of the evangelical debate over what a woman can and cannot do, statistics reveal that women are battling many problems and need other women to help them through life’s struggles and issues. Women encounter a variety of different issues regarding their identity and femininity. In 1963, American journalist, Betty Friedan called this identity issue “The Problem that Has No Name” in chapter one of the book, *The Feminine Mystique*. Her solution was women’s education and career involvement. Friedan wrote, “If a job is to be the way out of the trap for a woman, it must be a job that she can take seriously as part of a life plan, work in which she can grow as part of society.”21 Although Friedan pointed out that the majority of women define themselves by their role, she encouraged women to find themselves based on society’s definition for women (economic status, employment, career, education). While seeking career opportunities and education is not taboo for women, opportunities still do not define a woman. According to Scripture, identity is only found in relation to the Creator God and a relationship with Jesus Christ.

All women struggle with tragedies in life. Due to issues preying on the minds of women today, desperate responses may be seen in the number of disorders including eating habits, mental issues, insecurities, and depression that continue to capture women who are seeking to control their own hurts and emotions. It is evident that women today

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are desperate and are seeking something in life to help ease their pain and disillusionment.\textsuperscript{22}

Many women seek resolution from various mediums of communication including the media and publications. Over 30 million Americans view Oprah each week as she has been the top TV talk show host for 19 years.\textsuperscript{23} Women’s power and women’s rights have been a primary focus of Oprah’s message. San Francisco Gate Columnist, Mark Morford illustrated the widespread influence Oprah has on the lives of women in his article entitled, “As Oprah Slaps Bush.” Morford’s view of injustice within the Bush administration is its stance against abortions and creating abstinence-only programs. As he praises Oprah for her public voice, he attacks Laura Bush by advocating, “This has been the GOP’s message to women since, well, forever: Be like Laura Bush -- submissive, matronly, heavily shellacked and ever flashing a disquieting mannequin grin, off in the corner reading stories to the kids and cutting lots of pretty ceremonial ribbons and keeping quiet about the Important Stuff and never having sex and always be standing just out of the spotlight, secondary and inferior and in the background. You know, right where you belong.”\textsuperscript{24} Oprah’s leadership and influence over women continues to infiltrate the minds of young women. One of Oprah’s new projects is the Oprah Winfrey Leadership Academy for female students located on 22 acres of land in Henley-On-Klip, Meyerton in Guateng Providence, South Africa. Oprah plans on submitting 10 million dollars to build and maintain this leadership center. She plans on educating South

\textsuperscript{22} Ibid.

\textsuperscript{23} \url{http://www.religionnewsblog.com/12245}. Article: Oprah Nation, October 1, 2005.

\textsuperscript{24} \url{http://sfgate.com/cgi-bin/article.cgi?f=/g/a/2004/10/13/notes101304.DTL}. October 13, 2004.
African girls through satellite. One student remarks, "Men have always ruled the world, but that's all over now, because we are coming and we are coming in a storm. I believe girls are going to take over the world. Men have been in control for long enough, but don't worry; we are prepared to share power."  

It is evident, if the church does not take its rightful place and if the Christian university does not see the importance of providing education for women in a Biblical theology of womanhood, then secular voices will continue to shape the minds of Christian and non-Christian women. Training will take place for women and the church must decide whether or not it believes in the importance of the Titus 2:1-5 mandate.

Therefore, regardless of denominational affiliation, the majority of evangelicals agree that with the number of issues women specifically encounter, there is an open door for women to minister to women. The Danvers Statement of the Council on Biblical Manhood and Womanhood proclaims, “With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world”.

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Statement of the Problem

While the following seminaries provide women’s ministry or women’s studies programs on the graduate level: Southwestern Baptist Theological Seminary, Southeastern Baptist Theological Seminary, New Orleans Baptist Theological Seminary, Southern Baptist Theological Seminary, Western Seminary,27 Canadian Seminary,28 Midwestern Baptist Theological Seminary, and Golden Gate Baptist Theological Seminary, there are very few academic institutions that provide women’s ministry programs on the undergraduate level. Schools such as Cedarville University and Boyce College provide some elective courses related to women’s ministries. However, Lancaster Bible College and Liberty University are the only two academic institutions found that offer a specific program in women’s ministries on the undergraduate level. A student may obtain a Bachelor of Science in Bible degree with an emphasis in Women in Christian Ministry from Lancaster Bible College. Liberty University offers a specialization and minor in women’s ministry and is currently developing a major in this field.

Many women’s ministry professors and specialists such as Rhonda Kelley, Director of Women’s Ministries at New Orleans Baptist Theological Seminary, believe that women’s ministry will continue to be a growing trend in Baptist churches in the next 10-15 years. As youth ministries grew rapidly 15-20 years ago, women leaders today

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27 Western Seminary is not a Baptist Seminary.
28 Canadian Seminary is a Southern Baptist Seminary.
believe women’s ministry positions in the church will continue to develop rapidly. 29

The problem that exists today is the lack of education being provided for women in the church and academic institutions on the Biblical role of women (theology of womanhood) and the “how to” methodology (philosophy) of women’s ministry. The need for courses on the academic level to train women to minister to other women and men in appropriate ways is vital. Although the two predominant views on the woman’s role in the church (egalitarianism and complementarianism) will be addressed, the primary emphasis will be to show the necessity and methodology concerning women ministering to other women.

Statement of Limitations

This project in no way presents the detail in which women’s ministry is understood or represented today or the overall solution. Due to the fact that most women’s ministry programs are just now emerging, there are limitations to resources available to aid the author in a precise definition of women’s ministries. The resources relied upon focus more on the theological components to women’s ministry more than a philosophy of women’s ministry. There are few resources available on the long range successes of women’s programs in the church. No resource exists explaining the effects of women’s ministry education for female students other than Christian college and seminary catalogs.

29 This conclusion is based upon a conversation between the author and Dr. Rhonda Kelley, Professor of Women’s Ministries, New Orleans Baptist Theological Seminary in 2004.
Although there are limitations regarding resources, the author’s desire is for the Lord to use this project to create a greater awareness of what women’s ministry is and how women’s ministry can aid both church and parachurch organizations. Secondly, this project seeks to enhance the growing opportunity for churches and enlightened academic institutions to provide outlets for women to become educated in Biblical womanhood. The many related topics of women’s studies will be ignored in order to present an overview of the content of women’s ministry/studies including the growing, cultural influences on the mentalities of women, and the need for women’s ministry in the church, parachurch, home and society.

Biblical and Theological Basis

Scripture supports the necessity and methodology of women’s ministries as well as the divine mandate for women ministering to women in Titus 2:1-5. This thesis project will define women’s ministries based on a Biblical and theological understanding of the many Scriptures related specifically to women. The essential passages regarding women in the church will be identified and annotated such as:

- First Timothy 2:9-15
- First Corinthians 11:2-16
- Ephesians 5:21-33
- First Peter 3:1-7
- Titus 2:1-5
- Galatians 3:28
The complementarian and egalitarian approaches to these passages will be offered. A Biblical theology of womanhood will be presented in this project beginning in Genesis 1-3. The foundation of women’s ministries will be defined based on Scripture. Ministries by and for women will be studied from the Old and New Testament passages where the reader is given examples of women ministering to and being ministered by other women.

Although women’s ministry in the church today is a new phenomenon regarding specific programs designed to minister to the spiritual growth component of women, ministry by women has been part of God’s design since the creation of the world. Eve was created to minister to and with her husband, Adam, as Genesis 2:18 records, “And the LORD God said, “It is not good that man should be alone; I will make him a helper comparable to him.” Elisabeth Elliot notes, “God might have given Adam another man to be his friend, to walk and talk and argue with if that was his pleasure. But Adam needed more than the companionship of the animals or the friendship of a man. He needed a helper specifically designed and prepared to fill that role. God gave him a woman, “meet, fit, suitable, entirely appropriate for him, made of his very bones and flesh.”\(^\text{30}\) Both Adam and Eve were given the task to have dominion over all of God’s creation.\(^\text{31}\)

Ministry for women is seen throughout the Old Testament as well as the New Testament. Chapters 1 and 2 in the book of Ruth illustrate a younger woman ministering to and learning from an older woman. In this passage, two women, Naomi and Ruth


\(^{31}\) Genesis 1:26. All Scripture references taken from the New King James Version Translation (Nashville,TN: Thomas Nelson Publishers, 1982), unless otherwise noted.
share a strong bond that formed as Ruth selflessly made herself available to help Naomi through her time of grief and bitterness as a widow.\textsuperscript{32} Another illustration of a woman ministering in the Old Testament is Deborah, who served as a prophetess and judge of Israel. Deborah is known as a mother to Israel in Judges 5:\textsuperscript{33} and the leader who influenced Barak to go into battle.\textsuperscript{34} Queen Esther served as the most influential woman for her people, the Jews, during the Achaemenid period (559-330 B.C).\textsuperscript{35} Women such as Hannah,\textsuperscript{36} Rachel,\textsuperscript{37} and Sarah\textsuperscript{38} serve as illustrations of women who wholeheartedly embraced their roles of motherhood, successfully rearing children who became godly leaders.

Examples are given of women in the New Testament who served alongside Paul, laboring with him in the service of the gospel.\textsuperscript{39} It is estimated that approximately one-fifth of the individuals referenced in the letters of Paul and Acts from approximately 80 prosopographic references the Meeks collected (excluding the pastoral letters) are women.\textsuperscript{40} A woman is listed as one of the ten coworkers of Paul’s in the pastoral

\textsuperscript{32} Ruth 1,2.
\textsuperscript{33} Judges 5:7.
\textsuperscript{34} Judges 4:9.
\textsuperscript{36} 1 Samuel 1-2.
\textsuperscript{37} Genesis 29:9 – Genesis 30:14.
\textsuperscript{38} Genesis 17:15 – Genesis 21.
\textsuperscript{39} Philippians 4:2-3.
\textsuperscript{40} Ekkehard W. Stegemann and Wolfgang Stegemann, \textit{The Jesus Movement: A Social History of Its First Century} (Minneapolis: Fortress Press, 1995), 389.
letters. Women were the first recipients of the Great Commission mandate to go and tell the disciples that Jesus had risen from the dead. Priscilla ministered alongside her husband, Aquilla, to a man in ministry named Apollos.

Perhaps the greatest exhortation for women to teach and influence other women is found in Titus 2:3-5. This mandate signifies a continuous or habitual action and reads, “The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things – that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.” The mandate and curriculum regarding women influencing women is profoundly revealed in this passage.

Many women during the first century were not given the opportunity to become educated as were the men. However, Jesus encouraged women to learn. Paul gave instructions to women on how learning took place by exhorting them to come to the church in an attitude of quietness and stillness. Women in first century Ephesus were influenced by Roman culture as women today are influenced by Hollywood culture. Many women embraced new trends such as immodest apparel, elaborate hair styles, and

41 Ibid.
42 Matthew 28.
47 First Corinthians 14:34-35.
excessive jewelry that were reflective of the wealthy and materialistic women of Rome. The attention of many of the women was being diverted from their inward characteristics to their outward adornment. Modesty became an issue in the first century just as it is today. Paul encouraged the women to dress in a way that reflected their inward beauty. It is evident that some women in the Old and New Testaments were given the opportunity to become educated in the Scriptures, to be influenced by other women, and to be used of God in a variety of different capacities according to their God given roles.

Statement of Methodology

The purpose of this thesis project is to provide a theoretical basis for the development of programs for women in the church and Christian ministries. The project will be approached by first defining women’s ministries as well as presenting the two predominant evangelical views of women in ministry. This project will also provide an overview of issues women today encounter and the result of feminism’s effect on the mentality of women in today’s culture. Research on women’s ministry throughout history will be presented. The author will provide an overview of academic institutions training women in the field of women’s studies and/or ministries as well as curriculum being used to equip women in ministry.

The underlining thesis is to reveal the need women have to be ministered to by other women. The academic institution has to train women to minister to women in the church and the parachurch. The church has to appoint women’s ministry directors to

\[48\] 1 Timothy 2:9-10.
implement programs for women, regardless of denominational affiliation or theological perspective of a women’s role in the church.

This project will be approached in the following manner: Chapter One: Introduction, Chapter Two: The Meaning of Women’s Ministries, Chapter Three: The Foundation of Women’s Ministries, Chapter Four: The Necessity of Women’s Ministries, Chapter Five: Education for Women Preparing for and Called into Ministry, and Chapter Six: Conclusion. After the introduction chapter, the definitions for women’s ministry will be discussed including a synopsis of the two predominant evangelical views of a woman’s role in the church. Emphasis will be placed on the foundational Scripture passage pertaining to women’s ministry in the church, Titus 2:3-5 in chapter three of this project. Other Scripture passages will be examined to provide a strong foundation regarding a Biblical mandate for women’s ministries in the church. Alarming statistics will be given in chapter four to create a greater awareness for the necessity of women helping women. Chapter five will contain an overview of academic institutions providing education for women obtaining their specialization, minor or major in women’s ministries. Course offerings as well as a brief history of specific academic institutions offering women’s ministry courses will be presented.

Review of Literature

There are a variety of resources available on women’s ministries in the church as well as the role of women in the church. More resources exist on the role of women in
the church than on the background, necessity and methodology of women’s ministries in
the local church and/or Christian ministries.49

_Resources Related to Specific Women’s Issues_

An excellent resource for a woman of any age who is ministering to other women,
would be the book, _Women Helping Women_ by Elyse Fitzpatrick and Carol Cornish. In
this book, the authors present an overview of issues women face and how other women
can provide advice, comfort, and counseling in time of need. The authors expound on the
necessity and methodology of Biblical counseling, regardless of the situation or issue
women experience. After defining a philosophy of Biblical counseling, which includes
the necessity of women counseling women, the authors provide chapters related
specifically to the challenges Christian women face. The chapters consist of a detailed
synopsis of the specific difficulties and the methodology of Biblical counseling. The
authors touch on the following issues:

- Counseling single teen mothers
- Women discontented in their singleness
- Post-abortion women
- Women in problem Christian marriages
- Women married to unbelievers
- Women considering adoption
- Mothers of children with learning difficulties
- Mothers of rebellious teens
- Divorced women
- Single mothers
- Women abused as children
- Women with addictions
- Women who have unhealthy eating habits such as overeating and bulimia

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49 Several resources were examined but were not relied on as heavily as others in the main body of this
dissertation. Several resources are listed in the bibliography but were not specifically utilized in the body
of this paper but were foundational to the author’s research.
Women involved in sexual sins
Women in the afternoon of life
Women facing dying and death.

Resources Related to Beginning and Maintaining Women’s Ministry Programs

A very helpful resource for women’s ministry leaders is *Designing Effective Women’s Ministries*. Authors Jill Briscoe, Laurie McIntyre and Beth Seversen present a methodology of developing programs for women in the church as well as reaching women outside of the church. *Designing Effective Women’s Ministry* provides an overview of programs for women to implement within the church related to women and further aids women’s ministry directors in choosing the most effective program for their specific women’s group. The various sections in the book include the following: beginning a women’s ministry, meeting women where they live, developing women leaders, reaching the world and energizing women’s ministry.

*The Women’s Ministry Handbook* by Carol Porter and Mike Hamel serves as another excellent resource for reaching, teaching and training women in the local church. One of the main objectives in this book is to create an awareness for women to know how to effectively minister to other women. The authors begin chapter one with the question, “Why Have a Women’s Ministry?” Their responses are the following: A women’s ministry can help churches grow, can open doors to relationships, and can minister to women of the ‘90s. Porter and Hamel elaborate on the private world of a woman in ministry and the importance of a walk with God through God’s Word, prayer and making the right choices. Leadership principles are also contained in this handbook as well as the methodology of starting and staffing a women’s ministry. Emphasis is placed on
reaching women both outside and inside the church. The last section of the book provides a broad overview of the various ministries women’s programs can aid in, including the following: Prayer chain, caring for the church building, food ministry, clothes closet, practical care ministry, and helping with weddings. A key principle echoed throughout the book is that an effective women’s ministry will aid in assisting the entire church body in various capacities, not only ministering to other women. Within women’s ministry, programs for women who are single, married, mothers, and seniors are emphasized with ideas on how to minister to particular ages or specific groups of women.

Another valuable resource compiled by Chris Adams, Life Way Christian Resources Women’s Ministry Specialist, is the book, *Women Reaching Women*. Adams provides an overview of the necessity and methodology of women’s ministry in the church. Adams also illustrates the importance of women utilizing their spiritual gifts. She provides specific methodology for beginning a women’s ministry and the importance of building a leadership team. Effective ministry for women through the organization of conferences and retreats are also included.

Lysa Terkeurst demonstrates a methodology for creating a women’s ministry in the book, *Leading Women to the Heart of God*. After identifying necessary principles for the women’s ministry leader to adopt, such as the importance of a growing walk with God, Terkeurst elaborates on how to begin, build, expand and maintain a women’s ministry. The various sections of the book are written by a variety of authors.

Linda McGinn Waterman provides tips for ministering to women in the book entitled, *Resource Guide for Women’s Ministry*. Waterman provides practical tips for the
women’s ministry leader to implement within her specific program for women. Sue Edwards and Kelley Matthews provide a variety of strategies for reaching women in the book, *New Doors in Ministry to Women*. The authors place heavy emphasis on women ministering in the church, college campus and mission field.

*Resources Related to Mentorship*

Emphasis on mentorship and the Titus 2 mandate is provided by Vickie Kraft and Gwynne Johnson in the book, *Women Mentoring Women*. The authors expound on qualifications and callings into ministry as well as identifying needs women have today. Helpful guidelines are given to aid women in ministry in developing a Biblical philosophy of ministering to women. Emphasis is placed on developing a women’s ministry board. Kraft and Johnson also offer specific job descriptions for each coordinator serving on the women’s ministry board as well as the women’s ministry director.\(^5^0\)

The following books are central to the mandate for women’s ministry found in Titus chapter two: *Spiritual Mothering* by Susan Hunt, *Finding a Mentor, Being a Mentor* by Donna Otto and *Becoming a Titus 2 Woman* by Martha Peace. All three of these books will aid in this thesis project in understanding the Scriptural passage of Titus 2. *Spiritual Mothering* is a required read for any woman working for the national organization, Concerned Women of America, founded by Beverly LaHaye. The mandate, model and method found in Titus 2 are all elaborated upon in the books listed above.

\(^5^0\) Vickie Kraft and Gwynne Johnson, *Women Mentoring Women* (Chicago: Moody Publishers, 1992), 96-98.
Resources Related to Christian Womanhood

A variety of authors associated with the Global Pastors Wives Network conveyed the “how to” of loving the church while serving with a husband and fulfilling a calling as a woman in the book, *Free to Soar*. The authors focus specifically on ministering effectively, while serving your husband. *Becoming a Woman Who Pleases God* by Pat Ennis and Lisa Tatlock conveys the specific focus for a woman in living out her Christianity. The focus in this book is women in ministry desiring to grow more in their walk with God and development as Christian women leaders.

Resources Related to Different Evangelical Perspectives on Women’s Ministry

The two predominant views on women in ministry are presented in *Recovering Biblical Manhood and Womanhood* edited by John Piper and Wayne Grudem and *Discovering Biblical Equality: Complementarity Without Hierarchy* edited by Ronald W. Pierce and Rebecca Merrill Groothuis. While Piper and Grudem convey a Biblical theology of womanhood from a complementarian perspective, authors Pierce and Groothuis convey the role of women in the home and church from an evangelical feminist or egalitarian perspective.

Patterson, William Weinrich, Gregg Johnson, George Alan Rekers, David Ayers, Donald A. Balasa, H. Wayne House, Dorothy Patterson, Weldon Hardenbrook, Dee Jepsen and Elisabeth Elliott. The complementarian position declares that men and women were created equal in the image of God, but have God-given, distinct roles. The role assignments can be first seen in Genesis chapters 1-2, before the fall of humankind and are still in place, after the fall. The book has five sections including the following: Vision and Overview, Exegetical and Theological Studies, Studies from Related Disciplines (Church History, Biology, Psychology, Sociology, Law), Applications and Implications, and Conclusion and Prospect.

The egalitarian position cited in *Discovering Biblical Equality: Complementarity Without Hierarchy* was first published in 2004 and was written in response to the complementarian perspective. The egalitarian perspective declares that men and women are equal in the image of God but have no role distinctions. A variety of authors contributed to this book.\(^{51}\) The book has five sections including: Setting The Stage (The Historical Backdrop), Looking To Scripture (The Biblical Texts), Thinking It Through (Logical And Theological Perspectives), Addressing The Issues (Hermeneutical And Cultural Perspectives), and Living It Out (Practical Applications).

*Beyond Sex Roles* by Gilbert Bilizekian was one of the first books written from an egalitarian perspective, during the crux of the evangelical feminism debate. This book

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will be examined in this thesis paper and will be used heavily to illustrate further the egalitarian position.

In the book, *Two Views On Women In Ministry* edited by James R. Beck and Craig L. Blomberg, authors, Craig S. Keener (Eastern Baptist Theological Seminary) and Linda L. Belleville (North Park Theological Seminary) advocate an evangelical position known as egalitarianism, while authors, Thomas R. Schreiner (The Southern Baptist Theological Seminary) and Ann L. Bowman (International School of Theology) advocate an evangelical position known as complementarianism. The authors of this book take the reader into a detailed analysis of the view they support by offering their historical and exegetical research.

The dissertation will also rely on *Evangelical Feminism and Biblical Truth* edited by Wayne Grudem. Grudem writes from a complementarian perspective and analyzes various questions posed within the evangelical debate concerning Biblical manhood and womanhood. He provides a thorough and detailed overview, contending with evangelical feminist claims from Scripture. The book consists of 14 chapters.\(^\text{52}\)

*Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* by Andreas Köstenberger serves as an excellent resource for women in ministry. The author provides a thorough overview of First Timothy 2:9-15. Köstenberger presents a lexical analysis of the 1 Timothy 2:9-15 passage, as well as, an exhaustive exegesis of the text in this well written book.

Alexander Strauch provides a basic and simple understanding of both evangelical perspectives on a woman’s role in the church in the book, *Men and Women, Equal Yet*

\(^{52}\) See Appendix 1.
Different. Strauch uses language any student should be able to understand. This book is especially helpful for the individual seeking an education about the gender debate. The Feminist Gospel: The Movement to Unite Feminism With the Church by Mary Kassian represents her study of over 1,000 feminist books. Kassian presents an overview of the beginning of feminism and the effects this movement has had on women throughout different phases of the 20th century. She provides an analysis of Feminist philosophy and the effects this movement has had on the evangelical community. The Feminist Mistake: The Radical Impact of Feminism on Church and Culture by Mary Kassian is also another source providing an overview of the Feminist Movement and its impact on the perception of women’s roles.

Resources Related to Feminism

The Feminine Mystique by Betty Friedan written in 1963 will also be used to reference the views of women in the 1950-60’s. Friedan believed that the majority of women were unable to define themselves apart from their gender roles and emphasized the importance of career and education for women. Friedan’s following work on feminism entitled, The Second Stage, will also be relied upon as another source concerning women’s history. In this book Friedan contends that the younger generation of women seemed to take for granted the freedoms for which other women in previous generations fought.
Resources Related to Women’s Ministry as seen throughout History

In the book, *Whether a Christian Woman Should Be Educated and Other Writings Within Her Intellectual Circle*, Anna Maria van Schurman, who lived in the 15th century, presents fourteen theses conveying adherence to women and education. The first three theses clarify that women are human creatures. The two following advocated the differences between men and women. Thesis six suggests that since women could read the Bible they should be able to read and learn other subjects. The remaining theses focus on the moral and intellectual virtues that come from learning. This resource will serve as a source for female education and women’s history in this thesis project.

First published in 1682, in Cambridge, Massachusetts, Mary Rowlandson’s, *The Sovereignty and Goodness of God*, portrays the rigorous torture and survival of an English puritan woman taken captive by Indians in southeastern New England during Metacom’s War (1675-1676). As the narrative unfolds the reader becomes aware of the heartache, trials and pains experienced by Rowlandson and the element to which she clunged for her perseverance and strength. For essential background, editor Neil Salisbury offers seventeen other related documents that aid the reader in understanding this 17th century material. These documents provide various viewpoints on Anglo-Indian relations and the war in late 17th century New England. This source will serve as a historical illustration of women in ministry portrayed throughout the 17th century.

In the book, *Women of Awakenings: The Historic Contribution of Women to Revival Movements*, the authors Lewis and Betty Drummond convey the many works of women related towards revival movements experienced throughout history. The authors begin in the Old Testament and end during the present era. Both the authors have served
on the Billy Graham Evangelistic Association. Lewis Drummond served as a former president of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina and currently serves at Beeson Divinity School in Birmingham, Alabama as Billy Graham professor of Evangelistic and Church Growth. Betty Drummond served in various positions at Southeastern Baptist Theological Seminary. Throughout the book the authors give a historical description of the lives of women who made a significant influence during the time and society in which they lived.

Editors Henry Bettenson and Chris Maunder, both Anglicans, provide an overview of Christian documents from the early church to the twentieth century church in the book, *Documents of the Christian Church*. The book is divided into two portions. The first portion focuses on the early church to the Council of Chalcedon. The second portion begins from the Council of Chalcedon to the present. Section fourteen includes documents on the origins of liberation theology, the ordination of women and feminist theology, which will be utilized throughout this thesis project.


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53 This book, compiled from an Anglican view, provides examples of the development of the Church from conception to this current era in history. The editors seek to provide illustrations of the Church doctrines as well through the many documents included in this book.

Edith Deen compiled a list of over 45 women throughout history who influenced their homes and the societies in which they lived in the book, *Great Women of the Christian Faith*. This source will be implemented in discussing Christian women throughout church history in this thesis project.
CHAPTER 2

THE MEANING OF WOMEN’S MINISTRIES

Ministry Defined

Voices of confusion continue to rise within secular and evangelical circles concerning women’s ministry. What exactly is women’s ministry? Terminology associated with women’s ministry is often difficult to define due to its many possible manifestations. Various presuppositions, as well as denominational perspectives have influenced its usage. Women’s ministry students and church leaders have been confronted on numerous occasions by people inquiring about “women’s ministry” who associate the terminology with “women’s power,” “Christian feminism,” “minister,” or “pastor of a congregation.” 54 It is evident that a wide sphere of definitions and perspectives exist due to denominational affiliations and evangelical perspectives. Therefore, women’s ministry is a term that deserves careful examination.

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54 Based on conversations with female students at Liberty University throughout Fall 2003-Spring 2006 semesters.
Some denominations, such as the Presbyterian Church in America, which recently celebrated its 50th anniversary of women serving as ministers of Word and Sacrament, link women’s ministries with women who have been ordained to serve as ministers. The American Baptist Convention, believes women’s ministries apply to ordination, licensure, and lay pastor positions. Other evangelical circles, such as the Southern Baptist denomination, associate women’s ministry with women ministering to other women.

Basic Meaning of Ministry

It is imperative for the local church and parachurch to be able to provide a careful definition for women’s ministry. However, before an appropriate definition can be examined, it is necessary to observe the definition of “ministry” without categorizing gender.

The New Testament word for ministry is diakonia. This includes diakonos, ho diakonon and diakonein. These words for ministry can be used in a general sense and include five different descriptions: 1) Discipleship; 2) The spiritual gift of service (all kinds of service); 3) The ministry of the word, often apostleship; 4) Charitable service; 5) Services exemplified by Stephanas, Archippus, and Tychicus. In light of these categories, ministry includes a wide realm of service.

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In the New Testament, the apostles engaged in the service by ministering the word as well as distributing food and money to individuals in need, such as the widows and orphans.\textsuperscript{60} Acts 6:1-7 suggests the neglect of Hellenistic widows were being neglected perhaps because of the time required for the disciples to engage in preaching and teaching the word. This specific passage conveyed a problem in Christian service during the formation of the first century church. Some important and necessary tasks such as ministering to the widows were being neglected. Serving the widows was so crucial to first century church leaders that seven men were appointed specifically to “serve tables.” This type of service comes from the verb \textit{diakonein} and is transliterated, “deacon.”\textsuperscript{61} Tables would refer to service pertaining to the giving out of food or money.\textsuperscript{62} The apostles were freed to give their full attention to their specific calling of ministering and serving through the word, whereas other men were appointed to serve in a different capacity. The text reveals that both acts of service were necessary and important.

First Corinthians 12 records diverse manifestations of service or ministry. This passage includes instructions on the wide range of variety in regards to different types of ministries. However, as the text records in 1 Corinthians 12:4-5, there is the same Spirit within the diversity of gifts. This text reads, “There are diversities of gifts, but the same

\begin{itemize}
\item \textsuperscript{60} Dorothy Kelley Patterson and Rhonda Harrington Kelley, eds., \textit{Women’s Evangelical Commentary New Testament} (Nashville: Broadman and Holman Publishers, 2006), 274.
\item \textsuperscript{61} Ibid.
\end{itemize}
Spirit. There are differences of ministries, but the same Lord.” After presenting an overview of the different gifts given to believers by the Holy Spirit, verses 12-31 address the importance of valuing each gift or ministry. The church at Corinth was struggling with comparing one ministry to another which was resulting in disunity among the body. One commentator notes, “Competition and pride are a natural part of life with which all must struggle, but here Paul was explaining that the lordship of Jesus Christ should overcome competitive spirits and allow the church body to function with cooperating ministries, that build up the entire church.”

Believers were reminded of the importance each and every ministry has on the entire Body of Christ. According to 1 Corinthians 12:11, the Holy Spirit is the One who works through different gifts as well as the One who gives the gifts. This verse reads, “But one and the same Spirit works all these things, distributing to each one individually as He wills.”

As believers more fully understand that ministries come from God, they will be more apt to approach ministry clothed in humility rather than comparing one service to another service. It is vital within ministry to work together so the entire Body of believers is encouraged. Warren Wiersbe points out that “No, we don’t have to manufacture unity; but we do have the obligation to maintain the unity that Jesus died to create – “endeavoring to keep the unity of the Spirit in the bond of peace” (Eph. 4:3).”

Several authors have rendered their personal definition for ministry that should be noted. Warren Wiersbe provides the following definition of ministry: “ministry takes place when divine resources meet human needs through loving channels to the glory of

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63 Patterson, Women’s Evangelical Commentary New Testament, 45.

God.”65 Wiersbe’s definition would include a variety of different services done for God. Women’s ministry leader, Dorothy Dalman defines ministry as “the act of expressing God’s love in meeting needs of people who know Him or could be reached for Him.”66 According to these definitions of ministry, ministry could be defined as any type of service performed by a Christian. This would include service in the church for the edification of believers (growth into spiritual maturity) and outside of the church (evangelization of the lost), all for God’s glory.

Examples of Different Methodology Utilized in Ministry

Methodology for ministry may take on a variety of approaches such as different programs and plans. Many churches have adopted the program entitled, “MOPS,” in reaching Mothers-of-Preschoolers. This program provides child care and opportunities for mothers to come together and grow in their spiritual journey. Westwood Community Church has used the MOP program for 30 years to reach mothers of preschoolers. They also have implemented MOPPETS into their agenda, a program for the preschoolers to attend while the mothers are involved with MOPS.67

A large majority of churches seek to discover new methodologies and models to reach people. Women’s groups seek to implement programs to reach women. Men’s groups seek to implement programs to reach men. The church, as a whole, implements different methodology to reach people. Flamingo Road Church in Cooper City, Florida

65 Ibid., 3.
66 Porter, 18.
recently launched a campaign to invite individuals from outside the church to their Easter service by passing out $10.00 Starbucks gift cards for each attendee. The Southern Baptist pastor, Troy Gramling, uses other more traditional methods in reaching people, as well, such as: community outreach, concerts, televised Sunday services, newspaper ads, and service projects.  

One author notes, “To reach a new generation we, with a heart for women, must be open to change, flexible in our methods while firmly holding to the center, the Word of God.”

Different Models of Women’s Ministries

Sue Edwards traces the different models for women’s ministries that have been used in America from the 1850’s to this present era. The models she presents are the following: The Tea Party Model, The Social Activism Model, The Missions Model, The Para church Bible Study Model, The Formal Model and The One-Size-Fits-All Model. Within the Tea Party Model, women are reached based on a social need. This model consists of gatherings for women to display proper etiquette and for younger women to learn from the older women. Edwards states that this model is still present today in the form of fashion shows, holiday parties and mother-daughter banquets, however, women today want more. The Social Activism Model expresses the need for service. Many women during the 1850’s joined the Young Women’s Christian Association (YWCA) to

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69 Sue Edwards and Kelley Matthews, New Doors in Ministry to Women: A Fresh Model for Transforming Your Church, Campus, or Mission Field (Grand Rapids: Kregel Publications, 2002), 9.

70 Ibid., 19-23.

71 Ibid., 19.
lobby for better working conditions and equal protection. Other women joined the Women’s Christian Temperance Union, which emerged in 1874, in order to voice their concern about alcohol and protection of the home.\textsuperscript{72} The Missions Model became the core in women’s ministry methodology, according to Edwards, “until perhaps the past thirty years.” She states that missions “should be the arm of every women’s ministry, but not the core.”\textsuperscript{73} Edwards suggests that the parachurch Bible Study Model emerged because churches were not providing the opportunity for women to study the Bible in the 1950’s. According to Edwards, “As churches awaken to women’s ministry within their own walls, parachurch women’s Bible studies will, and should, be less and less needed.”\textsuperscript{74} The Formal Model, according to Edwards, was effective in the 1900’s, but is now ineffective. According to the author, women’s ministry must blend the formal with the informal.\textsuperscript{75} The One-Size-Fits-All Model was based on providing programs and events at a standard time for everyone to attend. Due to the variety of women who are married, single, stay-at-home mothers, and professional women in the work place, the church must restructure its schedule to provide times and programs that will reach a variety of people.\textsuperscript{76}

Regardless of the program, it is of the highest necessity that the Gospel remain pure. Doctrine must remain sound throughout changing methodology. Catchy titles and trendy events may aid in creating interest in people toward the things of God. However,

\textsuperscript{72} Ibid.
\textsuperscript{73} Ibid., 20.
\textsuperscript{74} Ibid., 21.
\textsuperscript{75} Ibid., 22.
\textsuperscript{76} Ibid., 23.
the principles behind the methods should remain central in reaching people. Wiersbe notes, “Certainly we need methods to serve God, but we must remember that methods work because of the principles behind them. Ministry is built on basic principles, not cleaver methods. God does not want us to have “ministry by imitation.” He wants “ministry by incarnation.” He notes Philippians 2:13 as an example: “For it is God who works in you both to will and to do His good pleasure.” It is evident that all believers in Christ are called to serve and due to the diversity of gifts, service will always take on a variety of different approaches. Any act of service can be defined as ministry when accomplished for Christ.

Women’s Ministries Defined

When placing the word “women” in front of “ministry,” the idea that follows fits any action performed by women in service for God. Therefore, “women’s ministry” is not to be defined only as ministry performed by women to other women (although it does include this, based on the Titus 2:1-5 mandate), but refers to women engaging in Christian service in a variety of different ways to a variety of different audiences. Women’s ministry could be understood as simply, the Christian woman. Elisabeth Elliot notes, “We are called to be women. The fact that I am a woman does not make me a different kind of Christian, but the fact that I am a Christian does make me a different

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77 Wiersbe, 2.

78 There has not been a definite definition given for women’s ministries due to the many meanings it can have. Therefore, I have taken the liberty to present a broad definition because no one source gave a clear definition.
kind of woman. For I have accepted God’s idea of me, and my whole life is an offering back to Him of all that I am and all that He wants me to be.”

Christian women are called to use their femininity and feminine disposition in service for God. Scripture reveals that women were given spiritual gifts just as men, to aid in the development of the entire community of believers. Some women may have the gifts of evangelism, helps, teaching, exhortation, giving, administration, mercy-showing, prophecy, and/or ministry caring. The services Christian women engage in may be directed specifically toward preschoolers, children, women, men, and family members, in a variety of different ways. The entire life of a Christian woman should be ministry.

Editors, John Piper and Wayne Grudem, offer a list of opportunities for women in ministry. The list is as follows:

- Ministries to the handicapped (hearing impaired, blind, lame, retarded);
- Ministries to the sick (nursing, physician, hospice care, community health);
- Ministries to the socially estranged (emotionally impaired, recovering alcoholics, recovering drug-users, escaping prostitutes, abused children, women, runaways, problem children, orphans);
- Prison ministries (women prisons, families of prisoners, rehabilitation to society);
- Ministries to youth (teaching, sponsoring, open houses and recreation, outings and trips, counseling, academic assistance);
- Sports ministries (neighborhood teams, church teams);
- Therapeutic counseling (independent, Church-based, institutional);
- Audiovisual ministries (composition, design, production, distribution);
- Writing ministries (free-lance, curriculum development, fiction, non-fiction, editing, institutional communications, journalistic skills for publications);
- Teaching ministries (Sunday school: children, youth, students, women, grade school, high school, college);
- Music ministries (composition, training, performance, voice, choir, instrumentalist);
- Evangelistic ministries (personal witnessing, parachurch groups, home Bible studies, outreach to children, visitation teams, counseling at meetings, telephone counseling);
- Radio and television ministries (technical assistance, writing, announcing, producing);
- Theater and drama ministries (acting, directing, writing, scheduling);
- Social ministries (literacy, pro-life, pro-decency, housing, safety, beautification, drug

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79 Elliot, 43.

rehabilitation); pastoral care assistance (visitation, newcomer welcoming and assistance, hospitality, food and clothing and transportation); prayer ministries (praying, mobilizing for prayer events, helping with small groups of prayer, coordinating prayer chains, promoting prayer days and weeks and vigils); missions (all above across cultures); support ministries (countless “secular” jobs that undergird other ministries); the awesome significance of motherhood, and making a home as a full-time wife.81

It is necessary for “ministry” to be descriptive of the heart of the believer and not restricted solely to a professional ministry. The role assignments women engage in may also change due to the different seasons of life. Therefore, it is important for Christian women to understand that ministry is an overflow of a variety of services, conducted in a variety of ways, to a variety of different audiences. If ministry is strictly understood to be a position such as “Director” or “Pastor,” then when a woman is no longer able to fill the positions due to a life change, she may see herself as no longer being “in ministry.” As Christian women understand more fully their identity in Christ and ministry as a lifestyle, they will be more apt to look at every phase of life and every position as a time to influence.

Women in professional women’s ministry are often a part of the full-time staff in a church and are given the responsibility to minister specifically to women. In regards to women obtaining women’s ministry positions in the church, the following job description serves as an example for a women’s ministry director:82

Minister to Women

Reporting relationship: The associate pastor and the elder board
Primary Function: To oversee the Women’s Ministry Program

RESPONSIBILITIES

81 Piper, Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism, 58.

82 Kraft, 96-98.
Ministry to Women

1. Plan, promote, and coordinate weekly a Women’s Ministry Program for Tuesday mornings and Wednesday evenings (September-May)
2. Prepare and teach Bible lessons Tuesdays and Wednesdays
3. Meet regularly with the Women’s Ministries Board
4. Assist members of the board in accomplishing their responsibilities
5. Recruit new Women’s Ministries Board members
6. Recruit Bible teachers
7. Help recruit leaders for the elective classes
8. Coordinate training for support counseling ministry
9. Carry out discipleship and leadership development
10. Provide personal counseling on request
11. Prepare and administer the Women’s Ministries budget
12. Speak to individual groups as requested, for example, singles, young mothers, youth
13. Hospital visitation
14. Supervise women interns from Dallas Theological Seminary
15. Supervise and participate in the yearly retreat and other special events
16. Supervise Saturday Specials in the summer
17. Supervise and approve all ministries for women in the church and for women in the community, among which may be:
   a. Crisis Pregnancy Center
   b. Breast cancer support group
   c. Care givers (lay counseling)
   d. Abortion recovery
   e. Homeless and battered women’s shelters
   f. Mom-to-Mom (young mothers’ support)
   g. Professional women’s group
   h. Widows’ support group
18. Monthly Bible study with support staff women

Coordination with the staff and elder board

1. Attend weekly staff meetings
2. Report weekly to the associate pastor
3. Report in writing and in person to the Elder Board as requested

Other responsibilities:

1. Assist other churches in starting Women’s Ministries Programs, offering suggestions by phone, letter, and personal interviews.
2. Frequently speak in other church meetings and retreats
3. Serve as Visiting Lecturer in the Women’s Ministries course at Dallas Theological Seminary
There is a striking contrast between a woman filling the position of pastor and serving in the capacity of a women’s ministry director or serving in a church staff position. A distinction must be maintained in regards to a “Women’s Ministry Director,” and a “Minister” who is female. Women’s ministry directors serve to meet the needs of other women in the church, whereas a “Woman Pastor,” would take on the role of shepherding an entire body of believers. Of course, different denominational perspectives would dictate a particular philosophy of ministry.

According to complementarians and the majority of individuals in the Southern Baptist convention, the only office that a woman is restricted from is one in which they would engage in the duties of a head pastor or to be in a position in the church where they were not under the authority of the pastor. Church staff members are under the authority of the head-Shepherd or elder. In 1 Timothy 3:5, 15 the church is described as being God’s family. Believers are described as being brothers and sisters of one another in 1 Timothy 4:6, 5:1-2, 6:2, and 2 Timothy 4:21. The church was exhorted by Paul to exist as the bedrock of doctrinal and ethical truth in 1 Timothy 3:15 and to minister to those in need in 1 Timothy 5:16. According to 1 Timothy 3:1-7, 5:17-19, and Titus 1:5-9, the elders or overseers were the leaders of the church and the deacons assisted them according to 1 Timothy 3:8-13. Women also served the church. First Timothy 3:11 reads, “Likewise, their wives (in reference to deacons) must be reverent, not slanderers, temperate, faithful in all things.” Reference to women serving is also found in 1 Timothy 5:9-10.

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83 Thomas D. Lea, The New American Commentary, 1, 2 Timothy and Titus (Nashville: Broadman and Holman, 1992), 49.
Titus 3:1-5 makes it evident that women were to be teachers of good things and to influence the less mature women. Women were given spiritual gifts just as the men were in 1 Corinthians 12:27-31. Women were also to minister to children. Proverbs 1:8 reads, “My son, hear the instruction of your father, and do not forsake the law of your mother.” In 2 Timothy 1:5 we learn of Timothy’s grandmother and mother who were godly examples and who obviously taught Timothy. This Scripture reads, “When I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.” Women also impacted and taught men in an informal manner. For an example in Acts 18:26 we learn of Apollos, a man studying the Word of God, being taught informally by Aquila and Priscilla. Women also offered themselves in ministry to Jesus as the text reveals in John 12:1-12.

Regarding church staff positions today, both men and women in Southern Baptist churches fill the positions of Preschool Director, Children’s Director, Youth Director, Women’s Ministry Director, Outreach Director, Education Director and other positions. According to complementarians, all of these positions are to be under the governing authorities of the pastor/elder in the church.

Regarding other denominations there are pastor positions available to women. Although some denominations may examine a “Woman Pastor” as a woman in ministry, there is a striking difference between the office of pastor and women’s ministry director as elaborated on earlier in this project. Although the denominations which endorse women’s ordination allow women in the pulpit, complementarians are uneasy due to the close ties many of them have with feminist theology. According to Sylvia Dooling,
President of Voices of Orthodox Women, Presbyterian churches are being very careful in hiring a woman pastor due to many of them being promoters of radical feminism.84

Results of Effective Women’s Ministry

There are a variety of different reasons why women’s ministry is so vital within the church. When effective ministry to women is implemented within the church, the result will be growth. Carol Porter discusses four types of growth that can take place within the church in regards to women’s ministries: biological growth (children of believers become believers); evangelistic growth (new believers); transfer growth (families and individuals begin attending); and spiritual maturity growth (result of being discipled).85 An effective women’s ministry can also create different avenues for new relationships and can minister to women of all ages and in different phases of life (working, educated, single, single moms, seniors).86 Carol Porter shows the importance of men and women working together in the church as 1 Corinthians 12:12-25 illustrates when she states, “If women get behind the ministries of the entire church, then it becomes easier for men to allow them increased freedom in their own decision-making.”87

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85 Porter, 14.
86 Ibid., 15-18.
87 Ibid., 20.
Differing Evangelical Views on Women in Ministry

Within the evangelical circle in America today, two distinct views exist concerning women in ministry. While evangelicals agree on the equality of sexes, they disagree on the role assignments set forth first in Genesis chapter two. The two main evangelical views regarding a woman’s role in professional ministry are the egalitarian view and the complementarian view. It is imperative to understand both of these perspectives in relation to women’s ministry. Women’s ministry directors and/or leaders will be highly influenced in regards to their church’s philosophy of ministry towards women.

The Evangelical Feminist View on Women in Ministry

The egalitarian view or evangelical feminist view came into full force in the 1970’s. In the 1980’s evangelicals divided concerning the egalitarian feminists’ positions. A group named Christians for Biblical Equality came into existence during the 1980’s for evangelicals who adhered to the egalitarian view.\textsuperscript{88} Egalitarians believe that men and women were created equal and do not have distinct, God given roles.\textsuperscript{89} Evangelical feminists believe that true equality requires the same ministry opportunities. They perceive the role assignments laid out in Genesis by God to be a result of the fall. Although evangelical egalitarians believe the Bible is the inspired Word of God, they

\textsuperscript{88} Alexander Strauch, \textit{Men and Women Equal Yet Different} (Littleton: Lewis and Roth Publishers, 1999), 9.

\textsuperscript{89} Ibid., 8.
declare that the passage in Genesis two is not foundational to the headship and subordination roles of men and women.\textsuperscript{90}

An Evangelical Feminist Perspective according to Gilbert Bilezikian, in the book, \textit{Beyond Sex Roles}

Author Gilbert Bilezikian presents an overview of the egalitarian position concerning a woman’s place in the church and family in the book, \textit{Beyond Sex Roles}. The book was first copyrighted in 1985 during the crux of much division and argumentation among evangelicals concerning the subject of female roles. The author uses the Biblical text in offering his evangelical feminist position and urges his readers to have ready access to the Bible while reading the book. In the preface of the book, Bilezikian shares the reasons he first began examining his views on the place of women in the church and family. He conveys the unpopular position he was in as he decided to dismiss a “pompous and bombastic” male leader and fill his position with the church leader’s female assistant who was an intelligent, gifted woman. Due to the resistance he encountered from evangelicals who believed a woman should be under the authority of male leadership, Bilezikian was drawn to study his position more critically.\textsuperscript{91}

Secondly, the author shares a story from his own family where his wife took on the role of both mother and father as he was away working on an educational assignment in the Middle East for almost one year. He observed that his wife was more than capable enough of taking on many responsibilities. As Bilezikian completed his course work and

\textsuperscript{90} Ibid., 20.

arrived back home, he realized the necessity of continuing to allow his wife to take on the authority role. He says, “By what right could I appear again and impose myself as her supervisor and chief decision-maker, when she had demonstrated superior capabilities in those very areas where I was supposed to lead her?”92

Thirdly, Bilezikian realized how effective and competent women were in leadership roles within the church. In launching a new church plant, he studied the Biblical role of womanhood for three years. Much of the data that was researched is contained in Beyond Sex Roles. Lastly, Bilezikian indicates in his preface that his desire to write a book on this subject occurred as he was speaking on a Christian radio station in order to debate the subject of sex roles with a woman opposed to his own position. He shared that the argument led into a discussion concerning the necessity of a woman to remain silent. Bilezikian made known that every time he attempted to speak on the radio the woman would interrupt. Ironically, Bilezikian’s experience on the radio led him to become eager to write on the subject he was trying to discuss during the radio broadcast.93

Bilezikian gears Beyond Sex Roles toward an inclusive audience. He wrote the book using simple terminology to enable lay workers and non-academic readers to understand. For that reason, he refused to delve into the meanings of Greek words and to present academic research. He advocated, “The real motivation behind this work is the realization that many Christian women and men are struggling with the issue of female roles in biblical definition, and that they are willing and capable of becoming directly

92 Ibid., 10.
93 Ibid., 11-12.
involved in a discussion that has remained too long the privileged domain of scholars and popular media preachers.”

Throughout *Beyond Sex Roles*, Bilezikian interacts mostly with the book, *Men and Women in Biblical Perspective* written by James B. Hurley, who is the author’s opposing scholar. Bilezikian states in chapter one that God paused in deliberation as He set forth to make humankind in His own image and gives to both male and female the assignment to be in dominion over the earth. The author advocates as God makes man and woman into His divine image He refers to “man” in the plural sense as well as in reference to the Creator in Genesis 1:26, “Let *us* [emphasis added] make man in *our* image, after *our* likeness; and let them have dominion….” Bilezikian points out that man, as both male and female, reflect the Trinity. He goes on to say that God’s original order was designed only for the creation of man, but “because the product had to conform to the specifications of the divine image, “man” inevitably came as male and female.”

After presenting an overview of Genesis chapter one, the author then carefully exalits the text. He observed that there is nothing to be found in this text that offers “a hint of a disparity of nature or rank between man and woman.” He concluded that there is no hierarchical or patriarchal system presented in Genesis 1-2. Bilezikian points out to

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94 Ibid., 12.
95 Ibid., 22.
96 Ibid., 23.
97 Ibid.
98 Ibid., 37.
his readers that the woman seems to be “a free agent, in command of her own life,” with no restrictions placed on cultural expectations regarding family structure. 99

Bilezikian also expounds especially on Genesis 3, which records the fall of mankind. Before conveying the principles found in this text, Bilezikian points out the two times “authority” was used in Genesis 1-2. He declares that these two references of authority involve God giving Adam the command not to eat of the tree of the knowledge of good and evil and secondly when God commands both male and female to have dominion over the earth. The authority structure thus offered by the author is the following: God – first, Adam and Eve – second, and nature – third. 100 He states that the incorrect view held by other evangelical scholars is God – first, Adam – second, Eve – third, and nature, fourth. He suggests that this view is to be rejected since it is not found in the text of the Bible. 101

Concerning the temptation that took place in the garden between Eve and the serpent, Bilezikian advocates that the serpent knew he would obtain greater resistance from the woman. According to the author, the serpent “concentrated his attack upon her in the expectation that if she fell, Adam would follow suit.” The author declares that Eve was the one to “put up a good fight,” whereas Adam immediately fell. The principle contained here is concerning the issue of authority. Bilezikian concludes that Eve illustrated a greater degree of authority than Adam, therefore, this would most clearly mean that God had not created Adam to have the power of independent decision-

99 Ibid., 34.
100 Ibid., 41.
101 Ibid.
making. The author goes on to advocate that Eve had received the command not to partake of the forbidden tree second-hand and thus was “ill-prepared” to discern the lies of Satan. Due to Eve having received the command after Adam, Adam was the one first asked for by God in the garden. According to Bilezikian, God in no way intended for Adam to respond for the both of them because later in the text God confronts Eve separately.

Concerning Adam and Eve’s punishment, Bilezikian believes Adam received a greater punishment because he sinned willfully. The author also advocates that Eve was not punished due to her leadership over Adam in inviting him to follow her. Due to the fall of mankind, Adam would suffer while laboring in the fields and Eve would suffer while in childbirth. Bilezikian points out that because of the woman being entrusted with childbirth, she would “yearn for ‘one flesh’ union that defined the family prior to the fall.” Therefore, due to the fall, the man would be in authority over his wife. The author offers the following summation concerning the result of the fall: “As a result of Satan’s work, man was now master over woman, just as the mother-ground was now master over man.”

Another egalitarian view would be in relation to the fall of mankind. Egalitarians declare the creation design as the following: God – first, Adam and Eve – second and nature last. After the fall, the order that existed was God and nature – first, Adam – second and Eve last. Bilezikian strongly declares that the authority Adam was to have

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102 Ibid., 42.
103 Ibid., 43.
104 Ibid., 50.
105 Ibid., 58.
over Eve was satanic because it was a result of the fall. He also believes that there is absolutely no evidence in Genesis to declare role distinctions before the fall.

Evangelical feminists also declare the negative and positive elements that make up the Old Testament. Bilezikian conveys that there is a shift between “creation ideal and of the fall.” Egalitarians would describe this time as being one of patriarchal oppression but at the same time being “the best possible solution for God to establish a community that would be responsive to His will.” According to Bilezikian, the effects of the fall were seen as man assuming rule over the woman, which resulted in the dehumanization of both sexes. While negative consequences existed in the Old Testament, there were also positive ramifications. The author points out the existence of female authority in religious life in light of the lives of many prophetesses. Bilezikian points out how female authority was active in civil life through the lives of Rahab, Esther, Ruth, Athaliah, and Deborah. There was also female authority in marital life. As Abigail revealed to David the ungodliness of her husband, she was acting as a lord over him, thus having authority. When Abigail bows before David in 1 Samuel 25:41-43, the author denotes this action as one of male dominance with “nefarious effects.”

Bilezikian states that the main difference between the old covenant and the new covenant is the reversal of the effects of the fall within the latter. Due to Christ conquering death, the effects of the fall are taken away and replaced with peace. The author parallels the human dignity experienced by Eve in the garden to the human dignity

106 Ibid.
107 Ibid., 78.
108 Ibid., 68.
109 Ibid.
that now exists in the New Testament. He mentions that throughout the New Testament there is no reference to a woman being mistreated. He uses the following illustrations: Peter’s Mother-in-Law (Matthew 8:14-15), the woman with a hemorrhage (Mark 5:21-34), the daughter of Jairus (Mark 5:35-43), the widow of Nain (Luke 7:11-17), the crippled woman (Luke 13:10-17), the widow of Zarephath (Luke 4:24-26), the Queen of the South (Luke 11:31), the woman finding the lost coin (Luke 15:8-10), the persistent widow (Luke 18:1-8), and the poor widow’s offering (Luke 21:1-4).

As Jesus came, He established a new community. According to Bilezikian, the abuses such as adultery, divorce, polygamy, and the domination of one sex over the other, were eliminated in the New Testament. Adultery was redefined in Matthew 5:27-30, divorce was revoked in Matthew 5:31-32, prostitutes were redeemed in Luke 7:36-50, and monogamous marriages were vindicated in Matthew 19:3-12. The author provides illustrations of women who were given equal opportunities and privileges concerning ministry and decision-making. He notes that in Matthew 18:15-20 Jesus was teaching that no one was to be dominant over another individual. The author points out that because of the coming of Christ, gender difference was irrelevant in ministry life.110

Bilezikian speaks on the new community that now resides among believers due to the work of Christ. He reminds the reader of the community that existed prior to the fall and the disruption of paradise that occurred due to the fall of mankind. The author advocates that there is now freedom from bondage and a regained paradise. Although much freedom exists due to the redemptive work, Bilezikian voices with great alarm the importance for the church to avoid being corrupted by false teaching, thus allowing

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110 Ibid., 118.
bondage to hold them captive. He concludes that any type of authoritative behavior (one sex above the other) is demonic. He also declares that a woman is free to practice any leadership role in the church. He deems it unbiblical to restrict a woman from any level of leadership in the church.

Bilezikian provides further explanation concerning women’s roles in the New Testament by providing an overview of passages related to women. Many of the Scriptural passages seem problematic to complementarians in the view Bilezikian advocates concerning the woman’s role in the church and in the home. However, he seeks to provide a Biblical interpretation of these verses. The main Scriptural passages he analyzes are 1 Corinthians 11:2-16, 1 Corinthians 14:31-40, Ephesians 5:21-33, 1 Timothy 2:11-15, 1 Timothy 3:1-13, and 1 Peter 3:1-8. The main views which he proposes in this chapter are mutual submission, equal rights, and freedom in Christ. He explains that the concept of headship is best represented by Christ who is the fountainhead of life, provider, and sustainer. He concludes that there is no New Testament scriptural reference where the headship of Christ to the church is founded on authority. In regard to the other passages of Scripture discussed in this chapter, he concludes that Galatians 3:28 is the main text to be applied to all other texts. He emphasizes the importance of studying the context, which he suggests comes from identifying the setting and the time in which the New Testament was written. He explains that there are not as many references to women in the New Testament because of the time in which it was written, as well as because of its patriarchal character. However, in the midst of the culture that existed during this time, the author strongly

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111 Ibid., 161.
believes that the apostolic church conformed its practices to the teaching of Galatians 3:28, “There is neither male or female for you are all one in Christ Jesus.” Richard Longenecker suggests a parallel between the latter portion of this verse and Genesis 1:27. He also states that this construction “implies no real change in meaning.” James Dunn points out that Paul most likely would not have allowed gender to be a barrier in any form in regards to the service of the gospel. While several scholars examine Galatians 3:28 alongside Bilezikian, others link the meaning of Galatians 3:28 in terms of unity in the church and in terms of redemptive salvation.

Bilezikian urgently concludes that people need to have a transformational change in the inward being and a change of attitude toward the idea, “opposite.” He shares ten principles for employing mutual submission. They are the following: submit to one another, divide responsibilities for decision-making, compromise when there is an issue of disagreement, define Biblical principles involved in the area of argumentation, pray and wait for guidance, allow God to provide guidance through circumstances, engage in partnership, research different sides on a debated issue, share with a third party your area of conflict, and engage in role reversals.

The overall conclusion advocated by egalitarians concerning the role of the woman in the home and in the church is that there should be shared leadership within the home and there are no restrictions on the woman in the church because there are no sex

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112 Ibid., 128-129.
differences. Bilezikian considers it a pagan practice for one sex to be under the authority of another.

An Evangelical Feminist Perspective as seen in the book,

*Discovering Biblical Equality: Complementarity Without Hierarchy*

A more recent analysis of the egalitarian perspective is found in the book *Discovering Biblical Equality: Complementarity Without Hierarchy*. Editors, Ronald W. Pierce and Rebecca Merrill Groothuis advocate the same main points as Bilezikian. Pierce dedicates an entire chapter to “Contemporary Evangelicals For Gender Equality.” Within this chapter, Pierce provides an overview of the evangelical feminist movement. He provides a brief overview of egalitarian works published from the 1970’s to the present. After presenting an overview of the egalitarian books, Pierce offers five conclusions in relation to egalitarian literature. His observations include the following:

1) A theology of gender equality has been unveiled from the heritage of the nineteenth century, 2) The difficulties evangelicalism faced in the 1980’s strengthened the resolve and provided an increase of maturity amongst biblical egalitarians, 3) Disunity has surfaced among both evangelical perspectives and is still a great challenge, 4) The Biblical-equality movement has had a great effect among traditionalists; many egalitarian evangelicals seem to have better marriages and ministries in comparison to

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116 See Appendix 2.

“complementarian circles”, 5) Egalitarians still are advocates of a high view of Scripture. \(^{118}\)

The theological foundation for the gender debate is centered in Galatians 3:28 which reads, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” Egalitarians cite this verse as one which gives freedom to females to carry on the same role assignments as males. Complementarians, however, point out when this verse is taken in context the passage is referring to salvation and its blessings for both males and females, not role assignments. \(^{119}\)

Another passage of Scripture frequently examined by egalitarians is found in 1 Timothy 2:9-15. These verses read,

In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works. Let a woman learn in silence with all submission. And I do not permit a woman to teach or have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived fell into transgression.

Scholars such as Paul Jewett argue that Paul was wrong in 1 Timothy 2. \(^{120}\) In presenting an examination of the New Testament texts on which a hierarchal view of the man/woman relationship is based in Christian theology, \(^{121}\) Jewett argues, “Women, according to the author, are to take a subordinate role to men in the teaching office of the

\(^{118}\) Ibid., 74-75.

\(^{119}\) Strauch, 98.

\(^{120}\) Andreas Kostenberger, Women in the Church, A Fresh Analysis of 1 Timothy 2:9-15 (Grand Rapids: Baker Books, 1995), 107.

\(^{121}\) Paul K. Jewett, Man as Male and Female (Grand Rapids: William B. Eerdmans Publishing Company, 1975), 50.
church. While men may teach women, women should not aspire to reverse this relationship, for they are inferior in their gifts, so far as the teaching office is concerned."\textsuperscript{122} Although the passage seems to be declaring that women are not to exercise authority over men or teach men, egalitarians declare that the word for “authority,” and “teaching” should be read together and defined as “source of authority.” This grammatical possibility is called \textit{hendiadys}, and here means that the practice of teaching in an authoritative manner (in the church) is the only role prohibited.\textsuperscript{123} For egalitarians, women are free to do anything in the church that a man is allowed to do. Women are seen as free from the roles that were once placed\textsuperscript{124} on them including that of becoming a deacon, serving as an elder, and holding the office of a senior pastor.\textsuperscript{125} Gilbert Bilezikian concludes that a woman is free to be “in command of her own life.”\textsuperscript{126}

Other arguments used by egalitarians to advocate the inclusion of women in all ministry opportunities are the following: the existence of prophetesses in the Old Testament,\textsuperscript{127} teaching as a spiritual gift,\textsuperscript{128} women as fellow-workers and laborers,\textsuperscript{129} and

\textsuperscript{122} Ibid.

\textsuperscript{123} Douglas Moo, \textit{What Does It Mean Not to Teach or Have Authority Over Men?: 1 Timothy 2:11-15, Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism}, 187.

\textsuperscript{124} Patricia Gundry, \textit{Woman Be Free} (Grand Rapids: Zondervan Publishing House, 1977), 9.

\textsuperscript{125} Thomas R. Schreiner, Head Coverings, Prophecies and the Trinity: 1 Corinthians 11:2-16, \textit{Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism}, 216.

\textsuperscript{126} Bilezikian, 34.

\textsuperscript{127} Ibid., 211.

\textsuperscript{128} Ibid., 212.

\textsuperscript{129} Ibid., 212-213.
women elders and apostles.\textsuperscript{130} In observing the evangelical feminist view, the enormous effect feminism has had within the evangelical realm is clear. There are individuals in Baptist denominations who would be classified as “egalitarian,” regarding women pastors.

\textit{The Complementarian View on Women in Ministry}

Although God’s design for the sexes before the fall of mankind has been overlooked by many evangelicals, it is advocated by the complementarian view. Complementarians, who are also known as non-feminist, believe men and women were created equal but have God-given, distinct role assignments.\textsuperscript{131} The Council for Biblical Manhood and Womanhood developed in 1987 as a group of evangelicals met together in Danvers, Massachusetts to study a stand on the woman’s role in the church, home, and society.\textsuperscript{132} The term “complementarian” was adopted by the council as a means to define their position on women in ministry. Instead of focusing on God forbidding the role of women pastoring, complementarians seek to focus on the wide realm of opportunity God has given women.\textsuperscript{133} They believe that God’s ordained roles are His design for their lives and that they have found the greatest joy and privilege in embracing that design.\textsuperscript{134}

\textsuperscript{130} Ibid., 214.

\textsuperscript{131} Strauch, 6-7.

\textsuperscript{132} The council then consisted of the following members: Gary Almy, Gleason Archer, Donald Balasa, James Borland, Waldemar Degner, Lane T. Dennis, Thomas R. Edgar, John M. Frame, W. Robert Godfrey, Wayne A. Grudem, H. Wayne House, R. Kent Hughes, James B. Hurley, Elliot Johnson, S. Lewis Johnson Jr., Mary A. Kassian, Rhonda H. Kelley, George W. Knight, Beverly LaHaye, Betty Jo Lewis, Connie Marshner, Richard Mayhew, Douglas J. Moo, Raymond C. Ortlund, Jr., Dorothy Patterson, John Piper, Joyce Rogers, Ken Sarles, Siegfried Schatzmann, Larry Walker, and William Weinrich. James Kennedy, John MacArthur, J. I. Packer, Adrian and Joyce Rogers, and Jerry Falwell are a few of the individuals representative of the council’s board of reference over the years.

\textsuperscript{133} An argument cited between an egalitarian and complementarian was the following: “I would
Complementarians do not advocate for the mistreatment of women by men; indeed such behavior should be rejected by all humanity. Complementarians, instead, advocate God’s design of headship and subordination. Headship would be one in which the man takes on his God given responsibility to lead, guide, and protect in a God honoring way. 

Genesis 1:26 records God’s first role assignment for the man, that being, to have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth. Genesis 2:15, reveals that God placed Adam in the Garden of Eden to tend the garden and to keep it. Genesis 2:19-20 shows that God brought all of the animals to Adam to name and he gave names to all the creatures.

In the verses cited above (Genesis 1:26, 2:15, 19-20) it is evident that God was laying out His design for Adam, the first man, thus defining true masculinity. Adam was to lead and to guide what God had entrusted to him. In Genesis 2:18, one is made aware that the woman was created because it was not good that the man be alone and the man needed a helper. God defined true femininity in His design for the woman to be created for the man, thus submitting to him as her head for protection and to be a helper to the man. True femininity as defined by John Piper is the following, “At the heart of true femininity is a freeing disposition to affirm, receive and nurture strength and leadership

like to believe the position you hold. But it seems as if you have to leap over the evidence to the text to espouse such a position.” The egalitarian replied, “Tom, you are right. Take that leap. Take that leap.” Andreas Köstenberger makes evident that “leaping over the evidence is precisely what I am unwilling to do.”

135 Strauch, 11-12.
from worthy men in ways appropriate to a woman’s differing relationships.”

First Corinthians 11:9 reveals that the man was not created for the woman but the woman for the man. Eve was created out of Adam and for Adam.

The word “helper” deserves careful attention due to the fact that many individuals see “helper,” as an inferior term. Bilezikian asserts that if the instructor understood the word helper to mean “authority/subjection” between man and woman, then that teacher is uninformed. It is interesting to point out that he did not give the Hebrew meaning for this word. “Helper” in Genesis 2:18 is the Hebrew word ezer meaning “help,” “aid,” and “support.” The woman’s role, according to God’s design, is to be a helper to the man. Helper is not a word to be ashamed of or a role assignment that is inferior. Evidence for this is found in Psalm 121 where God was a helper to his people. God possesses the power and strength to be a helper to humanity. Likewise, God has designed women with the ability, resources, and strength to help men. Proverbs 31:10-31 provides a descriptive list of the manifold ways women can help men. Ecclesiastes 4:9-10 serves as another prime example of the helper role contained in Genesis 2:18.

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136 Piper, Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism, 46.

137 Bilezikian, 28.


139 Strauch, 23.

A Complementarian Perspective on 1 Timothy 2:9-15

The main Scripture to reference in discussing women and the role of being a pastor is 1 Timothy 2:9-15. This specific passage speaks directly on the proper conduct of women in the church. These verses have been variously interpreted and debated among many evangelicals and Christian educators. Although the arguments are disputed, it is evident that the author of 1 Timothy had one universal purpose within the message he was recording that the Holy Spirit had given him. In developing a Biblical view of a woman in ministry it is vital to allow Scripture to speak for itself. As author Dorothy Patterson writes, “Ministry success, public affirmation, spousal permission, pastoral blessing, and widespread opportunity – none is the biblical criterion for what I should or should not do in the kingdom of Christ. In the Pastoral Epistles within the context of church order (1 Timothy 2:9-11) are found explicit boundaries that cannot be violated by what I perceive to be my calling.”

Verse 11 of 1 Timothy 2 reads, “Let a woman learn in silence with all submission.” The word for “silence,” here, hesuchia, takes on the meaning of “stillness, desistance from bustle or language; quietness, silence.” Ralph Earle points out that verses 11 and 12, are similar to 1 Corinthians 12:33-35. In the Corinthian passage, Paul instructs the women not to talk out loud in the public services. In verses 11 and 12 of 1 Timothy 2, Paul is instructing women to “learn in quietness and full submission.”

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142 Strong, 35.

143 Gaebelein, 82.
The main point, however, is that women were instructed to learn. The Bible teaches that men and women were created equal and looked upon by God in the same way spiritually. Therefore, male and female can both be saved. Due to this certainty, it may seem normal for a woman to learn and have the privilege of being taught God’s Word. However, the women who came from a Jewish background were denied this privilege. In first century Judaism, women were not held in high regard and were not allowed to learn. Women almost always were denied the right to learn by the rabbis during this century.\(^{144}\) In a similar fashion, women in the Greek world were treated differently than women in Hebrew society. For example, Plato gave women equality with men, but Aristotle believed their activities should be limited.\(^{145}\) Paul is affirming the woman’s right to learn and is relaying to them some limitations with the process.

Women were to learn in quietness and with all submission while engaged in the learning process within a family context. “With all submission,” would involve women receiving that instruction in a respectable manner. The word for “submission” is translated “subjection” in the King James Version and is derived from the Greek word used for “subordination.”\(^{146}\) This would involve one of the roles for the woman that God designed in Genesis 2:18 and 20 as being a helper. The man’s role that God designed in Genesis 3:9 and 11 was for the man to take on the role of leading.

Verse 12 of 1 Timothy 2 reads, “And I do not permit a woman to teach or to have authority over a man, but to be in silence.” The word for “teach” is a present infinitive.


\(^{145}\) Gaebelein, 82.

\(^{146}\) Strong, 75.
This tense conveys a continuous or habitual action.\textsuperscript{147} “To dominate” is the meaning of “authority” in this verse. It is important to understand that Paul is not forbidding women from teaching children or other women, but he is forbidding women from teaching men.

In Titus 2:3-4, one learns that the older women were to be teachers of good things in admonishing the young women to love their husbands and children. These verses in no way contradict each other, but rather complement the 1 Timothy passage, in leading the reader to discover the boundaries of one’s God given role. Many may argue that the word “preaching,” is not in this particular verse, thus concluding that preaching would not be prohibited. One author argues, “These words all include preaching as the greater includes the less; therefore preaching is also forbidden.”\textsuperscript{148} The proclamation of God’s Word geared toward men in the church is what Paul is forbidding in this verse. This verse seems to furthermore clarify what the woman was to be involved in, within the church, as in verse 11. The woman was to be in silence, not usurping the man’s authority, thus accepting her God-given role.

It is evident that Paul was reinforcing God’s design before the fall and commanding women not to go against God’s design because of what happened in the Garden of Eden. This verse is understood even more clearly when looking at the broader context of verses 12 and 14. These verses read, “For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.” Through verses 13 and 14, Paul is bringing the reader back to the Genesis account as an example to stay within God’s boundaries.

\textsuperscript{147} Hill, 416.

\textsuperscript{148} H.D.M. Spence, Thessalonians to Philemon, \textit{The Pulpit Commentary} (New York: Funk and Wagnalls Company), 41.
Verse 13 speaks of man’s headship and 1 Corinthians 11:8 and 9 give further explanation of this headship. These verses read, “For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man.” God created man first. In Genesis 2:15-17 and 3:9-11 man was given instructions to provide, to protect, and to lead.

Verse 14 brings to surface the role reversal that occurred in the Garden of Eden. Eve lured Adam into sin, and Adam did not take on the responsibility to lead her. Indeed, this role reversal created disorder for the first time. The mere fact that Paul cites this disorder should relay the importance of not allowing it to happen again, thus heeding the apostle’s mandate.

The 1 Timothy 2 passage which addresses the conduct of women in the church concludes with verse 15. Verse 15 reads, “Nevertheless, she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.” The word for “save,” sozo, is used in the New Testament for physical healing as well as for spiritual salvation (forgiveness of sins).149

Four interpretations surface in 1 Timothy 2:15 regarding the word “save.” The majority of scholars reject the interpretation that suggests women to be saved by having children.150 The 1978 edition of the New International Version suggests that safety will come through women giving birth. However, Thomas Lea argues that Christian mothers sometimes die in childbirth, so this interpretation would not be viable.151

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149 Lea, 102.
150 Ibid.
151 Ibid.
commentators agree that this verse is directed toward the birth of Christ from where we get salvation. However, Lea states that Paul directed salvation in Jesus’ death, not His birth.\textsuperscript{152} Another interpretation suggests that women could avoid the errors contained in verses 11-12 by bearing children.\textsuperscript{153} Lea concludes, “Paul’s words spotlight the importance of the domestic role for the woman. They do not preclude the possibility that woman can serve as a model wife and mother while also adding to the family income. No wife (and no husband) should permit career opportunities to precede domestic commitments.”\textsuperscript{154} Paul is not proclaiming that women be “saved,” as in eternal redemption terms, by having children, but women are to follow in faith, love, and holiness with self-control. Paul declares to women their wonderful responsibility to rear godly children. Although Eve was deceived, women now have been granted one of the highest privileges in producing a godly seed by following the true God and His design. MacArthur expresses it precisely. “The pain associated with childbirth was the punishment for the woman’s sin (Genesis 3:16), but the joy and privilege of child rearing delivers women from the stigma of that sin.”\textsuperscript{155}

Many argue that the verses of 1 Timothy 2:9-15 are to be applied specifically to the readers in that century only. In considering this passage of Scripture, Dr. Paige Patterson stated that he was “convinced that 1 Timothy 2:12-15 is normative for the

\textsuperscript{152} Ibid.
\textsuperscript{153} Ibid.
\textsuperscript{154} Ibid., 103.
\textsuperscript{155} MacArthur, 89-90.
church of every age.” Patterson argued that Paul’s limitations on women in ministry positions are not “cultural or situational,” but “historical and theological.”

It is vital that women see the role their Designer has given them to fulfill. In 1 Timothy 2:9-15, women are instructed to dress in a modest way that reflects the Lord Jesus. Women are also instructed to stay within the boundaries of their God-given role by not usurping the authority of men, nor teaching men. This applies to the women of today just as it did to the women in Timothy’s day. Although styles and stances may come and go, the role God predetermined before the fall for the woman remains the same.

In conclusion, it is clear through this understanding of 1 Timothy 2:9-15 that a woman is not to take part in the “official training leadership” in the church, however “unofficial guidance” is not restricted such as the training given to Apollos by Pricilla and Aquila in Acts 18:26. Due to the evidence found in the text of 1 Timothy 2:9-15, many evangelicals, namely complementarians and the Southern Baptist denomination, do not ordain women as pastors.

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156 Paige Patterson, The Meaning of Authority in the Local Church, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, 257-58.


158 Ibid.
Foundation of Women’s Ministries in the Church: Titus 2:1-5

Women throughout history to this present era have been heavily influenced by other women. Older women often serve as role models for younger women to follow regarding to new roles such as marriage and the home. A woman ministering to women is a recent idea that many churches are considering implementing into their curriculum. However, the mandate is found specifically in Scripture and must not be ignored. The foundational text for women’s ministry is Titus 2:1-5. Due to the many tenets found in this text related specifically to women, it is imperative that careful examination be granted to this Scripture. This text reads:

But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things--that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.
Background of the Epistle of Titus

The Epistle of Titus was written by the Apostle Paul most likely around A.D. 62 from Macedonia, Nicopolis, or Ephesus. The letter was written to Titus for the purpose of completing the work Paul had started. Paul’s relationship with Titus must have been strong, as he considered him, according to verse 4, “a true son in our common faith.” Titus 1:5 reads, “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you.” It is evident that Titus was to help the Cretan believers in the faith. The Cretans were known as being an untruthful people. A poet during this time, Epimenides described the Cretans as “liars, evil beasts, slow bellies.” According to Gromacki, their reputation was so descriptive of their lifestyle that to “to act as a Cretan,” became associated with “to play the liar.” Most assuredly, Titus had to combat many of the cultural lifestyles descriptive of the Cretan believers. One set of directions he gave to the believers pertained to proper conduct in the church. Paul was reminding the Cretan believers of the calling and lifestyle that they were to readily embrace. In spite of their pagan background, Cretan believers were to live out their new found identity in Christ. Paul provides Titus with instructions relating to sound doctrine and how to “incorporate that doctrine as a standard for Christlike living.”

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160 Ibid., 309.
Character Traits of Mature Femininity

After presenting an overview of the character traits the older men were to model, Paul addresses the women and the character traits they were to embrace. The word for “likewise,” ἕσωντας, can also be translated as “in the same way.” This transitional word connects verses 1 and 2 with verses 3-5. “Older” derives its meaning from presbuteros and refers not merely to chronological age but to maturity of spiritual experience.

After conveying who should teach whom, Paul lists the curriculum that is to be taught. The first quality of Christian womanhood to which Paul refers to is reverence in behavior. Reverent comes from hieroprepes and takes on the meaning of “suited to a sacred character, reverend.” Behavior comes from katastema, linked with kathistemi and conveys “a condition or constitution of anything, or deportment, demeanor.” This would also include modesty. As one commentator notes, “A woman’s everyday activities are as if she were engaged in sacred duties, carrying into daily life the demeanor appropriate for the temple.” Not only were the women who were qualified to teach encouraged to walk in a way that reflected their inward characteristics, they were also warned not to cause pain to other women. Slanderers comes from diabolos, meaning slanderous, accusing falsely. This would refer to 1 Timothy 3:11 where Paul lists the


164 Ibid., 293.

165 Ibid., 113.

166 Patterson, Women’s Evangelical Commentary New Testament, 732.
qualifications for deacons.\textsuperscript{167} This verse reads, “Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things.” Just as the wives of deacons were instructed not to be slanderers, so were the spiritually mature women in Titus 2. To be slanderous can also include “those who are given to finding fault with the demeanor and conduct of others, and spreading their innuendos and criticisms in the church.”\textsuperscript{168}

The spiritually mature women were having to be reminded by Paul not to find fault with women who were not conducting themselves in a way that reflected godliness. Perhaps judgmentalism would dull the effective influence from the older to younger women, if the less spiritually mature woman was aware of the disgust which the spiritually mature women had with the demeanor of younger women. In influencing younger women, the older women had to be reminded of the importance of accepting the less spiritually mature woman at the point of her need. One author notes, “Instead of complaining about or being afraid of the younger women, the older Christian women should pray for them, involve themselves in their lives, and whether privately or in a classroom setting, teach and encourage the younger women.”\textsuperscript{169}

The women were also instructed not to be addicted to much wine. Drunkenness in the Cretan society was common and the women were instructed not to be enslaved to wine.\textsuperscript{170} Living a lifestyle free of addictions would serve as an example to the younger women seeking to be free from bondage. The more spiritually mature women were to

\textsuperscript{167} Ibid., 739.

\textsuperscript{168} Patterson, 37.

\textsuperscript{169} Martha Peace. \textit{Becoming a Titus 2 Woman} (Bemidji, Minnesota: Focus Publishing Incorporated, 1997), page 50.

\textsuperscript{170} Patterson, \textit{Women’s Evangelical Commentary New Testament}, 734.
teach the younger, less spiritually mature women the inward qualities that would coincide within Christian femininity.

Curriculum for Christian Femininity

After explaining the lifestyle of the women who were to influence the younger women, Paul provides the curriculum to be taught. The spiritually mature women were to be teachers of good things or kalodidaskalos. The older women were to teach the younger women to love their husband and children, to be discreet, chaste, homemakers, good, and obedient to their own husbands. One may wonder why the women had to be reminded to love their husband and children, as love seems to come naturally to a woman. Love in this passage is not agapao (unconditional love), but is phileo (kindness). While self-sacrificial love comes naturally from a woman to her husband and children, showing affection by kindness does not always come naturally. The older women were to remind the younger women to display kindness toward their husbands and children. One commentator notes, “A woman might find her daily challenge to be in honoring her husband and children and respecting them with her words and actions.”

The older women were also to admonish the younger women to be discreet which takes on its meaning from sophron meaning of a sound mind and self-controlled. Also, the older women were to teach the younger women how to be chaste. Chaste comes from

171 Vine, 22.
172 Patterson, Women’s Evangelical Commentary New Testament, 735.
173 Vine, 317.
the word *hagnos* and renders the meaning of pure from carnality and modest. The outward adornment was to be reflective of the inward adornment.

**Titus 2:1-5 Paralleled with 1 Timothy 2:9-10**

In reference to adornment, this verse could be paralleled with 1 Timothy 2:9-10. In the first verse of this particular passage, we are introduced to the way women should adorn themselves. Before going into the detail of proper adornment, the verse begins with “in like manner also.” These four words convey a transition to a new element, while speaking on the same subject. This transition relays to the reader the necessity of reading verse 8, in order to understand the context of verse nine. Verse 8 reads, “I desire therefore that the men pray everywhere, lifting up holy hands, without wrath or doubting.” It is evident that Paul is conveying the proper conduct of men while they are praying. Just as the men are to conduct themselves in a proper manner within the realm of prayer, the women also are to dress in an appropriate manner within the church.

After “In like manner also,” the verse reads, “that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing.” The women were instructed in verse 9 on how to adorn themselves. “Adorn” is in the present tense and conveys a continuous or habitual action.

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174 Ibid., 183.

175 MacArthur, 78.

176 Hill, 415.
The women were also told that their adornment was to be with propriety and moderation. “Propriety” takes on the meaning of “soundness of mind,” or “good sense.” In the latter part of verse 9, Paul addressed the issue of braided hair, gold, pearls, and costly garments and concluded that the women should not adorn themselves as noted above, in such things. During this time in history, more elaboration was being given to the hair and jewelry. These new fashions were catching the attention of many, perhaps even in the church, which would explain why Paul was having to comment on proper and improper adornment. The main concern in this passage concerning modesty seems to be directed more towards material extravagance and sexual infidelity.177

Paul addresses how women were to conduct themselves in verse 10, which reads, “But, which is proper for women professing godliness, with good works.” Instead of being primarily or exclusively concerned with the outward appearance, a Christian woman was to engage herself in good works. The Greek word for “good” is agathos,178 and means holiness, consecration, sanctification.179 Its focus is directed towards the state of being made holy.180 Verse 10 certainly makes clear what the proper adornment should be, when contrasted with verse 9. The expression of one’s commitment and relationship with God is made evident through works. The Greek word for “good,” literally means

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180 Ibid.
“through good deeds.”¹⁸¹ George Knight believes Paul is emphasizing time spent on spiritual adornment more than interest in physical beauty and adornment which lead to immodesty and indiscretion.¹⁸²

“H homemakers”

“Homemakers” is a word used only once (hapax legomenon) in the New Testament and refers to managing the household. As one commentator notes, “The household is the basic unit of society and interconnected with the church and even with the state. The proper ordering of the household, i.e., how husbands and wives, as well as, parents and children related to one another, is essential to maintain order in the church and support lawfulness in the community.”¹⁸³

“Submission”

Women were also reminded to submit (hupeiko) to their own husbands. One author notes that submission is not a demeaning term but “a personal choice, and the obedience it calls forth goes beyond human authority because the mandate comes from the heart of God Himself.”¹⁸⁴ After conveying what is to be taught, the Apostle Paul relates the seriousness of living a lifestyle that pleases God. He says, “teach all these

¹⁸¹ Gaebelein, 361.
¹⁸² Knight, 136.
¹⁸³ Patterson, Women’s Evangelical Commentary New Testament, 736.
¹⁸⁴ Ibid.
things to the younger women, so the Word of God will not be blasphemed” (Titus 2:5).
If Christian women live in a lifestyle that reflects paganism instead of godliness, then it is the same as cursing at God’s Word! As one author notes, “It is not merely remaining neutral towards God’s Word. It is an affront to God’s Word when women violate any of the seven instructions Paul gave to Titus for the younger women.”185

Reasons for Women Ministering to Women

It is evident that the instructions for the older women to teach the younger women principles of Biblical womanhood in the first century was necessary for then, and is just as important for this century. One of the main elements of women’s ministry in the church should be women ministering to other women. Beverly White Hislop points out that women are the best candidates to minister or “shepherd” other women. She provides the following nine reasons: Women best model godly femininity, women process pain differently from men, women understand women, most women have natural shepherding abilities as nurturers, women shepherding women may reduce the risk of emotional or physical adultery between male pastors and women parishioners, some women are unable to receive shepherding from men, women shepherding women will enhance the effectiveness of limited pastoral staff resources, women are given spiritual gifts needed for shepherding, and it is biblical.186

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185 Peace, 153.

186 Beverly White Hislop, Shepherding a Woman’s Heart: A New Model for Effective Ministry to Women (Chicago, Moody Publishers, 2003), 26-30.
As churches embrace the Titus 2 mandate and implement this Biblical model effectively, the result will be growth in spiritual maturity among the women and benefits for the entire church body. Vickie Kraft and Gwynned Johnson share, “An effective Women’s Ministry Program can greatly enhance the development of this kind of attractive lifestyle for women. And, in turn, when a church recognizes its responsibility to provide this ministry for its women, the entire church will benefit.”¹⁸⁷ Women’s ministries in the church must not become a separate identity and seek only to reach other women but rather serve the entire body in ways that are appropriate and beneficial.

Women’s Ministries in the Old and New Testaments

There are vivid accounts given of women’s ministry in the Old and New Testaments where examples are given of women who ministered in various capacities within their culture. By examining women’s ministry throughout Scripture, an awareness of opportunities for women engaging in their Biblical role emerges. Accounts are given of women ministering to women, women ministering to children, women ministering to their husbands, and women ministering to other people in their given society. Some women, throughout Scripture, serve as examples of submission, faithfulness and leadership. Other women serve as examples of disobedience, as they embraced wrong choices such as Miriam, a prophetess in Numbers 12 who murmured against her brother, Moses.

¹⁸⁷ Kraft, 42.
In presenting an overview of the various capacities women ministered in throughout the Old Testament, it is important to point out the status of women during this time in history and as seen in their society structure. One author notes, “Political structures and tribal and clerical hierarchy were manned by kings, officials and elders; the patriarchal extended family stipulated the fundamental structures of religion and society.”

Women in ancient Israel were under a patriarchal system, where kings, officials and elders had ultimate authority. This structure had great influence regarding the roles and ministries of women during this time. Within the class structure, women in the Old Testament were given opportunities to serve. Scholars argue as to whether these ministries should be classified as “leadership” roles. Linda L. Belleville states that, based on the Biblical account, women were involved in leadership positions. She uses Miriam, Deborah, and the prophetess, Huldah as examples. Belleville suggests Deborah was “commander-in-chief.” Other scholars argue that while women served in major roles they were not “fully in charge.” One author emphasizes Deborah working alongside Barak by saying, “So with Barak on the field of conflict, but with Deborah and

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189 Ibid.


191 Ibid., 112.

192 Becking, 167.
her presence with him, God prepared his miracle work.”193 Belleville lists other examples of women in the Old Testament that are unnamed such as the following: Isaiah 8:3 records the female prophet, Isaiah was to marry; Ezekiel 13:17-23 records the female prophets Ezekiel spoke against; Nehemiah 6:14 records Noadiah, spoken by Nehemiah; Ezekiel 13:2, 17 records the mention of the sons of Israel and the daughters of Judah, who prophesied and Ezekiel spoke out against; Second Samuel 14:1-33 records the “wise woman” from Tekoa who advised King David about Absalom and the “wise woman” from Abel-bethmaacah who gave counsel that resulted in her city being saved.194

Within the Hebrew culture, women were given opportunities to influence within their society and were given freedom to participate in religious festivals and celebrations as Judges 21:19-23 and 1 Samuel 18:7 records. Women could also take part in offerings and rituals.195 Although women were treated with more respect and dignity in Hebrew society in comparison to Greek and Roman society, in many situations, women were not treated as equals. James Borland points out that “such indications do not equal endorsement.”196 He also lists other recordings in Scripture that were never endorsed by God such as child sacrifice, polygamy, ritualistic sex in religion and wife abuse.197


195 Ibid., 115.


197 Ibid.
The first women mentioned in the New Testament are actually women who lived in the Old Testament but are in the lineage of Christ. Four women in the lineage of Christ are only included in the book of Matthew: Tamar, Rahab, Ruth, and Uriah’s wife (Bathsheba). Three of these women (Tamar, Rahab, Bathsheba) in the lineage of Christ are associated with sexual sins. However, as one commentator notes, all of these women had a “somewhat questionable reputation.” The lives of Tamar, Rahab, Ruth, and Bathsheba shed much light on the irrefutable workings of the sovereign God to bring about His divine purpose for fallen humanity. When utter despair and hopelessness seem to emerge in this narrative, as a crisis in the family structure occurs, God continues to bring the Redeemer for Israel in spite of sinful humankind.

Throughout the New Testament other women besides those listed in the lineage of Christ were used to minister to others within the first century. Women were ministered to by Jesus, were used as examples of Christian womanhood, and used to minister to others in a variety of different capacities. Women were included within the church, as the Apostle Paul gives specific instructions concerning the behavior of women in the church and admonishes them to embrace Christian femininity. There are also warnings given to women to stay away from false teachers as well as to be unified with each other. Second Timothy 3:1-6 reads,

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\text{But know this, that in the last days perilous times will come: for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness by denying its power. And}
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from such people turn away! For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth.

Spiritually mature women were given the mandate to minister specifically to younger women. 199 Women were given spiritual gifts in order to edify the entire body and to edify one another within the first century church. 200 James Borland points out that women engaged in the service of prayer. He notes that women ministered by, “providing financial assistance, ministering to physical needs, voicing their theological understanding, and witnessing to the resurrection.” 201 Borland also conveys the high value Jesus placed on women in the New Testament and the role distinctions Jesus recognized. According to Borland, Jesus demonstrated the high value He placed on women by the following: “recognizing their intrinsic value as persons, ministering to women, and according them dignity in His ministry.” 202

According to Galatians 3:28, women are fully equal with men. It is evident that Jesus saw women as valuable in light of His treatment of women. He ministered to women and allowed women to minister to Him and to others. The Apostle Paul points out full equality between men and women in Galatians 3:28. Women were seen as equals, given ministry opportunities, instructions for godly living, and used as examples.

199 Titus 2:1-5.

200 1 Corinthians 12.

201 Borland, Women in the Life and Teachings of Jesus, Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism, 113.

202 Ibid., 114-117.
Women’s Ministries throughout Church History to the Present

There are manifold principles and lessons that can be learned as one dares to uncover the past life of another. History reminds individuals of the legacy that is left behind as people decease, times change, and seasons pass. Throughout church history there are records of women who embraced wholeheartedly the gospel and who spread the good news to other individuals within their specific culture and era. Many women were persecuted and even martyred for their steadfastness and decision to follow Jesus Christ at any cost. Women throughout church history had great influence within the society and culture where they lived and served as examples to women today of how God can use women to help effect change within the home, society and church.

Women throughout different centuries faced specific challenges within the societies in which they lived. Throughout history, until approximately 600 years ago, the misogynist tradition (500 B.C. – 1500 A.D.), dominated the intellectual, medical, legal, religious and social systems of most cultures. The ancient Greek society believed women were inferior to men in both body and mind. Aristotle proclaimed these beliefs in many of his writings. One author summarizes Aristotle’s belief by stating, “The creation of a female was always a mistake, therefore, resulting from an imperfect act of generation. Every female born was considered a “defective” or

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204 Ibid., viii.

205 Ibid., vii.

206 Ibid., viii.
“mutilated male, a “monstrosity” of nature.” Plato believed men and women had the possibility of obtaining the same virtues. He conveyed that there was no need for the subordination of women in an ideal society where there would be no households or property. Due to this “imaginary” or ideal society, women could be educated as men so they could take on certain leadership roles. Aristotle’s and Plato’s views became the reasoning behind medieval thought. Thomas Aquinas began to voice the same philosophy during the thirteenth century.

During the Renaissance period (1300 – 1700), female voices began to emerge and to challenge for female equality and opportunity. In spite of the depersonalization of women throughout history, many women influenced their homes and society within the socioeconomic paradigm in which they lived. However, very few women wrote before the modern era. Joyce Irwin offers the following reasons: women did not receive education to qualify them to write, women were not allowed to participate in public roles (administrator, bureaucrat, lawyer, notary, university professor) in order to gain knowledge about writing in this field, and women were not to speak out, as this would be a sign of unchastity.

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207 Ibid., viii and ix.
208 Ibid., ix.
209 Ibid.
210 Ibid.
211 Ibid.
212 Ibid., xx.
213 Ibid.
Women writers began to emerge in the fourteenth century by publishing works on devotional literature, diaries, books of advice to their sons and daughters and to other members of the family.\textsuperscript{214} One author notes four factors that inhibited women writers in times past: chastity, power, speech and knowledge. Joyce Irvin points out, “the requirement of chastity kept women at home, silenced them, isolated them, left them in ignorance.” She also points out that such a view of chastity only further sustained the male dominated household arrangement.\textsuperscript{215} While Irvin associates the “male-headed household” in a negative light, other authors such as Amy Oden focus more on the writings of women themselves. She conveys, “We have too easily accepted history’s dicta against women’s speech, convinced that indeed there is no record left by women.”\textsuperscript{216}

Other women can be traced throughout church history who stepped outside their assigned roles and engaged in writing. Many women wrote of their spirituality such as Catherine of Genoa (1447-1510) who is best known for her writing, \textit{Dialogues of the Soul and the Body}\textsuperscript{217} and Teresa of Avila (1515-1582) who wrote \textit{The Interior Castle} in 1577.\textsuperscript{218} A very influential woman emerged in the late 1600’s named Madame Jeanne

\begin{footnotesize}
\textsuperscript{214} Ibid.
\textsuperscript{215} Ibid., xxiii and xxiv.
\textsuperscript{216} Amy Oden, \textit{In Her Words: Women’s Writings in the History of Christian Thought} (Nashville: Abingdon Press, 1994), 11.
\textsuperscript{217} Ibid., 204.
\textsuperscript{218} Ibid., 223.
\end{footnotesize}
Guyon who traveled throughout southern France and Italy, sharing about Christianity, prayer, and Christian liberty.\textsuperscript{219} Much change occurred within Protestantism in the sixteenth century as Martin Luther and other reformers introduced the true meaning of faith. Several women engaged in their role as helper on behalf of these great reformers by giving their advice and assistance.\textsuperscript{221} While very few women went against the boundaries for women found in Scripture, Katherine Zell was an exception. After her protestant husband’s death she was accused of desiring the office of the pastor.\textsuperscript{222} During the seventeenth century there were few women who sought to be leaders of both men and women. However, there were some exceptions such as Anne Hutchinson, mother of sixteen, who lived from 1591-1643 and was known as the first woman preacher of New England.\textsuperscript{223} Hutchinson would meet regularly with women in her home and would preach the gospel and often times, it was reported, heal individuals. Although she had many followers, she was persecuted by the Puritans due to her criticisms of the leaders in the church.\textsuperscript{224} She was, consequently, placed on trial before the elders who sentenced her to banishment from the church. At her sentencing, she responded to an opportunity to speak by saying, “The Lord judgeth not as man judgeth. Better to be cast out of the church than to deny Christ.”\textsuperscript{225} Although

\begin{itemize}
  \item \textsuperscript{219} Ibid., 245.
  \item \textsuperscript{220} Ibid., 249.
  \item \textsuperscript{221} Ruth A. Tucker, The Changing Roles of Women in Ministry: The Early Church Through the 18th Century, Rediscovering Biblical Equality: Complementarity Without Hierarchy, 32.
  \item \textsuperscript{222} Ibid., 34.
  \item \textsuperscript{223} Edith Deen, Great Women of the Christian Faith (New York: Harper and Brothers Publishers, 1959), 108.
  \item \textsuperscript{224} Ibid., 108.
  \item \textsuperscript{225} Ibid., 114.
\end{itemize}
Hutchinson was denounced by many clergy during this time, she is known today by many as being “the inspiration behind the women’s missionary society in America.”

Women were commonly involved in ministry within the Quaker church, so much so, that many individuals considered them a “cult.” Margaret Fell Fox, wife of George Fox, the founder of the Quakers, served as an advocate for women in society and with the Quakers. Although there is some evidence that Margaret Fox was a preacher, there is no proof that she engaged in the role of pastor. Margaret Fox contributed substantially to the establishment of women’s meetings with Quaker women. She led many women’s meetings in the late 1600’s and trained women in helping widows, midwifery, social welfare, as well as, urged women to be used in the service of God.

Mary Rowlandson serves as an example of a woman in the 17th century who encountered a life changing experience that revolutionized her spirituality in such a profound manner that she wrote a book divulging her tragic story. Rowlandson’s story serves as an illustration of women writers during the mid-1600’s. Mary Rowlandson was not well known outside of her community in Lancaster, Massachusetts until her captivity in February 1676. A group of Indians attacked her three children and nineteen residents in Lancaster. Her husband, Joseph Rowlandson was a minister and was away during the siege. Mary Rowlandson first published The Sovereignty and Goodness of God in 1682, six years after her release from the Indians. Her narrative focused primarily on the three

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226 Ibid., 108.
227 Ibid., 36.
228 Ibid., 36-37.
229 Ibid., 117.
230 Ibid., 123.
months of her exile and how she persevered through such anguish that is clearly portrayed throughout the narrative. Rowlandson’s narrative has been often defined as the first “Indian captivity narrative.” The narrative is autobiographical due to it being a first-person account; however, it is only a partial autobiography because it does not cover her life story.

The seventeenth century was marked by reformation leaders such as Martin Luther and John Calvin. Clergy advocated that both men and women needed the Bible and that both sexes should read the Holy Scriptures. Since both men and women could read the Bible, then should not a woman be able to receive education? This is the question Anna Maria van Schurman, 1607-1678, focused on in her book, *Whether a Christian Woman Should Be Educated and Other Writings Within Her Intellectual Circle*. Schurman advocated for Christian women to be educated and to be given opportunities to expand their intellect. However, while she emphasized the priorities for Christian women in education, she believed that their responsibilities of family to come first.

In the 1730’s Methodism originated as a result of the great revival in Britain and North America. Susanna Wesley had an extreme impact on her two Methodist preaching sons, John and Charles Wesley. Although Susanna is referred to as a “preacher of righteousness” from her son John, she never engaged in the preaching ministry of the church. However, several women within the Methodist church felt called into the preaching ministry. In the 1760’s women were granted the right to preach. Sarah Crosby and Mary Bosanquet-Fletcher were two women who engaged steadfastly in this role.

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Although John Wesley gave approval for this decision, he did so reluctantly.\textsuperscript{233} During the eighteenth century up to the early nineteenth century Methodist women who desired to preach were “positively discouraged” about addressing both men and women. The preference within the Wesleyan Methodist church was for women to minister to women.\textsuperscript{234} However, much of this changed when the Methodist church split into various distinctions such as the Primitive Methodists and Bible Christians. Due to the desire Methodists had to carry the gospel into new areas, many female evangelists were sent out.\textsuperscript{235} There were also women preachers during the 1700’s such as Mary Bosanquet Fletcher who was known as a “pastor of pastors.”\textsuperscript{236} Fletcher spent most of her life in the ministry and was known to preach to large crowds of men and women.\textsuperscript{237}

In the early 1900’s much change took place within the Methodist church as women in ministry were given the same entitlements as were men in ministry.\textsuperscript{238} This took place during the first wave of the feminist movement, just decades before women such as Elizabeth Cady Stanton and Susan B. Anthony were voicing their desire for women to obtain the right to vote. Women were first granted ordination rights in the Methodist Church in 1974.\textsuperscript{239}

\begin{enumerate}
\item[234] Ibid.
\item[235] Ibid.
\item[236] Tucker, The Changing Roles of Women in Ministry: The Early Church Through the 18\textsuperscript{th} Century, Discovering Biblical Equality: Complementarity Without Hierarchy, 38.
\item[237] Ibid.
\item[239] Ibid.
\end{enumerate}
Several women in the Presbyterian Church began to voice their concerns for women’s rights in the early 1800’s. The Presbyterian church overall began to respect their courage and in 1930 women were given the right to serve in the office of elder. In the 1960’s women were granted the right to serve as ministers in the Presbyterian Church. Although there has been a decline in membership within the Presbyterian Church since 1980 (3,272,518 in 1980 compared to 2,405,311 in 2003) women candidates for pastoral positions have more than doubled (588 in 1990 compared to 1348 in 2003). The number of ordained women in the Presbyterian Church has also increased dramatically from 569 in 1980 to 4152 in 2003. There are currently 53 women who serve as Head-of-Staff pastors of congregations compared to 16 in 1990.

The first woman to be ordained in the Southern Baptist denomination was Addie Davis in 1964 in Durham, North Carolina at Watts Street Baptist Church. Over 100 women were ordained as ministers within two decades preceding Davis. Many other women were ordained as deacons. Many women from the seventeenth century served as deaconesses and eldresses. There were also Baptist women who were known for their passionate preaching. Due to the suffragette movement, the role of women as deaconesses and eldresses shifted greatly in most Southern Baptist churches. The Women’s Missionary Union, established in 1888 gave women an opportunity to serve as well as engage in the same type of work that they had previously engaged in being deaconesses. Today, few women pastor in Southern Baptist churches. There is a larger

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243 Ibid., 418.
number of women who fill the position of associate pastor in Southern Baptist churches and perform weddings, funerals, and baptisms. In the early 1980’s there were around 12 married couples who co-pastored Southern Baptist congregations. Also in 1980, the first Southern Baptist female minister named Anne Rosser baptized 3 converts. There were also more women deacons during the 1980’s than years prior.\textsuperscript{244} Women in the 1980’s who held the office of a deacon changed their title from \textit{deaconess} to \textit{deacon} due to the belief that deaconess was a subordinate role.\textsuperscript{245} It is evident that the feminist movement had a profound impact on the society, the home and the church regarding equality. Due to these changes, many women began to leave the home for the workplace.

Various reactions to women being ordained were registered among the Southern Baptists. There were evangelicals within the Baptist denomination who interpreted Scripture differently than others. In 1977 a survey was conducted entitled “A Survey of Southern Baptist Attitudes Toward Women in Church and Society.” The researcher, Clay L. Price found that 17 percent favored women pastors, 24 percent favored ordaining women chaplains, and over 75 percent favored ordaining women in religious education, youth ministries or social work.\textsuperscript{246} Another survey was conducted in 1977 by Minette Drumwright who discovered that older women were more favorable towards women in leadership than younger women.\textsuperscript{247} For years most Baptist associations and state conventions did not make a large issue or discussion concerning women and

\begin{flushleft}
\textsuperscript{244} Ibid., 690.
\textsuperscript{245} Ibid., 691.
\textsuperscript{246} Ibid., 692.
\textsuperscript{247} Ibid.
\end{flushleft}
ordination.\textsuperscript{248} Perhaps many of the leaders did not know how to go about their belief on the role of women in ministry or simply some leaders did not know what their positions were. Until 1984, the local church determined whether or not women could be ordained. In 1984, the Southern Baptist Convention adopted a resolution that restricted women from being ordained.\textsuperscript{249} Many individuals became outraged at this decision for a variety of reasons. Leon McBeth lists the following reasons:

First, a number of Southern Baptists favor ordination for women and thus wanted no resolution against it. Second, many who disapproved such ordinations nevertheless view ordination as a local church issue and regard the convention resolution as an unwarranted violation of local church autonomy. Third, many who disapprove of women’s ordination disliked the resolution because they thought its involved explanations insulted women.\textsuperscript{250}

Edith Deen compiled a list of women throughout church history who served in various capacities. Some of these women served as founders of organizations, writers, leaders, wives of men in important leadership roles, and many other services. Deen provides the following list of key women throughout history:

- **Perpetua (181?-203)** Early Christian Martyr
- **Cecilia (?-230)** Saint of Church Music
- **Helena (255-330)** Mother of Constantine
- **Macrina (327-379)** Founder of a Religious community for women in the Eastern church
- **Olympias (368-408)** The Glory of Widows of the Eastern Church

\textsuperscript{248} Ibid., 693.

\textsuperscript{249} Ibid., 693.

\textsuperscript{250} Ibid.
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
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<tbody>
<tr>
<td>Nonna (329?-374)</td>
<td>Mother of Gregory the Divine</td>
</tr>
<tr>
<td>Marcella (325-410)</td>
<td>Founder of the first religious community for women in the Western Church</td>
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<tr>
<td>Saint Monica (331-387)</td>
<td>Mother of Saint Augustine</td>
</tr>
<tr>
<td>Anthusa (347?-407?)</td>
<td>Mother of John Chrysostom</td>
</tr>
<tr>
<td>Paula (347-404)</td>
<td>Jerome’s Inspirer</td>
</tr>
<tr>
<td>Hilda (614-680)</td>
<td>Anglo-Saxon Abbess of Whitby</td>
</tr>
<tr>
<td>Clare (1194-1253)</td>
<td>Founder of the Franciscan Order of Poor Clares</td>
</tr>
<tr>
<td>Elizabeth of Hungary</td>
<td>Helper of the Poor</td>
</tr>
<tr>
<td>(1207-1231)</td>
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<tr>
<td>Catherine of Siena</td>
<td>Revitalized the Church</td>
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<tr>
<td>(1347-1380)</td>
<td></td>
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<tr>
<td>Joan of Arc (1412-1431)</td>
<td>The Deborah of France</td>
</tr>
<tr>
<td>Isabella of Castile</td>
<td>First to aid the church in the New World</td>
</tr>
<tr>
<td>Vittoria Colonnnes</td>
<td>Inspirer of Michelangelo</td>
</tr>
<tr>
<td>(1490-1547)</td>
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<tr>
<td>Margaret of Navarre</td>
<td>Defender of Reformation</td>
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<tr>
<td>(1492-1549)</td>
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<tr>
<td>Jenne d’Albret</td>
<td>Defender of Reformation</td>
</tr>
<tr>
<td>(1528-1572)</td>
<td></td>
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<tr>
<td>Katherine Von Bora</td>
<td>Wife of Martin Luther</td>
</tr>
<tr>
<td>(1499-1552)</td>
<td></td>
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</tbody>
</table>
Teresa of Avila (1515-1582) Beloved Woman of Carmelites

Anne Hutchinson (1591-1663) First Woman Preacher of New England

Margaret Fell Fox (1614-1702) Wife of George Fox

Mary Fisher (1623?-1698?) Pioneering Missionary in New England

Mme Jeanne Guyon (1648-1717) French Mystic

Susannah Wesley (1669-1742) Mother of John and Charles Wesley

Lady Huntingdon (1707-1791) 18th Century Revivalist

These women serve as illustrations of pertinent individuals who influenced others in the time period in which they lived. Their contributions are manifold and serve as examples for women today to model.
CHAPTER 4
THE NECESSITY OF WOMEN’S MINISTRIES

Survey of Women’s Issues: The Effects of Culture

The quest of women desperately seeking for meaning in life continues to prevail throughout time and culture. The alarm that continues to resonate is heard in the voices of unfulfilled and hurting women. In a postmodern culture, narcissistic hedonism represents the world’s philosophy for a woman’s identity and femininity. Research indicates a growing percentage of women who readily embrace the world’s ever changing message. The effects of culture continue to consume the mentalities of women today just as it did in centuries past. Women continue to be bombarded with images portraying what a woman should be and look like through every medium of communication. Not only are women combated with culture’s ever-changing message but women encounter a variety of issues throughout life’s different phases. Women of this present era encompass problematic issues that are often difficult to overcome.
Specific Issues Encountered by Women

There is a wide realm of issues women encounter such as: a distorted body image, problems in relationships, sexual purity, depression, self-confidence, insecurities, time management, finances, unexpected tragedies, unexpected and expected changes, alcohol abuse, substance abuse, emotional disorders, eating disorders, self-mutilization, victims of abuse and many other problems.

Statistics on Women’s Issues

Statistics reveal that eighty percent of women who answered a People magazine survey responded that images of women on television and in the movies make them feel insecure. After viewing images of female fashion models, seven out of ten women felt depressed and angrier than prior to viewing the images. It is estimated that four out of five U.S. women are dissatisfied with their appearance. The average age a girl started dieting in 1970 was age 14, however, by 1990 the average age dropped to just 8. Teenagers are often preoccupied with their appearance and struggle with accepting themselves. It is estimated that 10 million teenagers will develop an eating disorder or negative attitude toward food. One author indicates that 75 percent of women who are

252 Ibid.
253 Ibid.
of average weight and size believe they are overweight.\textsuperscript{255} According to the National Institute of Mental Health .5 – 3.7 percent of females encounter anorexia nervosa in their lifetime and 1.1 – 4.2 percent of women have bulimia nervosa.\textsuperscript{256} Seventy-nine percent of teenage girls who vomit and 73% of teenage girls who use diet pills are frequent readers of women’s health and fitness magazines. This is in contrast to less than 43% of teenage girls who do not participate in these purging methods.\textsuperscript{257}

In every society, past and present, women have faced numerous struggles in seeking to live up to expectations placed on them. Perhaps the most alarming research to come to the surface is that major depression is now the leading cause of “disease burden” among females, ages 5 and older worldwide.\textsuperscript{258} The National Institute of Mental Health also suggests that mental disorders affect women and men differently.\textsuperscript{259} Mental disorders that affect females are the following: anxiety disorders, attention deficit hyperactivity disorder, bipolar disorder, borderline personality disorder, depression, eating disorder, and schizophrenia.\textsuperscript{260} Twice as many women (12.0 %) as men (6.6 %) struggle with a depressive disorder each year in the United States.\textsuperscript{261} This would include major depression, dysthymic disorder, and bipolar disorder.


\textsuperscript{256} \url{http://www.nimh.nih.gov/publicat/eatingdisorders.cfm#ed5}, October 11, 2006.

\textsuperscript{257} \url{http://www.raderprograms.com/media.aspx}, 2006.

\textsuperscript{258} Ibid.

\textsuperscript{259} \url{http://www.nimh.nih.gov/publicat/womensoms.cfm}, October 11, 2006.

\textsuperscript{260} Ibid.

\textsuperscript{261} Ibid.
In 2005 the USA population was 296,410,404. In 2004, 50.8% of the US population was female. In the last year, 7% of American women (3.9 million) who were married or living with someone were physically abused. It is estimated that every 2 minutes a woman is raped in the US. It is evident that women are prey to a wide variety of issues, some of which are life threatening without help.

Biblical Principles for Counseling Women in Need

Authors Elyse Fitzpatrick and Carol Cornish offer pertinent guidance to women seeking to help other women in the book, *Women Helping Women: A Biblical Guide to the Major Issues Women Face*. The main methodology discussed in this book is Biblical counseling. After addressing the philosophy of Biblical counseling and methodology, Fitzpatrick and Cornish present a detailed analysis of counseling single teen mothers, women discontented in their singleness, post-abortion women, women in problem Christian marriages, women married to unbelievers, women considering adoption, mothers of children with learning difficulties, mothers of rebellious teens, divorced women, single moms, women abused as children, women with addictions, women with eating disorders, women involved in sexual sins, women going through menopause, and women facing dying and death. The authors close with a synopsis of medical questions women ask. Questions such as: How am I put together? What is estrogen and


263 Ibid.

progesterone? What physical changes occur in a woman’s life? Basic issues such as infertility, premenstrual syndrome, pregnancy loss, postpartum depression, perimenopause, menopause, and sexual dysfunctions are discussed.

Fitzpatrick and Cornish provide insightful principles for resolving medical questions such as: praying for wisdom, looking to Scripture, seeking medical advice, getting a second opinion, reading and learning.\textsuperscript{265} The authors point out the ultimate goal for women is to glorify God with their health.\textsuperscript{266} Often women believe they have separate problems related only to their womanhood. However, Fitzpatrick conveys, “Many women never have an unusual symptom related to their femaleness, and that is wonderful. However, as members of the body of Christ and as counselors, it is helpful to learn about the physical problems women can face so that we are equipped to encourage them and help direct them to receive proper assistance.”\textsuperscript{267}

Feminism and Its Attack on Womanhood

Much change has taken place in the American society in the last 150 years. A call for the equality of women was personified of the person, Mary Wollstonecroft, an Englishwoman who penned \textit{A Vindication of Rights of Woman} in the late 1700’s. Women began to focus more on their “rights” in 1848, when one hundred American women gathered in Seneca Falls, New York, to ratify a “Declaration of Sentiments.”\textsuperscript{268}

\textsuperscript{265} Ibid., 542-543.
\textsuperscript{266} Ibid., 543.
\textsuperscript{267} Ibid.

\textsuperscript{268} Mary Kassian, \textit{The Feminist Gospel: The Movement to Unite Feminism with the Church}
Even more significant changes have occurred in the past forty years with the “gender revolution.” It is evident that the secular world is not the only one which has been affected by the Feminist Movement, because the church has been and continues to be affected. The roots of feminism itself can be traced back to the very beginning of time, recorded in Genesis 1-3, when a role-reversal was first depicted and sin marred the Garden of Eden and all of creation.

Much debate has occurred concerning the woman’s role in her home, society, and the church since the early 1900’s with the beginning of the Feminist Movement. Since the Feminist Movement brought to surface the origin of Evangelical Feminism, (see the egalitarian view), a study of this movement and its effects is foundational for a true understanding of the debate that currently exists within the evangelical realm.

“Feminism” was not at all a popular word in the nineteenth century. In fact, feminism was rarely heard of at all. The terminology of the day was “woman’s rights,” or “woman suffrage.” The word “feminism” came from the French word, *feminisme* and was first used in the 1880’s by Hubertine Auclert. Auclert was the founder of the first Woman Suffrage Society in France and a leader who advocated political rights for women. The term “feminism” became more common in America in the twentieth century when the terminology used in the past seemed more awkward and

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269 Strauch, 3.


271 Ibid.

272 Ibid., 14.
ungrammatical.\textsuperscript{273} Feminism brought differences in what was labeled as “The Woman’s Movement.” Feminism added an \textit{ism}, which is an ideology, that denoted a set of principles not limited solely to women.\textsuperscript{274}

As the term, “feminism,” became more visible in 1913, it created deep confusion in the United States. Individuals were confused with whether or not feminism was an ideology that men could join or strictly for women only. Many felt feminism was a threat to men. In the midst of this confusion, suffrage enthusiasts deemed it necessary to publish their stance concerning this new terminology. An article published in December of 1909 in the \textit{American Suffragette} was entitled, “Suffragism Not Feminism.” Part of the article read, “the right to vote is not based on contrasts between the sexes nor on animosity of one sex against the other, nor do we take refuge in any perverse theories.” Later in the article the suffrage enthusiasts characterized feminists as “men and women who . . . wish to force womanly attributes on the man.” The article demonstrated that the suffrage enthusiasts desired no tension between the sexes but sought “willing cooperation on the common ground—the Public Welfare.”\textsuperscript{275}

Feminism became a popular word around 1913 and began to denote more meaning than that of suffragists. One participant during these years summed up their differing goals best by declaring, “All feminists are suffragists, but not all suffragists are feminists.”\textsuperscript{276}

\textsuperscript{273} Ibid., 3.
\textsuperscript{274} Ibid.
\textsuperscript{275} Ibid., 15.
\textsuperscript{276} Ibid.
The right to vote among women suffragists was used only as an instrument for further change. Complete social revolution was a major objective which advocated the following, “Freedom for all forms of women’s active expression, elimination of all structural and psychological handicaps to women’s economic independence, an end to the double standard of sexual morality, release from constraining sexual stereotypes, and opportunity to shine in every civic and professional capacity.”

Feminism brought to surface much change in the thoughts and mindsets of women in relation to their roles as wives and mothers. Feminists not only sought to gain the same rights as men had but sought to rearrange the woman’s nature and ability.

Three traditions that nourished advocates for woman’s rights were the Enlightenment Rationalism, Evangelical Protestantism, and the Communitarian Socialist Tradition. Segments of Evangelical Protestantism supported the belief that women were morally superior to men. Quakerism along with antinomian varieties of Protestantism emphasized that all are equal before God and encouraged women to speak out for their freedoms. The Communitarian Socialist Tradition also aided in the foundation for modern feminist thought. This specific tradition encouraged women to examine the sexual division of labor and private household responsibilities rather than accept their current roles in their homes and society.

Although all three traditions served as aids in the foundation for feminism, the feminists argued against some of the

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277 Ibid.
278 Ibid., 16.
279 Ibid., 17.
280 Ibid.
“insufficiencies,” as they perceived the issue, in each tradition. Thus, the feminists took what they chose to be beneficial to their theology from each tradition. Due to the newness of feminist thought, differing interpretations began to arise among the advocates for feminism. Some of the controversy within this movement began with Elizabeth Cady Stanton, Susan Anthony, Lucy Stone, and Henry Blackwell. Although various voices spoke concerning the woman’s movement, they shared the commonality that “the gender hierarchy of male dominance and female submission was not natural but arbitrary.” Emphasis was placed on the female “experiences,” that led women to embrace feminism. An example of the voices heard by feminists was the following: “Well, it was seeing what my mother had to go through that started me,” or “My father was one of the old fashioned kind.” Through voicing their experiences and emphasizing their “rights,” they advocated two contrary views. One view emphasized women’s likeness to men and the other one being their difference from men.

A contemporary of Stanton, Jane Frohock, described the voice of the movement by saying, “It is woman’s womanhood, her instinctive femininity, her highest morality that society now needs to counter-act the excess of masculinity that is everywhere to be found in our unjust and unequal laws.”

Just as the voices of feminists began to be heard in the twentieth century, so the voices are heard today in the twenty-first century. Many volumes by feminists continue to degrade true masculinity and femininity in the Biblical sense of the word. As a result

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281 Ibid.
282 Ibid., 18.
283 Ibid.
284 Ibid., 19.
of feminists’ secularization and humanistic worldview, many individuals have become blind to the One who elevated women in the Old and New Testaments. They lack the joy and fulfillment that exists in embarking on God’s design for the sexes.

The general concept of patriarchy authority is rooted in the Divine Father Himself. He is the Creator God and has set forth authorities in order to protect. Feminists distort the patriarchy completely and are threatened by it. An example of this is found in chapter one of Hester Eisenstein’s book, Contemporary Feminist Thought, where she wrote on the patriarchy and the rediscovery of gender roles. Feminist Mary Daly cited the verses in Galatians 4:3-9 which states, “When we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption of sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying “Abba! Father!”…But now that you have come to know God, or rather be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?” Daly makes the following, tragic comments on the verse: “We do not wish to be redeemed by a god, to be adopted as sons, or to have the spirit of a god’s son artificially injected into our hearts, crying “father.” Having seen the horror of such phallocratic “spirituality,” we indeed can “turn back again,” remembering our Selves as strong and proud “Elemental spirits,” and using this expression as Metaphor to Name our Sources, Sisters, Muses, Friends, as well

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as our Selves. As we turn back, remembering, we understand ever more deeply the war continually waged against Elemental life by fathers and sons.”

Mary Kassian writes that feminists seek to name self, secondly, to name the world and thirdly to name God. This is evident in Daly’s comment above as well as the comment she made in the preface of the book, *Gyn/Ecology the Metaethics of Radical Feminism*. Daly concludes that she can no longer use the word *God* ever again because *God* “represents the necrophilia of patriarchy, whereas *Goddess* affirms the life-loving of be-ing of women and nature.”

It is evident that feminism had a major effect on the perception of identity and role assignments for men and women in the 1960’s through 1980’s. The emergence of feminism through the university campus flourished in the 1970’s as many female students entered women’s studies programs. Shelia Tobias was the first woman to plan women’s studies programs in 1968. One author recalled the definition of women’s studies in the 1970’s, “the educational arm of the feminist movement.” For some individuals, feminism may be looked at as a dying movement but for others feminism is still a strong force in the world today. Estelle Freedman points out that feminism is still alive in the

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288 Ibid., 70.

289 Ibid., 134.


291 Friedan, 388.

book, *No Turning Back: The History of Feminism and the Future of Women*. She advocates, “It disturbs me deeply to learn each year how many young women still struggle to find their voice, to accept their bodies, and to recover from sexual assault." 293

It is evident that women face a variety of emotional and psychological issues and disturbances from being mistreated and/or assaulted, however, the philosophy that is being taught in women’s studies programs at times provokes bitterness and anger as well as a rejection of anything having to do with patriarchy. It is evident, feminism has had and is continuing to have an effect on women today.

Different methodology emerged within the phases of modern feminist thought and aided in broadcasting feminist philosophy to the common, everyday woman. In the first wave of feminism, 1790-1920, voices of women suffragists were echoed through picketing and parades. Within modern feminism, all mediums of communication were and still are heavily utilized to further enlighten women. Music began to be a primary medium in the 1970’s illustrating the view of womanhood that women were adopting. Helen Reddy released the song, “I Am Woman,” in 1972. The lyrics are the following:

I am woman, hear me roar
In numbers too big to ignore
And I know too much to go back and pretend
'Cause I've heard it all before
And I've been down there on the floor
No one's ever gonna keep me down again

{Refrain}

Oh yes I am wise
But it's wisdom born of pain
Yes, I've paid the price
But look how much I gained
If I have to, I can do anything
I am strong - *strong*

293 Ibid., x.
I am invincible - invincible
I am woman

You can bend but never break me
'Cause it only serves to make me
More determined to achieve my final goal
And I come back even stronger
Not a novice any longer
'Cause you've deepened the conviction in my soul

{Refrain}

I am woman watch me grow
See me standing toe to toe
As I spread my lovin' arms across the land
But I'm still an embryo
With a long long way to go
Until I make my brother understand

{Refrain}

...If I have to I can face anything... 294

The song, “I Am Woman,” earned Helen Reddy a Grammy Award for Female Pop Vocal Performance in 1972. As she accepted the award, she gave a speech thanking God “because She makes everything possible.” 295

In 1978, Chaka Khan produced a hit single entitled, “I’m Every Woman.” 296

The lyrics are the following:

(Chorus:)
I'm every woman, it's all in me
Anything you want done, baby
I'll do it naturally
I'm every woman, it's all in me
I can read your thoughts right now

Every one from A to Z

I can cast a spell
With secrets you can't tell
Mix a special brew
Put fire inside of you
But anytime you feel
Danger or fear
Instantly I will appear, 'cause

(Chorus)

I can sense your needs
Like rain on to the seeds
I can make a rhyme
Of confusion in your mind
And when it comes down
To some good old fashioned love
That's what I've got plenty of, 'cause

(Chorus)

I ain't braggin' 'cause I'm the one
You just ask me ooh and it shall be done
And don't bother to compare
'Cause I've got it
I've got it, I've got it, yeah

I'm every woman (repeat and fade)\(^{297}\)

Artist, Ani DiFranco released the song entitled, “I Am Not a Pretty Girl,” in 1995.\(^{298}\) The lyrics are the following:

i am not a pretty girl
that is not what i do
i ain't no damsel in distress
and i don't need to be rescued
so put me down punk
maybe you'd prefer a maiden fair
isn't there a kitten stuck up a tree somewhere


i am not an angry girl
but it seems like i’ve got everyone fooled
every time i say something they find hard to hear
they chalk it up to my anger
and never to their own fear
and imagine you're a girl
just trying to finally come clean
knowing full well they'd prefer you
were dirty and smiling

and i am sorry
i am not a maiden fair
and i am not a kitten stuck up a tree somewhere

and generally my generation
wouldn't be caught dead working for the man
and generally i agree with them
trouble is you gotta have yourself an alternate plan
and i have earned my disillusionment
i have been working all of my life
and i am a patriot
i have been fighting the good fight
and what if there are no damsels in distress
what if i knew that and i called your bluff?
don't you think every kitten figures out how to get down
whether or not you ever show up

i am not a pretty girl
i don't want to be a pretty girl
no i want to be more than a pretty girl299

The church has the opportunity to reach women with timeless truth that can enable women to discover their identity and more fully understand the great influence they can be in the home, church and society. It is necessary for church leaders to become aware of the potential an effective women’s ministries can have on women. One author notes, “Often our ministries to women are only ministries to the healthy.”300 The church

300 Hislop, 121.
must first be aware of the many issues women are facing in day-to-day life and the necessity for women helping women.
CHAPTER 5
EDUCATION FOR WOMEN PREPARING FOR AND CALLED INTO MINISTRY

History of Development for Women’s Education

Education for women has rapidly changed within the last 100 years. In the United States, since the early 1980’s, women have earned more bachelor degrees than men.301 Presently, women earn 4 out of 10 degrees in all fields with the exception of computer, information sciences and engineering.302 There has been significant growth regarding bachelor, masters, and doctoral degrees earned by women in the last 25 years.303 In 1979-1980, 455,800 women obtained a bachelor’s degree. The number of female students obtaining bachelor’s degrees increased enormously since the 1980’s. Research indicates that in 2003-2004, 804,100 women obtained a bachelor’s degree.304

302 Ibid.
303 Ibid.
304 Ibid.
While women have the opportunity to obtain a bachelor’s degree in religion, very few institutions offer a track designed specifically for women ministering to women. Christian institutions offering religion degrees often suggest that women who are gifted for ministry related vocations should take the same courses as men. However, with the growing trend toward the professional ministry of women reaching women in the church and parachurch, many Christian academic institutions are beginning to consider implementing a track designed specifically for women. Within the last two years, programs for women preparing for ministry have surfaced on the undergraduate level in academic institutions. Lancaster Bible College, Southeastern Baptist College, Boyce College and Liberty University are among the few that have specialized programs designed for women preparing for and called into ministry.

Seminary Training for Women’s Ministries

While programs on the undergraduate level are just beginning, graduate courses emerged ten years ago. New Orleans Baptist Theological Seminary was the first seminary to offer a track specifically for women’s ministry in March of 1997. Rhonda Harrington Kelley is the Director of New Orleans Seminary’s program for women. Currently New Orleans Seminary offers the following options for women: Women’s Ministry Certificate, Advanced Women’s Ministry Certificate, Associate in Women’s Ministry, Bachelor of Arts in Christian Ministry as a Minor in Women’s Ministry, Masters of Divinity with Specialization in Christian Education/Women’s Ministry and a

Master of Arts degree in Christian Education with a Concentration in Women’s Ministry. Courses such as: Bible Study for Women, Women and Church Growth, Women Mentoring Women, Spiritual Gifts of Women, Women’s Work in the Local Church, A Biblical Theology of Womanhood, Recreational Programs for Women, Lay Counseling for Women, Support Groups for Women, Women’s Ministry Programs, Planning Special Events for Women, Lifestyle Witnessing for Women, Missions for Women, and Leadership Training for Women are a part of these different certificate and degree programs at New Orleans Seminary. New Orleans Seminary currently has seven women faculty who teach a variety of different courses in women’s ministries.

Other seminaries designed programs specifically for women’s ministries emerged soon after New Orleans Seminary such as: Southeastern Baptist Theological Seminary, Southern Baptist Theological Seminary, and Southwestern Baptist Theological Seminary. Under the leadership of Dorothy Kelley Patterson, Southeastern Seminary implemented a program in Women’s Studies. Students obtaining a Master of Divinity with Women’s Studies degree from Southeastern Seminary are prepared to engage in the following ministries: “church staff and denominational positions in which they develop, deliver, and/or supervise ministries to women, in missionary work, in evangelistic work, in women’s conference ministries, in teaching the Bible and related disciplines to women, in advocacy work, and in teaching ministries addressing the practical, moral, and spiritual

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306 Ibid.
307 http://www.nobts.edu/WomensMinistry/Default.html. The faculty consists of the following: Chris Adams, B.A.C. Min (Women’s Ministry Specialist, LifeWay Christian Resources); Jeanine C. Bozeman, Ph.D. (Professor of Social Work); Trish Hawley, Ph.D. (Women’s Ministry Instructor); Judi Jackson, Ph.D. (Adjunct faculty); Rhonda H. Kelley, Ph.D. (Professor of Women’s Ministry); Becky Parker Lombard, D.M.A. (Assistant Professor of Music Theory and Organ); and Jaye Martin, M.A.R.E. (Women’s Evangelism Coordinator, North American Mission Board). New Orleans Seminary also offers courses online for women.
needs of women.\textsuperscript{308} The Women’s Studies program at Southeastern Seminary offers the following options: Certificate in Women’s Studies, Advanced Certificate in Women’s Studies, Master of Arts with Women’s Studies, and a Master of Divinity with Women’s Studies. Women pursuing a certificate in women’s studies would be required to take the following courses: Wife of the Equipping Minister, Ministering to Women in the Local Church, Old Testament Survey, New Testament Survey, Basic Christian Doctrine, Church History, and Baptist History and Identity. Women obtaining a Women’s Studies Certificate have the option of choosing four of the following elective courses: Biblical Parenting, Christian Education, Christian Ethics, Christian Philosophy, Counseling Skills for Women, Holiday Decorating, Hospitality in the Home, Introduction to Biblical Languages, Ministry in the Home, New Testament Electives, Old Testament Electives, Personal Spiritual Disciplines, Planning Special Events for Women, Preparing and Leading Bible Studies, Serving as a Ministry Wife, Theology of Womanhood, Women and Evangelism, Women and Missions, and Women Mentoring Women.\textsuperscript{309}

Southwestern Baptist Theological Seminary just recently launched a program designed specifically for women under the direction of Dorothy Kelley Patterson. A student is able to obtain a Master of Divinity with a concentration in women’s studies. This track consists of 91 hours. The following courses are available for women: Introduction to Women’s Studies, Biblical Theology of Womanhood, Biblical Interpretation for Women, Gender Roles in the Bible, Women’s Ministries in the Local Church, Women in Church History, Women and Missions, Wife of the Equipping

\textsuperscript{308} http://www.nobts.edu/WomensMinistry/Default.html.
\textsuperscript{309} http://www.sebts.edu/prospective_students/Degree_Programs/degreeprograminfo.cfm?DP.
Minister, Expository Communication of Biblical Truth, Women and Evangelism, Feminist Theology, Directed Study and Internship for Women’s Studies.

Southern Baptist Seminary also offers specific programs designed for women. The School of Leadership and Church Ministry at Southern Seminary offers two degrees related to women’s ministries. Southern Seminary also has implemented two institutes: Seminary Wives Institute and Women’s Ministry Institute. The Seminary Wives Institute was designed to help the wives of seminary students understand their roles. The Women’s Ministry Institute specifically trains women to be more effective in ministering in the local church. The Pendergraph Women’s Ministry is another program for women at Southern Seminary which focuses on the common concerns among female students. Women who obtained a certificate or advanced certificate in ministry studies are able to take the following courses: Women’s Ministry Overview, Leadership Skills, Bible Teaching Skills, Lay Counseling Skills, Women and Evangelism, Women and Discipleship, Women and Missions, Women and the Bible, Girls Ministry, and Women’s Ministry in the Local Church. The Seminary Wives Institute Curriculum consists of the following: Discipleship I and II, Leadership Skills I and II, Essentials I and II, Old and New Testament Survey, Baptist Beliefs, SBC I and II, Family Life Conference, A Closer Look at Baptist Beliefs, Biblical Parenting, Lessons in Prayer, Playing Hymns, Public Speaking for the Minister’s Wife, and Women of Influence.

311 Ibid.
312 Ibid.
Western Seminary offers an educational track specifically designed for women preparing for ministry entitled, “Pastoral Care to Women.” This program believes, “Effective ministry to women calls for awareness and understanding of issues that cause pain and hinder spiritual maturity . . . Sensitive leaders and biblical shepherds who integrate understanding with biblical pastoral care principles.” The concentration consists of 8 hours. Female students can choose from the following course options: Pastoral Understanding of Women, Women in Pain, Part 1 and 2, Women in Leadership, Building a Ministry to Women, Development and Deliver Life-Changing Messages, Develop Life-Changing Bible Study, and Equipping Women to Identify and Embrace their Call. Western Seminary offers a Master of Arts in Specialized Ministry in Pastoral Care to Women as well as an Advanced Certificate in Pastoral Care to Women.

Collegiate Training for Women’s Ministries

Lancaster Bible College offers an undergraduate program entitled, “Women in Christian Ministries Program.” Within the Bachelor of Science Bible degree, female students can major in Bible, Women in Christian Ministries. The program mission is the following: “The Women in Christian Ministries program exists to train women to be leaders who are prepared to serve in a variety of ministry contexts within the church and Christian organizations.” Lancaster Bible College has adopted the following program

313 http://www.westernseminary.edu/Women/academic_programs.htm.
314 http://www.westernseminary.edu/Women/academic_programs.htm.
315 Catalog, Lancaster Bible College, page 70.
objectives: Students will 1) articulate a biblical and personal philosophy of ministry; 2) lead others as they serve with integrity of character; 3) serve with confidence knowing their unique blend of personality, giftedness, and passion; 4) experience a mentoring relationship with a pastor of a local church during intensive ministry involvement; 5) develop teaching gifts and skills to communicate biblical truth with accuracy and relevancy; 6) develop ministry competencies that prepare women to lead and direct various discipleship ministries, including, but not limited to, Women’s Ministry; 7) understand the cultural trends impacting women. The women’s program at Lancaster Bible College holds to the complementarian perspective regarding a woman’s role in the church. The following statement was made by Lancaster Bible College in relation to its program: “This program is designed to prepare women for varied and numerous ministries in a Christian context. Since the College believes that God’s Word teaches that women should not hold the positions of senior pastor or elder, this program does not equip women for these two positions.”

Boyce College offers a Bachelor of Science in Biblical Studies: Church Ministry major with a concentration in women’s studies. The women’s studies concentration and minor consists of 18 hours. The curriculum for this program consists of the following courses: The Role of Women in Ministry, Home Ministry and Management, Women’s Ministry Methods in the Local Church, Communication Skills for Women in Leadership, and The Practice of Ministry for Women in Leadership.

\footnote{Ibid.}

\footnote{Ibid., 71.}

\footnote{2006-2007, Boyce College Academic Catalog, page 48.}

\footnote{Ibid., 49.}
Similar to Boyce College, Tennessee Temple University offers a Bachelor of Science in Bible with a concentration in women’s ministry. Students can choose from women’s ministry electives such as the following: Developing an Effective Women’s Ministry, Preparing and Presenting Messages for Women, Ministry to Single Women, Biblical Perspective on Women, Women in Church History, and The Christian Leader’s Wife.\textsuperscript{320} 

Liberty University’s Women’s Ministry Program

Liberty University currently offers a specialization and minor in women’s ministries similar to Lancaster Bible College and is launching a women’s ministry major beginning in the fall of 2007. The Bachelor of Science in Women’s Ministries was created to serve as an asset to the same purpose and aims as the School of Religion at Liberty University with a special emphasis geared toward women serving in professional church ministries and parachurch organizations. The catalog states, “The School of Religion seeks to provide a thorough, biblically-based, cognitive, and spiritual foundation for effective ministry.” The Bachelor of Science degree in Women’s Ministries coincides with the mission of the university in the department of the School of Religion. Much interest and growth regarding women’s ministries has taken place in the last 3 years at Liberty University. The new program for women attracts not only female students seeking to become women’s ministry directors in the local church but also women desiring employment in para church organizations.

\textsuperscript{320} 2006-2007, Tennessee Temple University Catalog, pages 109-110. \url{www.tntemple.edu}
The women’s ministry program at Liberty University seeks to train women to be involved in the local church (women’s ministry director, church staff and denominational positions), missionary organizations, evangelistic associations, women’s conference ministries, teen girl conference ministries, Christian women organizations, teenage retreat centers, pregnancy crisis centers, counseling centers, abused women shelters, and state denominational organizations. The specialization and minor in women’s ministries at Liberty University consists of 18 hours. The student is required to take the following courses: Survey of Women’s Ministries, The Christian Woman, The Role of Women in Ministry, Professional Orientation for Women in Ministry, Methods of Teaching the Bible and Religion for Women, and the choice of Parenting, Marriage and the Family, or Psychology of the Family.
CHAPTER 6

CONCLUSION

A sense of urgency possesses many Christian women today as they are constantly surrounded with young women who are desperately seeking to live out their true identity and who are bombarded so easily to conform to our secular society’s ever changing message of a “woman’s centered analysis.” Women today are encouraged to explore any path that might bring them personal satisfaction. A major shift has erupted within feminism since the 1790’s. The grievances listed by Mary Wollenstonecraft in 1792 primarily pertained to equality for women. Women’s rights today have nothing to do with equality but with the legalization of choice pertaining to abortion and same-sex marriage. “It’s my right,” has no place in a Christian’s theology. A worldview defined by humanity apart from God is only left for utter despair, destruction, and disorder.

Elisabeth Elliot notes,

A few women whose vision is grotesquely distorted are trying to redefine for us a woman’s “success” and to tell us that our happiness lies not in the idea of God in the making of us but in obliterating that idea altogether. The creation of male and female as complementary opposites has no place in their thinking, and any definition of masculinity and femininity is totally meaningless except with reference to cultural and social expectation.\(^{321}\)

\(^{321}\) Elliot, 18.
Culture continues to mesmerize young women to redefine themselves, to redefine the world, and to redefine God. \(^{322}\) Truth becomes one of personal preference; a drastic shift from Divinity. What will it take to turn this great tidal wave engulfing so many “weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of truth”? \(^{323}\) Christians can offer truth which proclaims hope! The church can present truth to women who are hungry and thirsty for the Living water, just as the Samaritan woman. \(^{324}\)

Although there is a growing trend toward professional women’s ministry in the church, women’s ministry is not a new phenomena. The first century church was given a mandate in Titus 2:3-5 for women to be educated in principles of Biblical theology. Women’s ministry is much more than a planned event, tea party, or social gathering. Women’s ministry in the church is a command from God that must not be ignored! Christian women must yield to the divine mandate to influence other women. If Christian women do not fulfill their role in ministry, then many more women will be influenced elsewhere and the church will suffer. Throughout history, influential women were the individuals who stood up against culture’s mold. Influential women of the past refused to be conformed to the world’s ideology, but yielded to a path chosen for them by their Father, God. Influential women of the past served as change agents in their homes, churches, and societies. Author Dee Jepsen believes that women can be “fixers of the world” and “instruments of healing,” if they surrender everything over to God. She


\(^{323}\) 2 Timothy 3:6-7.

\(^{324}\) John 4:1-43.
activates her belief in God using women first in their homes, then communities and then in society. Jepsen speaks further on the service of prayer in the life of the Christian woman by declaring, "We are called, as are our brothers, to move the hands of God through prayer. We are called to listen to Him and to proclaim His Word. What God whispers in your ear, shout from the housetops!"

The question is not, "What opportunities exist for women in ministry?" but, "Where should one begin?" There are so many needs and issues that women encounter, however, the church must never ask, "Is this a need?" Instead, "Why are we just now beginning ministry for women?" The first place to begin is the beginning!

A primary question that deserves careful examination and consideration is how can the church aid women in discovering fulfillment in life? The greatest need for women regardless of culture is a relationship with Jesus Christ. The church can serve as a place for women to be evangelized! True identity begins with a relationship with the Maker of self, God the Father. The church can also serve as a place for women to grow in spiritual maturity and learn how to share their faith with others.

An effective women’s ministry will be able to provide women with the awareness of the subtle, worldly attacks on their identity and the identity of other women. As women become enlightened concerning the subtle ways secularism seeks to devour them, they will be more apt to receive truth. An effective women’s ministry can also enable women to understand more fully the timeless principle of Biblical femininity. As women teach other women basic principles of womanhood and the manifold privileges women have within their role assignments, women will be more readily to accept the way God

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325 Dee Jepsen, Women in Society: The Challenge and the Call, Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism, 393.
made them. Women also need training on how to lead others to Christ. An effective women’s ministry will focus on evangelistic growth and the Great Commission to go and tell others of the risen Messiah.

An effective women’s ministry will also yield opportunities for women to develop authentic friendships. Although disagreements arise with Christian brothers and sisters, the church has the opportunity to focus on encouraging Christian women to avoid slanderous behavior, as Titus 2:3-5 commands. Philippians 4:2-3 records, “I implore Euodia and I implore Syntyche to be of the same mind in the Lord. And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of life.” One commentator notes, “Their disagreement was significant enough that word of it had reached Paul and serious enough that he felt the need to address it.” Although there is uncertainty as to what Eudodia and Syntyche were disagreeing on, it is evident, that they were not unified in regard to a certain issue. It is important to point out that Christian women often disagree with one another and must be reminded to be of the same mind. In 1 Timothy chapter 2, the Apostle Paul addressed the role of women in the church specifically. The same problems that existed in the 1st century church, must be addressed today.

An effective women’s ministry will also guide women in spiritual maturity, providing them with the tools necessary to grow in their new life with Christ. As women grow in spiritual maturity and discover more fully their spiritual gifts, the entire church will benefit.

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Lastly, an effective women’s ministry will provide education for women concerning the necessity of the Titus 2 mandate. As women are taught by other women, they will be further equipped to influence other women. Women leaders will also be equipped to listen and counsel with other women. The Titus 2:3-5 mandate exhorts women to learn from other women. An effective women’s ministry can aid the entire pastoral staff in counseling other women. One author points out that between 60 to 80 percent of counselees are women.\textsuperscript{327} Many pastors and other male leaders are often unsure what appropriate measures should be taken in regard to counseling women. One author points out the necessity of gender-specific counseling (man to man and woman to woman). Carol Cornish observes the following from Sinclair Ferguson’s book, \textit{Kingdom Life in a Fallen World}: “God made men and women to be attracted to each other, to need each other, and to enter into relationships with each other that have physical, spiritual, and mental dimensions . . . [Therefore] we must guard our heart and our actions, gestures and looks . . . We will not play with our own emotions, and we will be scrupulous about the emotions of others.”\textsuperscript{328} Many women simply need someone to listen to them and if they do not receive attention from their husbands, they will seek it elsewhere. Cornish quotes Tony Campolo on this issue. He conveys, “We always fall in love with someone who will listen intently and spend time with us.”\textsuperscript{329} Women often show up at counseling sessions dressed seductively, seeking to gain more attention from the male counselor.\textsuperscript{330} An effective women’s ministry could reach out to women in need and teach them

\textsuperscript{327} Fitzpatrick, 96.

\textsuperscript{328} Ibid., 86.

\textsuperscript{329} Ibid., 99.

\textsuperscript{330} Ibid., 85.
principles of inward beauty. It is important to point out the necessity of offering teaching for women on modesty as well as teaching men appropriateness towards counseling women. Some male counselors have adopted a personal policy never to reach out and touch someone, not even a handshake due to the effect physical contact has on a woman.\textsuperscript{331} If a pastor does meet with women, it is important that counseling sessions are not long-term and that another person is always present. Authors Fitzpatrick and Cornish illustrate this principle with John Armstrong’s policy regarding counseling found in his book,\textit{Can Fallen Pastors Be Restored? The Church’s Response to Sexual Misconduct}. Armstrong conveys,

> The pastor needs to decide how and when he will meet with women for counseling. It is commonly agreed that counseling women in long-term relationships is detrimental for both the pastor and the woman involved. I have found it best over many years of pastoral ministry to never meet a woman alone in her home, and never in my office unless others are present. Generally, I ask for the husband’s presence. More times than not I meet a woman in my own home with my wife present. I find that godly women both understand and respect this approach. Paul counsels us to “make no provision for the flesh in regard to its lusts.”\textsuperscript{332}

Pastors and church leaders have the opportunity to utilize women’s ministries to aid in counseling women.

The opportunities for Christian women today are manifold! More churches are implementing programs for women in the church and creating new positions for women to serve as “Director of Women’s Ministry.” A recent graduate of Liberty University, Kristen Downing, was hired in 2004 by First Baptist Church of Atlanta to serve in the capacity of Teen Girl Student Ministry Director. A wide realm of opportunities exists for

\textsuperscript{331} Ibid., 93.

\textsuperscript{332} Ibid., 99.
a woman to engage in, especially as she sees herself as a woman ministering in a variety
of different ways, regardless of the seasons or situations in life. Women have the
opportunity to become women’s ministry directors, national speakers, missionaries, stay-
at-home mothers, career women, Bible translators, nurses, school teachers, as well as,
engaged in many other occupations. Regardless of the occupation, Christian women
have the opportunity to serve at the place in which God has them for that specific season
of their life. The audiences for Christian women in one season may be toward her
children, while at other seasons, her audience may be on the mission field, in a church or
parachurch organization.

Christian women are called as are Christian men to follow Christ and minister to
others. One author notes that the debate over a woman’s role becomes distressing
because it “focuses on what women are not to do rather than on what they are to do.”333
While Christian women minister in a variety of different ways to a variety of different
people, Christian women are commissioned to minister specifically to other women.
Women can also serve in other roles such as: Christian education director, music
director, director of women’s ministries, director of children’s ministries, youth worker,
counselor to women, team counselor to women and their families, computer consultant,
chief financial officer, kid’s clubs coordinator, choir member, Bible study leader, small
group coordinator, missionary, Sunday school teacher,334 and many other roles.

If women’s ministry is defined as “the Christian woman,” then we cannot restrict
women’s ministry simply as professional ministry but rather as a lifestyle of influence.

333 Ibid., 81.
334 Ibid.
One women’s ministry leader points out that the focus of effective women’s ministry “is on the women themselves, more than on popular programs or events.” 335 When women’s ministry is defined as a Christian woman exercising her spiritual gifts in a variety of different ways with individuals God places in her path, then women’s ministry becomes part of the calling for every Christian woman. She need not be a “director of women’s ministries,” or a “national speaker on women’s issues,” to be involved in women’s ministries, but rather, a woman living out her identity in Christ.

We will never be able to return to the Garden of Eden, however, we can as evangelicals, be committed to stand in God’s grace and strength to declare and display through our lives the Biblical principles of manhood and womanhood contained in God’s inerrant, infallible, and inspired Word. As women learn how they can effectively minister and influence the home, church, society, and world the Christian community will benefit enormously! However, the church and academia must seize at this opportunity. Now is the time for us to awaken out of our sleep for the betterment of the family, the church, the society, and the world. To God be the glory, great things He is doing!

335 Hislop, 23.
APPENDIX 1

The chapters found in *Evangelical Feminism and Biblical Truth* by Wayne Grudem include the following: A Biblical Vision of Manhood and Womanhood as Created by God, A Biblical Vision of Manhood and Womanhood in the Church, Evangelical Feminist Claims from Genesis 1-3, Evangelical Feminist Claims from the Rest of the Old Testament, Evangelical Feminist Claims from the Gospels and Acts, Evangelical Feminist Claims About Marriage from the New Testament Epistles, Evangelical Feminist Claims About the Church from the New Testament Epistles, Evangelical Feminist Claims About the Church from 1 Timothy 2, Evangelical Feminist Claims About How to Interpret and Apply the Bible, Evangelical Feminist Claims from Theology and from Ideas of Fairness and Justice, Evangelical Feminist Claims from History and Experience, Evangelical Feminist Claims that the Complementarian View Is Harmful, Is Evangelical Feminism the New Path to Liberalism?, and The Current State of Evangelicalism Regarding Biblical Manhood and Womanhood.
APPENDIX 2


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