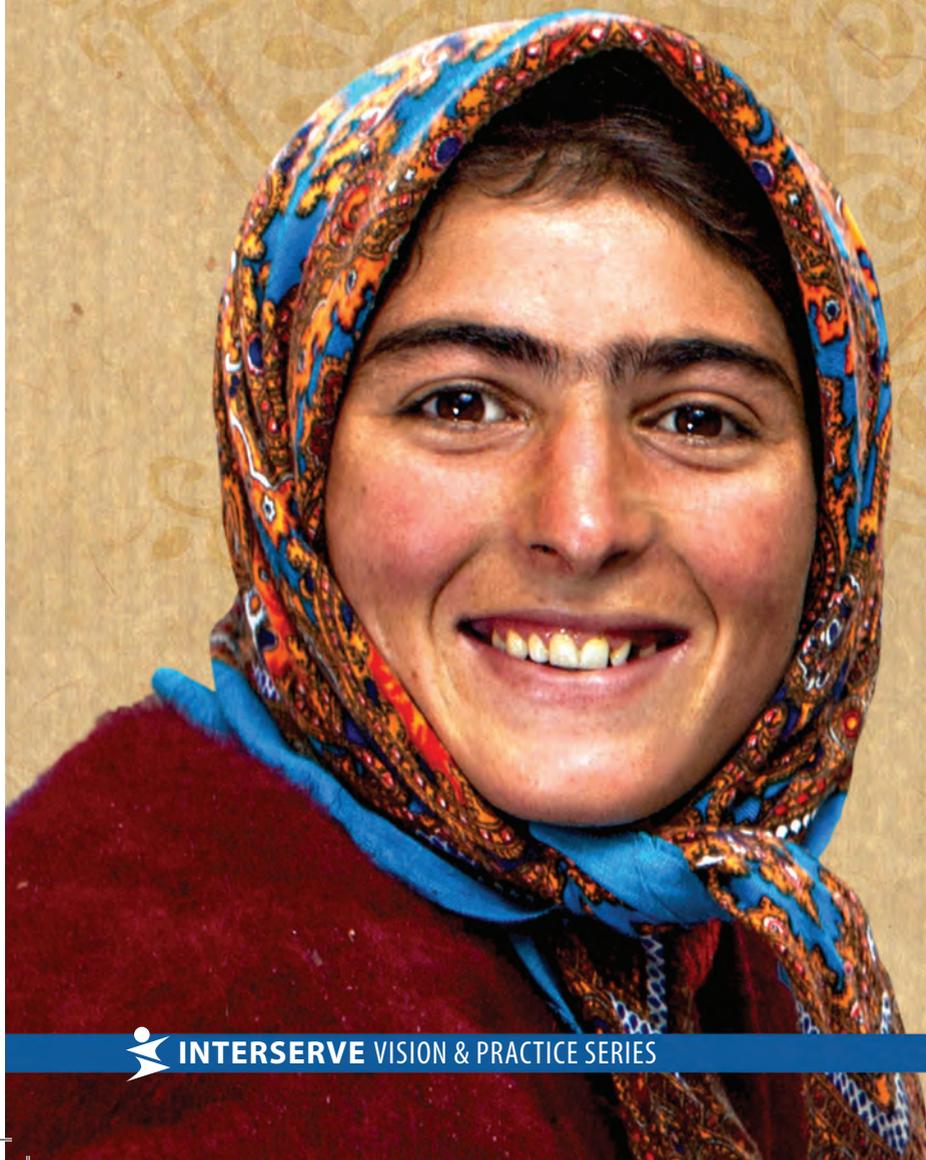


THE DANCE OF INTERDEPENDENCE

God, Gender and Ministry



INTERSERVE VISION & PRACTICE SERIES

Interserve is an interdenominational and truly international community of Christians, bringing God's love to the peoples of Asia and the Arab world through word and action. Wherever we work, we do so in partnership, serving the global church and encouraging newer mission movements. We serve in some of the hardest places in the world in obedience to Jesus' commission to "go and make disciples of all nations".

The purpose of the Vision & Practice series is to promote and build a greater understanding of Interserve's ethos and direction.

Vision & Practice Series:

The Dance of Interdependence: God, Gender and Ministry

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GOD, GENDER AND MINISTRY

Since its inception more than 160 years ago, Interserve has engaged in ministry by, for and with women. We affirm the belief and practice in Interserve that the people of God, women and men, are called to equal participation in the mission of God through every kind of ministry role and in all areas of leadership and governance. We believe both men and women are needed to express the image of God.

This inclusivity reflects our origins as the first Protestant women's mission and the second interdenominational mission.¹ However, our beliefs, values and practice are more than simply the product of our history. They represent a reasonable and consistent theological position based in authentic evangelical, biblical scholarship. Regarding questions of gender, ministry and leadership, we recognise that there are genuine alternative views and we respect those who hold them. We collaborate whole-heartedly with individuals and

churches holding divergent theological positions on these issues and we do not seek to impose our own reading of Scripture on them.

While we offer here a biblical position on mutual submission, we recognise its outworkings may vary with our different contexts. The early church did not challenge every cultural norm directly but rather lived and modelled oneness, purity and mutual submission. By this they uplifted women, undermined slavery and challenged sinful behaviour. Let us follow their example.

“ I WAS DEEPLY IMPRESSED BY ... THESE WOMEN [WHO WERE] FROM AN OSTENSIBLY REPRESSED SECTION OF SOCIETY ... THEY HAD AUDACITY, CREATIVITY AND TENACITY ...

I AM AMAZED BY THEIR BOLDNESS IN PENETRATING THE ZENANAS: THEY SAW A NEED, HEARD GOD'S CALL AND WENT AHEAD AND GOT ON WITH IT ... IF YOU WANT TO UNDERSTAND INTERSERVE, LOOK AT WHAT THESE WOMEN DID. ”²

CREATED TO REVEAL GOD'S GLORY

Women and men together, created in God's image, were placed at the centre of God's creation to display the beauty and wonder of their Creator. A vision of oneness and diversity between men and women, interdependent, and in harmonious step with their Creator, would reveal the glory of our Triune God. The awesome dance played out at creation and in history between the Father, Son, and Holy Spirit was to be reflected in a dance between God and men and women. But it was thwarted by the Fall. Instead of an honouring relationship, an interdependent dance, now loss of dignity and identity turn human beings into commodities and utilities.

The cross of Jesus Christ brings reconciliation not only between God and humankind but to all relationships. Arguably the greatest wound that flows from the breakdown of our relationship with God is the brokenness in male-female relationship. A 1997 UN report stated, "Girls and women between the ages of 15 and 44 are more likely to be maimed or die due to male violence than the effects of cancer, war, traffic accidents and malaria combined."³

The church is called to live out and model restored relationships. However, the abusive domination of women by men is also common in the church and mission. The problem is not simply individual acts of pride and selfishness; we have assimilated the prevailing culture, which finds resonance with our old nature.

Women, and often children, have suffered from this loss of dignity and identity far more than men have. Some special abuses apply particularly to females – abortion of female foetuses, genital cutting, honour killing, acid attacks, trafficking, rape, forced prostitution, forced marriage, polygamy, dowry abuse, spousal violence, and infection with HIV by adulterous husbands. War and natural disasters add to their lack of access to life resources.

In addition, women may be marginalised even when they are not poor, not refugees, not financially exploited and not jobless. They are frequently marginalised and made voiceless in decisions affecting their own lives, in their own homes, and sadly, in their own churches.

At a time when the education of females was opposed in India, Interserve's co-founders, Mrs Mackenzie and Lady Mary Kinnaird, started a school specifically to train female teachers to reach the



women kept isolated in zenanas (women's quarters). They held the conviction that if they could give girls and women the power to read and the book to read, God would bless his Word, and this would bear fruit for generations to come.⁴

The transforming power of education was seen decades later. When General Zia ul-Haq brought in his version of Islamic Law, women activists in Pakistan led the fight for women's rights to equal participation in society and equality before the law. These women have continued to fight cases of injustice, violence, abuse and social isolation for women. Two of them, both leading women's human rights lawyers, are graduates of a college that was co-founded by Interserve, Kinnaird College for Women in Lahore. The values of dignity, justice, truth, righteousness and equality, taught from a biblical worldview,

have shaped generations of women who have gone on to lead the way in fighting for the dignity and equality of women.

REDEEMED TO BE FREE

The Gospel is about freedom, freedom to be and freedom to serve. It breaks all shackles, builds bridges and creates space for those who have been excluded through societal, physical, mental or emotional barriers. The Fall impacted not only our relationship with God but also our relationships with each other, especially the relationship between men and women. However, the redemption that comes through the cross of Jesus is all-encompassing, affecting all of life and having abundant power to restore broken relationships.

When Jesus rode into Jerusalem and entered the temple (Matthew 21:9-17), he challenged the Jewish leaders and elders, breaking old norms and traditions to make space for the marginalised, who were excluded from worshipping in the temple. The original temple that Solomon built had only one courtyard, as it was intended to be a place of worship for all people, without walls or partitions, but by the time of Herod, walls divided Jewish men from Jewish women, and Jews from Gentiles. By his actions and words, Jesus broke down the walls, and made space for those who were left outside.

Interserve Partners follow the example of Jesus in making space in the community for marginalised women. In South Asia, for example, a young couple live in a red-light area and serve in a Business as Mission enterprise that offers the women an alternative lifestyle



The system which many refugees
encounter is complicated, and many fall through the cracks before they are accepted for resettlement. However, Interserve Partner Nancy* is transforming lives through her advocacy work with refugees by helping bring the most marginalised back into community. In 2013 alone, Nancy helped five Iraqi refugee families, one couple and seven individuals process resettlement. From 'nobodies' to 'somebodies', these refugees have had their dignity restored and been helped find a place to belong.

Marwen's* story illustrates the long-term impact that Nancy is having. The movement of Iraqi refugees to a neighbouring Arab country saw tens of thousands left with nothing in this world, and no hope for the future. Marwen was one of them: he arrived from his war-torn country as a very troubled 8-year-old, and his behaviour and attitudes got him into endless trouble. However, when he encountered Jesus one day in chapel at the refugee school, another young man began to emerge. Creative talents came to the fore, and he went on to do a youth leadership programme before he and his family received permission to resettle in the USA. Today Marwen is the Youth Director of a Christian television organisation.

and income with dignity.

"The red-light area in our community is home to over 10,000 women and girls who, for a variety of complex and heart-breaking reasons, have found themselves caught in lives of sexual exploitation, violence and abuse.

"Bina's* story reflects the heart-breaking reality of life for many of the women in our community. The eldest in her family of twelve, she was only thirteen when her mother forced her to marry an older man, who then sold Bina into the sex trade.

"Eleven years ago Bina came to work for our business, determined to leave the sex trade. And from the time she

received her first pay cheque, she has never looked back. When Bina speaks about her life now, she says, 'I come to work with my head held high. I have given up the line – I have freedom.'

"Bina has an incredible love for God which has healed her and transformed her life. In the same lanes where she used to be enslaved, you can still find Bina, sitting with girls still trapped in lives of sexual exploitation, patiently listening to their stories and lovingly offering them a message of hope."

GIFTED TO SERVE

In the parable of the talents or coins (in Matthew 25: 14-16), Jesus teaches that in the Kingdom everyone is expected to

use what they have been given. The man who buried what he was given, instead of using it, was rebuked. Pentecost endowed the Church, both men and women, with many gifts. If women are not permitted to use their God-given gifts, the Church cannot function as God intended, and the capacity for the Church to effectively be God's hands and feet here on earth is greatly reduced.

In Interserve we encourage and facilitate women to serve according to the gifts God has given them, whether it's in leadership, Bible teaching, administration, business, or in a myriad of other roles.

We interviewed several women who are in leadership roles in Interserve, some of whom had joined Interserve because there is such opportunity and scope for women to use their gifts.

"When we met Interserve people and attended a conference," said one, "both my husband and I felt we had 'come home'. There a great diversity of expression, not only spiritually but also culturally and gender-wise..."

When asked how Interserve had freed her to use her gifts another woman replied, "Brilliantly! I have always felt that I have been accepted, affirmed, encouraged, valued as a female leader... I have been encouraged to 'be me' with my particular experiences, giftings and skills."

Another woman, sharing her experiences, said, "Gender-related issues were often discussed during workshops at international meetings; regional leadership acted as catalysts, constantly

reminding us about Interserve's history, that it was originally a women's group. I appreciate the way Interserve leadership is proactive in encouraging female candidates to apply for leadership positions."

But it must be said that we are still on a journey, and there are times and places in Interserve where women sometimes still feel marginalised, and leadership of women is not always accepted. One said: "There were occasions when my opinions were not valued, unlike those of my male colleagues. At meetings, there was the assumption that the female leaders would be responsible for 'womanly' tasks. Stereotyping still exists."

However, Interserve is committed to living out the reconciliation of the cross. This reconciliation is expressed both in women who are excluded in their own communities, who carry in their bodies dishonour and shame, and who are reconciled to God, and in women in Interserve who are encouraged to use their gifts for the good of the whole body and for the glory of God.

Interserve affirms in its values and practices that all of God's people, without distinction of gender, ethnicity or class, are enabled to exercise their God-given gifts with equal authority and equal responsibility, as part of God's Church engaged in God's mission. Interserve's history also bears witness to women who have been in leadership, who have taken initiative, and have fulfilled God's purposes in significant and powerful roles and situations. ☼





*Cheryl** is a doctor serving in South Asia, helping to restore self-worth and wholeness to women through fistula surgery.

“An estimated two million women worldwide suffer from obstetric fistula, an entirely preventable condition. That it exists at all in the 21st century is a great injustice. The medical causes of obstetric fistula are easy to identify. The social causes underlying the bare medical facts are much more complex: early marriage – before the girl’s pelvis is mature enough to deliver a baby safely – and poverty resulting in chronic malnutrition, which leaves women stunted in their growth.

“Roshida* married when she was about 12 years old, and her first pregnancy followed fairly quickly. When she went into labour the baby died. When her second baby also died in childbirth, the prolonged labour caused an obstetric fistula – she became constantly wet and smelly and people could not bear to be close to her. She was also regarded as spiritually unclean, so was unable to pray or participate in worship.

“When her husband divorced her, Roshida returned to live with her parents, but they could not cope with the constant smell. She was forced to move into a separate hut, basically just a cowshed, and could not work in any job that required proximity to other people.

“After suffering for about eight years, she came to our organisation for help. Her fistula was easily repaired. Her condition had brought her deep shame, so before she left the hospital, our chaplains prayed with her, for Jesus to cover her shame and make her whole again.

“She now earns money and plays an active role in her family and community. Not only has she regained her physical health but her self-esteem has blossomed – she was healed in the full sense of the word.”

Intercourse sees its story, rooted in the word of God.

In this section, our International Director, Dr Paul Bendor-Samuel, provides a theological outline for a biblically inclusive understanding of men and women as equal partners in church and mission.

Our approach seeks to interpret complex or seemingly opposing texts in the light of the overall affirmations of God's word as well as their immediate context.⁵ While space does not permit detailed exegesis, we understand these issues within the flow of redemptive history. We will focus on three critical historical events and then look briefly at a few key passages. ...



CREATION

In Genesis 1:27-28 we read that God created man in his image, and 'man in his image' is created male and female. Both male and female are image bearers and male and female together reflect the image of God.

The man and woman are blessed by God in two couplets: *be fruitful and multiply* (the domestic mandate), and *fill the earth and subdue it* (the dominion mandate). These couplets describe the image bearers together. He blessed *them*. The emphasis in Genesis 1 is on male/female equality and shared responsibility.

Genesis 2 both enriches this understanding and adds to the difference

in gender. Man was alone, the only negative comment in the creation narrative of Genesis. This does not suggest God made a mistake. Rather, it is the basis for emphasising male/female oneness. Man is incomplete without woman, just as chapter one stated the image of God is in man and woman together. We affirm this oneness of male and female and also that sexual behaviour should only be expressed between a man and a woman who are married.

Man is different from the animals, so God creates woman, not from dust, but from the man. This is not to



suggest that the woman is secondary or subordinate. On the contrary, Eve's unique creation shows the man and woman are of one substance. Adam recognises this and in joy proclaims the woman is "bone of my bones, flesh of my flesh";⁶ that is, "the woman (*isha*) is completely like me (*ish*)!" They are different, male and female, yet the same. They are individuals, yet one flesh.

The creation narrative reveals:

- the equality of men and women before God, and hence, before each other
- the shared mandate to multiply and rule
- the image of God reflected by male and female together
- the completion of man and woman in each other.

Clearly there are physical and physiological differences between the genders, yet the biblical narrative seems deliberately to focus less on the differences and more on the oneness when the two are united. There is nothing in Genesis 1 and 2 to suggest the differences between men and women lead to different roles. Instead, the text points us to the richness and completeness of men and women serving together. Having an all-male or all-female leadership team is likely to lead to distortion or an incomplete expression of the image of God. The same applies to the teaching of the word of God: we need both men and women teachers.

In Interserve we have been extraordinarily blessed to have 160

years' experience of men and women leading and teaching together, resulting in a beautifully rich organisational DNA of wholism, pastoral and servant leadership, inclusivity, humility and service.

TRINITY AS MODEL FOR COMMUNITY

The Triune God is not simply making individuals in his image; he is creating a community that mirrors his image, a community of oneness and equality.⁷ Genesis 1:1-3 introduces us to the primary community of Father, Son (the Word) and Spirit. To be made in the image of God is not simply to be male and female; it is to be in community.

While all Christians affirm the equality of the members of the Trinity, some draw on the different roles in the Trinity to justify role difference between genders in the church and especially in leadership. Yet the roles taken by members of the Trinity are not performed exclusively by one member. Each is engaged in the other's work. For example, God the Father is Creator and yet John 1 and Hebrews 1 state that Jesus was an active participant in creation. Jesus died for our sins yet God was in Christ, reconciling all things to himself (Colossians 1:19, 20). The Spirit brings us life, yet Colossians 3:4 tells us that Christ is our life. There is both diversity and unity in the way roles are exercised by the Trinity.

The early church wrestled to understand the Trinity, expressing their belief in the great creeds. God is one, with three distinct but inseparable persons. The ancient creeds affirm unambiguously

that there is no difference in substance and no subordination between the persons of the Trinity. Yet Jesus chose for a period not to hold on to his equality with the Father, thus achieving our redemption, reconciliation and the re-making of all creation.⁸ Jesus humbled himself, taking the place of a servant with respect to the Father and to us! But this was a time-bound, temporary action and one day everything in heaven and on earth will be restored to its rightful place under Jesus as undisputed Lord.⁹ Then Christ will hand the kingdom back to the Father and the triune God will be all in all.¹⁰

Some argue that the Bible reveals the Trinity as equal in being but subordinated in practice. Much has

been written about this dangerous misunderstanding of the Trinity.¹¹ The Bible teaches that the Son voluntarily submits to the Father for our salvation (a mystery beyond our imagining). The Son remains Jesus the Christ even as the ascended Lord of the cosmos. However, that Jesus was human does not make him subordinate or less divine in the Trinity. When the infinite absorbs the finite, it does not lose the properties of infinity.¹²

Interserve bases its theological understanding of gender in human relationship on an historic, orthodox Christian understanding of the Trinity and creation. The ideal community, designed for communion with God, reflects the Triune God.¹³ ❀



SIN DISTORTS GENDER RELATIONSHIPS

When sin struck the ideal human community, it harmed Adam and Eve's relationship with each other, with the created order and with God. Distorted and broken, oneness was replaced by alienation and separation.

God explained to the woman, "Your desire and craving will be for your husband, and he will rule over you" (Genesis 3:16, AMP).¹⁴ In this sin-twisted relationship, the man's response to his wife's desire for him was to dominate her.

A trillion tears shed over time reflect the truth of God's words. Domination and control is the lived reality of literally billions of women worldwide today. Our hearts weep over the continued oppression, exploitation and domination of women by men in every society. Sin set up a desire for dominance, man over woman, woman over man. Instead of exercising responsible dominion over the earth, humans seek to dominate each other. Tragically, even in the church our worldview is blighted by our interpretation of Genesis 3:16 rather than healed through the ideal of Genesis 1 and 2.

Can we escape the devastating cycle of competition and dominance? Yes! We can through the third event, the life, death, resurrection and ascension of Jesus and the outpouring of the Spirit at Pentecost. The Jesus-event means a new creation and a new order of life in Christ.¹⁵ ✠

NEW CREATION AND A NEW WORLD ORDER

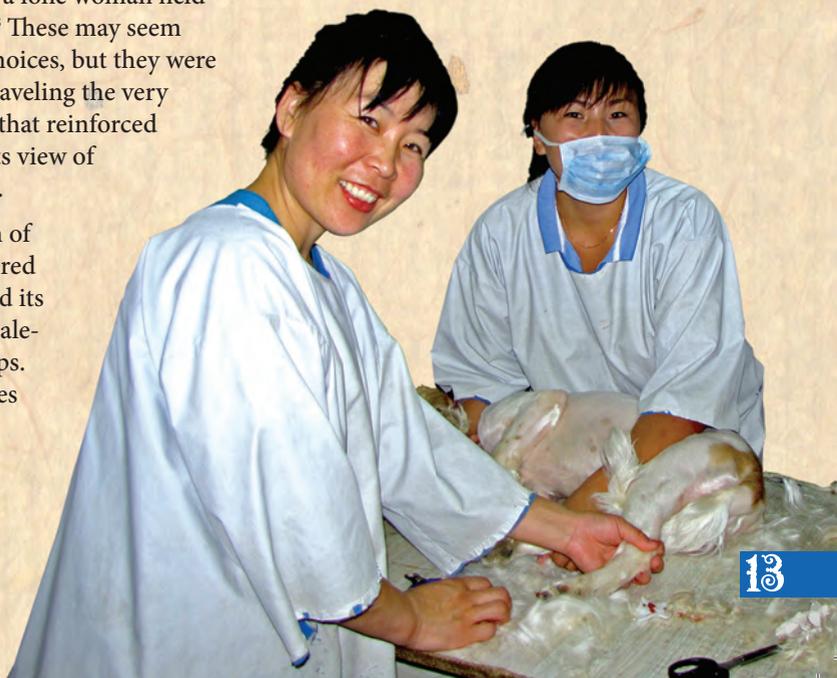
Jesus began his ministry by announcing the coming of God's favour and Kingdom rule, good news for the poor, the prisoner, the blind and the oppressed. This good news applies to all of us who are trapped in the prison of broken male/female relationships.

Jesus challenged the norms of his society in which women were considered to be second-class citizens, or simply property. The gospels record multiple instances where women are healed, restored, lifted up, brought in and included by Jesus.¹⁶ He allowed himself to be surrounded by women, which was unheard of for a rabbi. In his death he reached out to a woman in compassion.¹⁷ At his resurrection he chose a woman to be the first witness, in a culture where a lone woman held no witness value.¹⁸ These may seem relatively minor choices, but they were revolutionary, unraveling the very fabric of a society that reinforced in multiple ways its view of women as inferior.

Through the death of Christ, God shattered the curse of sin and its stranglehold on male-female relationships. The cross reconciles

all things in heaven and on earth.¹⁹ Through Christ risen and ascended, God begins to re-make all things.²⁰ With Jesus, the firstborn from the dead, as the prototype, Paul proclaims we are new creations with new relationships. In Ephesians 2 he applies this common identity to ethnic division (Jew/Gentile). In Galatians and Colossians he broadens this to include social (slave/free) and gender (male/female) divisions.²¹ In Christ we are one!

Our union with Christ means we are fully restored to the image of God. We are complete because in our ethnic, social and gender diversity we are one in Christ. We can no more defend gender hierarchy in the church than defend social or ethnic hierarchies. We are one





and together share responsibility and ministry calling.

In a broken world hierarchy is normal. Some people are thought superior simply because of identity markers like ethnicity, socioeconomic status or gender. Their roles, responsibility and authority are not based on gift, competence or merit, but on these identity markers. But in the church God

calls us to be the redeemed, reconciled, re-made people of God with authority structures, but not hierarchy, and where leadership is in the form of sacrificial service.

The Spirit gives gifts to the church so that we may bear witness to the lordship of Christ through our lives and ministry. Just as the fruits of the Spirit's presence are not gender based,²² neither are the





gifts. In every New Testament passage that speaks of the gifts of the Spirit, including teaching and leading, the emphasis is on the unity and building up of the Church. Not once are these gifts described as being gender-based.²³

While the New Testament writers declare the new community of oneness in which all participate on an equal basis and where all share in the gifts of

the Spirit for the common good, they acknowledge the continuing reality of sin in our lives and faith communities, and our attempted dominance of each other. With this in mind, we will look briefly at three passages commonly used to teach that women are subordinate to men.



HIERARCHICAL ORDER **[1 CORINTHIANS 11:3-11]**

It is claimed that Paul sets out here a hierarchical order: women under men, men under Christ, Christ under God. However, the passage deals with propriety in worship rather than authority and hierarchy. The sequence of Paul's couplets does not point to headship as authority. Paul says, "Now I want you to realise that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (1 Corinthians 11:3).

The meaning of head (*cephale*) is much discussed. One regular use in New Testament Greek was 'source'. Paul may reflect here the historical order of appearance – man created by Christ, the woman out of the man and Christ out of the Father. Thus, Melba Maggay points out, "To read this passage as a tract for the subordination of women to men's authority is to commit the old error of Arian Christology. For Christ as 'firstborn of all creation' can be said to be subordinate only in the sense of having proceeded from the Father as 'fons divinitatis', the fount of deity. The Son in his humanity submits to the Father because he proceeds from and is of God. The order here is not hierarchical but historically sequential and relational."²⁴

SUBMISSION **[EPHESIANS 5:21-33]**

Interserve does not expect its married couples to adopt a particular position regarding the issue of authority and headship in marriage. However, we speak briefly to this passage used by some to derive male/female relationship in general. A number of points can be made.

Verse 21 exhorts followers of Jesus to submit to one another out of reverence for Christ. Voluntary submission is an act that can only take place between equals. Paul tells children and slaves to obey, but tells husbands and wives to submit (v21). In verse 22, what is 'new' is the reason for submission: the husband is the head (*cephale*) of the wife.

In what way is the husband head of his wife? Paul tells us it is in the same way that Christ is the head of the Church. Christ is the head of the Church as Saviour, undisputed Lord, source of life and victory and much more. But clearly the husband is none of these to the wife, so how is he the head? Verse 25 and 28 spell it out: men are the head of their wives to the extent that they love their wives sacrificially just as Christ loves the Church. Headship is sacrificial love.

Think back to Genesis 3:16. Distorted, sin-struck male/female relationships result in an interplay of self-seeking desire (female) versus domination (male). Paul simply says that now in Christian marriage, the couple must practise the exact opposite attitudes: submission (female) and loving self-sacrifice (male). The idea of headship as 'sole authority and decision-maker' misses completely the point of Paul's exhortation.

“ OUR UNION WITH CHRIST
MEANS WE ARE FULLY
RESTORED TO THE IMAGE
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WE ARE COMPLETE BECAUSE
IN OUR ETHNIC, SOCIAL AND
GENDER DIVERSITY WE ARE
ONE IN CHRIST.”



AUTHORITY

[1TIMOTHY 2:11-15]

We are new creations in Christ, yet things still go badly wrong. The New Testament deals not only with the ideal, but also with the reality of failing Christian communities. An example is found in the book of 1 Timothy. All who attempt to exegete this passage need to do so with humility and caution, and we offer the following comments in that spirit.

There appears to be a major problem in Ephesus, with poorly taught women exercising their new-found freedom in Christ in very damaging ways. Paul's instructions run counter to all that he and other New Testament writers encourage in terms of gender oneness in life and ministry in the church. However, the Ephesian Church apparently was facing a unique threat that called for radical surgery.²⁵

In verse 12 Paul says that he is 'not permitting' (present tense) a woman to teach or to usurp authority over a man. The word Paul uses for authority (*authentēin*) is an unusual one (his preferred word is *exousia*). *Authentēin* carries the idea of corrupted authority used to dominate and usurp. It seems that where women are trying to dominate, Paul refuses to allow it to happen.

In 1 Timothy 2:14-15 Paul appeals to creation to support his action. Did Paul think that because the man was created first he should always have authority over the woman? This is not indicated either in the Genesis text or in any biblical argument used elsewhere. Did he think women are more easily deceived than men? If so, why does he elsewhere encourage the use of all the gifts by the whole body, irrespective of gender? The New Testament explicitly affirms that both men and women would be filled with the Spirit and prophesy²⁶ (and prophecy can more easily manipulate and deceive than teaching the word of God).

More likely, in the flow of the biblical narrative, Paul refers to creation's first human failing as an historical example of what can go wrong, rather than drawing on it as the basis for regulating practice for all contexts. ❀

CONCLUSION

As part of the global church, Interserve is fully committed to the authority of Scripture.

We embrace the Lausanne Cape Town Commitment, including Part IIF: 'Partnering in the Body of Christ for unity in mission,' with its third section 'Men and women in partnership'. The final paragraph of that section reads:

"We encourage churches to acknowledge godly women who teach and model what is good, as Paul commanded, and to open wider doors of opportunity for women in education, service, and leadership, particularly in contexts where the gospel challenges unjust cultural traditions. We long that women should not be hindered from exercising God's gifts or following God's call on their lives."

As we seek to be faithful to God's Word, his character and purposes, may he give us a spirit of oneness in Christ that will enable the world to see that Jesus Christ is Lord of all and will be Lord of all.

Finally, because space does not permit a fuller treatment of the biblical texts and themes, we have provided you with a booklist on page 20 for further reading. ☼



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NOTES

- * Names have been changed.
- ¹ The first being the British and Foreign Bible Society founded in 1804.
- ² Raju Abraham in Makower, Katherine, *Widening Horizons: the Story of Interserve*, Hodder and Stoughton, London. 1993. Page 3.
- ³ UN Secretary General's study 1997. For a global analysis of violence against women, see also http://www.micahnetwork.org/sites/default/files/doc/library/panel_-_estado_de_la_cuestion_del_analisis_de_la_vioencia_de_genero_-_mandy_marshall_ing.pdf
- ⁴ *Shadows Fall Apart*, J C Pollock: Hodder and Stoughton, London. Page 17.
- ⁵ Graham Cole writes, "the challenge is not simply to put the text in its context, vital though that is. Rather the fuller task is to place the text in its context in its argument in its literary unit in its book in the canon [what is agreed to be the books in the Bible] in the light of the flow of redemptive history" <http://inchristus.files.wordpress.com/2013/01/graham-cole-women-teaching-men-the-bible.pdf>. See page 5, consideration 5.
- ⁶ Genesis 2:23
- ⁷ For more on God's community see Gilbert Bilezikian: *Community 101*. 1997. Zondervan Publishing.
- ⁸ Colossians 1:19-20, Revelation 21:5
- ⁹ Ephesians 1:10
- ¹⁰ Philippians 2: 5-11, 1 Corinthians 15: 25-28
- ¹¹ See *The Trinity and Subordination*, Kevin Giles, IVP 2002 or an article by Giles with the same title in the book *Side by Side; Gender from a Christian Perspective*. Beulah Woods ed, SAIACS Press, 2008.
- ¹² This insight was shared with Paul Bendor-Samuel by LT Jayachandran, Asia Director for the Ravi Zacharias Trust.
- ¹³ Genesis 2 is often used to teach male superiority on the basis of primogeniture. Yet the real contrast in the story is between God and mankind, in which God acts as both provider and helper to the man. That the woman is given as helper does not make her subservient to the man any more than God is subservient to man.
- ¹⁴ Genesis 3:16. We should note that while the serpent was cursed and the earth was cursed, neither man nor woman was cursed by God. He simply told them the consequences of their sin.
- ¹⁵ 2 Corinthians 5:17ff, Galatians 3:28
- ¹⁶ For example: Matthew 8:14ff; 9:18ff; 15:21ff; 11:36ff; 10:38ff; 13:10ff; 21:1ff; 24:1ff; John 4:1ff; 11:17ff; 12:1ff. Various commentators have noted not only Luke's particular concern for women but how very often his stories deliberately pair men and women. Through this parallelism Luke is making the point that men and women stand as equals before God. E.g.: Luke 1:10-20, 26-38; 2:25-38; 4:25-38; 7:1-17; Luke 18:1-14
- ¹⁷ John 19:25-27
- ¹⁸ John 20:17-18
- ¹⁹ Colossians 1:19-20
- ²⁰ Revelation 21:5
- ²¹ Ephesians 2: 11-22, Colossians 3:11, Galatians 3:26-28
- ²² Galatians 5:22-23
- ²³ 1 Corinthians 12:7-11, 28-30; Romans 12:6-8; Ephesians 4:11-13; 1 Peter 4:10-11
- ²⁴ Melba Maggay: Re-reading male headship. Paper presented to the ATS Gender Forum 7 February 2013.
- ²⁵ For more on this read Gilbert Bilezikian, *ibid*, page 91-128 and Cole *ibid*.
- ²⁶ Acts 2:17-18

Since its inception more than 160 years ago, Interserve has engaged in ministry by, for and to women. In this booklet we affirm the belief and practice in Interserve that the people of God, women and men, are called to equal participation in the mission of God through every kind of ministry role and in all areas of leadership and governance.

*Lives and communities
transformed through encounter
with Jesus Christ.*

