

DEVELOPMENT ASSOCIATES INTERNATIONAL

Women and Men Leading Together

VIRTUAL PARTICIPANT WORKBOOK



Development Associates International

PO Box 49278, Colorado Springs, CO 80949, USA

daintl.org

Women and Men Leading Together: Virtual Participant Workbook

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Authors

Jane Overstreet, joverstreet@daintl.org

Michele Breene, mbreene@daintl.org

Charlie Chen, cchen@daintl.org

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Orientation



Purpose

The purpose of this workshop is to invite leaders to go deeper into understanding God's desire for men and women to be good stewards of their leadership gifts. Through exploring Old and New Testament scripture, the course will examine where culture and traditions clash with God's calling and encourage us to work with God in freeing women and men to serve together in extending God's kingdom.

DAI's focus is on Christians reflecting more accurately the culture of the kingdom of God that is countercultural to every culture on earth today.

Workshop Learning Outcomes

As a result of this workshop, learners will be able to

- Explain the cultural roots of assumptions about women and men and their roles in leadership and contrast these assumptions to what the Bible teaches.
- Describe ways in which a deeper understanding of scripture can lead to changing the personal beliefs and behaviours which have been derived from cultural norms and apply their understanding to the roles of both women and men in leadership.
- Evaluate the importance and authority of scripture in seeking truth in interpreting the Bible.
- Formulate a biblical worldview to describe the biblical role of women and men as leaders serving together in churches, organizations, families, and communities.
- Identify their role as change agents and generate a plan in response to all God has revealed to them through this workshop

Workshop Overview

The workshop is divided into 7 modules.

1. Introduction
2. God's Perfect Plan: Relating and Working Together
3. Tragedy and Redemption
4. Exegesis, Hermeneutics and Paul
5. Women and Men in Marriage: Examining Biblical and Cultural Models of Marriage

6. Women and Men Leading Churches and Organizations

7. Exploring the Next Steps

Participant Agreements

It is particularly important, in virtual settings where people can more easily come and go than during the in-person workshops, to establish some group guidelines that will hold the group together with integrity leading up to, during and in the follow-up steps after the workshop.

As experienced facilitators, some of you will have created this kind of thing with your in-person workshop cohorts. It is often good to ask for suggestions but usually the facilitator needs to put some in place to begin with and may also need to edit suggestions so that the whole group has a sense of ownership and commitment.

You'll no doubt be familiar with some of the following suggestions, which can be used and added to, depending on your cultural context, logistical plans and understanding of the particular group coming together.

1. Remain present for the duration of each session, committed to attending all the sessions
2. Remain online and engaged throughout the session, avoiding the need to eat and leaving a message on chat if you need a natural break
3. Commit to making the time necessary to complete pre-work and homework thoroughly, for the next session.
4. Login to [DAI Institute \(institute.daintl.org\)](https://institute.daintl.org) and ensure you understand how to use the Institute for individual homework.
5. For homework to be done in groups, meet with your small group before, between and after sessions, according to agreed times/dates.
6. Be mindful of sharing the space with others and ensuring that everyone has equal opportunity to contribute their thoughts.
7. Uphold discussions of personal experiences with confidentiality, committing to the group not to share names and specifics of stories or circumstances, outside of the small group or whole cohort, without seeking the person's permission first.
8. Commit to maintain a safe space for every individual. Most of us have experienced some kind of wounding because of our gender. Share in contributing a safe, non-judgmental and respectful environment as we all work towards reconciliation and effective working relationships.
9. Naturally we will disagree on some issues. Resist imposing your own ideas and respect those who don't agree with them. At the same time, be open to learning, re-examining theology, and willing to change your views in the light of deeper understanding.

10. Commit to not creating audio or video recording of the course or any of its breakout sessions unless asked by the facilitator for group purpose.

Pre-Workshop Work

So that we can get through a 4-day in-person workshop in eight 2-hour online sessions, we have set 'homework' to be done before the first meeting, between modules and with a final presentation at the end of the course. It will be clear whether this is to be done in your learning groups or individually.

PRE-WORK FOR THE COURSE

Total time 60 mins (including answering questions in the workbook)

1. Ensure you have the latest update of the Zoom application for sessions. If you are unfamiliar with basic tools such as muting volume, turning off cameras and using 'chat', you may want to watch the videos in the [Introduction to Zoom for Hosts and Participants](https://institute.daintl.org/courses/introduction-to-zoom-for-hosts-and-participants/) course on DAI Institute (<https://institute.daintl.org/courses/introduction-to-zoom-for-hosts-and-participants/>).
2. [Register a free account](https://institute.daintl.org/register/) with DAI Institute at <https://institute.daintl.org/register/>. Then enrol in the course [Women and Men Serving Together](https://institute.daintl.org/courses/women-and-men-serving-together/) (<https://institute.daintl.org/courses/women-and-men-serving-together/>). You will use this course often during this online workshop, so keep the link bookmarked.
3. Go to [Module 1: Cultural Models of Leadership](#) and watch Units 2, 5, 7, 8, 11, and 12. You do not need to download the Institute workbook. You will use the Virtual Participant Workbook instead. It has the same questions as those in the Institute units. Journal your comments and answers to questions in this workbook, so that you can share them when we meet. It is very important to do this work before our first session in order to make sense of where we go next.
4. Complete and submit the survey 'What do you believe?' in MS Forms. Follow the link your facilitator shares with you.



Introduction

Learning Outcomes

By the end of this module, learners will be able to

1. Identify the roots of my current understanding of the issues
2. Articulate how relationships between men and women are broken in our world today both globally and locally
3. Explain what this course is about

Contents

- Introduction to the Workshop
- What Do You Believe and Why?
- The Authority of Scripture!
- Changing Your Beliefs
- What Do You Believe?
- Homework

What Do You Believe and Why?

WATCH video: Rebecca's Story, chapter 1, '[Rebecca's Bible Study](https://vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502289043)', vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502289043.

LUKE 10:38–42

³⁸ As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. ³⁹ She had a sister called Mary, who sat at the Lord's feet listening to what he said. ⁴⁰ But Martha was distracted by all the preparations that had to be made. She came to him and asked, 'Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!'

⁴¹ ‘Martha, Martha,’ the Lord answered, ‘you are worried and upset about many things, ⁴² but few things are needed – or indeed only one. Mary has chosen what is better, and it will not be taken away from her.’

Q: “Why is Martha upset?”

Q: Is Martha doing what is culturally expected of her?

Q: What is Mary doing?

Q: What is Jesus trying to say in verse 42? What is his main point?

That is *not* what the culture expected of a woman. Neither is it something anyone would want to say out loud, for fear of being labelled as a ‘Feminist’!

Could that happen in your culture? That is, could a young woman preparing for a career rather than getting married and starting a family, be considered a feminist? Because she had chosen a ‘better role’ for herself?

Jesus was not saying that what Martha was doing was bad, it was just not as good. Some translations say, “Mary has chosen what is better, and it will not be taken away from her.”

Q: Jesus says, ‘It will not be taken away from her.’ What cannot be taken away from us?

Here are some questions we need to think about as we work through this workshop:

- What are the roles that God desires women to fulfil?
- What does God require of women?
- How do we separate that from what our culture demands or what our family, friends, or even our pastor says is the role of women?
- What if you are a pastor and/or a husband: are you sure you understand what the Bible says on these issues?
- Are you leading in obedience to biblical truth? Are you sure?

The Authority of Scripture

Q: How is it possible, for Christians who agree that the scriptures are divinely inspired and the authority for all of our beliefs, to disagree over basic issues of faith?

Q: What do you think might be the best way to do explore, study and interpret scripture?

Changing Your Beliefs

Q: What religious beliefs have you changed your opinion about in the past? Can you think of any?

Q: What about the church? Can you think of any examples in the history of the church, beliefs that have been revisited and changed?

ACTS 15:1–21

Certain people came down from Judea to Antioch and were teaching the believers: ‘Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.’² This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.³ The church sent them on their way, and as they travelled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the believers very glad.⁴ When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

⁵ Then some of the believers who belonged to the party of the Pharisees stood up and said, ‘The Gentiles must be circumcised and required to keep the law of Moses.’

⁶ The apostles and elders met to consider this question. ⁷ After much discussion, Peter got up and addressed them: ‘Brothers, you know that some time ago God made a choice among you that the Gentiles should hear from my lips the message of the gospel and believe. ⁸ God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. ⁹ He did not discriminate between us and them, for he purified their hearts by faith. ¹⁰ Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? ¹¹ No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.’

¹² The whole assembly became silent as they listened to Barnabas and Paul telling about the signs and wonders God had done among the Gentiles through them. ¹³ When they finished, James spoke up. ‘Brothers,’ he said, ‘listen to me. ¹⁴ Simon has described to us how God first intervened to choose a people for his name from the Gentiles. ¹⁵ The words of the prophets are in agreement with this, as it is written:

¹⁶ “‘After this I will return

and rebuild David’s fallen tent.

Its ruins I will rebuild,

and I will restore it,

¹⁷ that the rest of mankind may seek the Lord,

even all the Gentiles who bear my name,

says the Lord, who does these things” [Amos 9:11, 12] –

¹⁸ things known from long ago.

¹⁹ ‘It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. ²⁰ Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. ²¹ For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.’

Q: What is the debate here about?

Q: Why was this a major issue?

Q: What was the outcome of the debate?

What Do You Believe?

MS FORMS (PRE-WORK TO DEBRIEF; SHARE RESULTS HERE)

Think about these ten statements about women and men working together. Use the numbers 1–5 to show how much you agree or disagree with each statement.

1 – you wholeheartedly agree

2 – you agree somewhat

3 – you are not sure

4 – you disagree somewhat or

5 – you totally disagree.

#	STATEMENTS ABOUT WOMEN AND MEN WORKING TOGETHER
	1. God created man and woman to rule equally over his creation.
	2. Men are generally better suited for leadership than women.
	3. God is male and reflects primarily male characteristics.
	4. In the Garden of Eden, Eve committed the first sin; through her, sin came into the world.
	5. God cursed Eve in Genesis 3 because of her sin.
	6. Jesus did not disciple women.
	7. Paul taught that women cannot teach men in the church.
	8. Women are to be in submission to men.
	9. It is more culturally acceptable for men to hold positions of leadership in most developing world countries rather than women.
	10. Biblically, women are primarily responsible for child raising.

Q: Why do you believe it is important to study the biblical perspective on how women and men should work together in leadership, what their roles should be and how that may be different than what their culture says?

Homework

Max. 40 mins

1. Read Genesis 1–2.
2. Take some time to reflect on life in the Garden of Eden during that week after creation, before Genesis 3. Imagine what the garden would look like? How did the animals relate to one another? What did Adam and Eve do all day, and what was their relationship like?

Draw a picture of your thoughts and share that picture with your small group. You will have an opportunity to present that picture to others at our next class meeting, so have it ready.

3. Work through DAI Institute Module 2: [Units 2 and 3](#).
Take notes and be prepared to share your thoughts and drawings with the group.



God's Perfect Plan

Homework for Session Two

Max. 40mins

1. Read Genesis 1–2.
2. Work through DAI Module 2: Units 2 and 3 (20 mins)
3. Make notes of answers and bring to this session, with your two drawings.

Learning Outcomes

By the end of this session learners will be able to

1. Explain what they have learned about the mystery of the relationship between the members of the Trinity and how that applies to them.
2. Describe the impact of patriarchal cultures on women and men.
3. Describe biblical examples that illustrate the type of working relationships God desires between women and men.
4. State views of what men and women were designed to do, according to the Bible.
5. Identify what God has called very good—his kingdom here on earth—by reflecting on what it looked like and how it was designed to function.

Contents

- Introduction to the Session
- What is the Trinity in Whose Image We are Created: How Do We Understand It?
- Introducing Trinitariograms
- The Role of Women
- Patriarchy and the Bible
- The Task of Ruling
- Between the Dominion Mandate and the Fall
- Is God Male or Female?

Introduction to the Session

GENESIS 1–2

In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

³ And God said, 'Let there be light,' and there was light. ⁴ God saw that the light was good, and he separated the light from the darkness. ⁵ God called the light 'day', and the darkness he called 'night'. And there was evening, and there was morning – the first day.

⁶ And God said, 'Let there be a vault between the waters to separate water from water.' ⁷ So God made the vault and separated the water under the vault from the water above it. And it was so. ⁸ God called the vault 'sky'. And there was evening, and there was morning – the second day.

⁹ And God said, 'Let the water under the sky be gathered to one place, and let dry ground appear.' And it was so. ¹⁰ God called the dry ground 'land', and the gathered waters he called 'seas'. And God saw that it was good.

¹¹ Then God said, 'Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.' And it was so. ¹² The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. ¹³ And there was evening, and there was morning – the third day.

¹⁴ And God said, 'Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, ¹⁵ and let them be lights in the vault of the sky to give light on the earth.' And it was so. ¹⁶ God made two great lights – the greater light to govern the day and the lesser light to govern the night. He also made the stars. ¹⁷ God set them in the vault of the sky to give light on the earth, ¹⁸ to govern the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹ And there was evening, and there was morning – the fourth day.

²⁰ And God said, 'Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.' ²¹ So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² God blessed them and said, 'Be fruitful and increase in number and fill the water in the seas,

and let the birds increase on the earth.’²³ And there was evening, and there was morning – the fifth day.

²⁴ And God said, ‘Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.’ And it was so. ²⁵ God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

²⁶ Then God said, ‘Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.’

²⁷ So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

²⁸ God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.’

²⁹ Then God said, ‘I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.’³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground – everything that has the breath of life in it – I give every green plant for food.’ And it was so.

³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning – the sixth day.

2 Thus the heavens and the earth were completed in all their vast array.

² By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. ³ Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

⁴ This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

⁵ Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, ⁶ but streams came up from the earth and watered the whole surface of the ground. ⁷ Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

⁸ Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. ⁹ The LORD God made all kinds of trees grow out of the ground – trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

¹⁰ A river watering the garden flowed from Eden; from there it was separated into four headwaters. ¹¹ The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. ¹² (The gold of that land is good; aromatic resin and onyx are also there.) ¹³ The name of the second river is the Gihon; it winds through the entire land of Cush. ¹⁴ The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the LORD God commanded the man, 'You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.'

¹⁸ The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'

¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found. ²¹ So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. ²² Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

²³ The man said,

'This is now bone of my bones
and flesh of my flesh;
she shall be called "woman",
for she was taken out of man.'

²⁴ That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

²⁵ Adam and his wife were both naked, and they felt no shame.

Q: Based on the first 2 chapters of Genesis, what did you hear that was different in these two versions of the same story? And what was the same?

Q: What did your group think that God meant when he said, '... make mankind in our image'?

What is the Trinity in Whose Image We are Created? How Do We Understand It?

THREE SEPARATE IDENTITIES UNITED AS ONE IN COVENANT LOVE

- In the beginning, God (Father, Son and Holy Spirit) created.
- Before that there was only him/her/them: the triune God.
- Three separate identities united together as one in covenant love
- They/she/he always were and always will be.
- They share all power and all knowledge. Yet there is no competition among them, no dominance, no control. Amazing!

DEMONSTRATE FOR US PERFECT RELATIONSHIPS

- Each one (Father, Son and Holy Spirit) has their own thoughts, emotions and will, yet they act as one.
- They relate with mutual respect and servant love.
- They demonstrate how to live and work together in such a way that each one makes significant contributions, without one being less than the other.
- They each have a purpose, a role and significant functions. They are each responsible to support and make room for the other two.
- Not one among them is the main player, rather each is designed to be a helpmate for the others.

THEIR PLAN FOR US

- Together God (Father, Son and Holy Spirit) created the heavens and earth ... and said 'let us make human beings in our image' (Genesis 1:26).
- They made Adam and Eve with separate identities, each with their own thoughts, emotions and will.
- God built into their design, the primary need for a personal relationship with them/him/her (Father, Son and Holy Spirit), followed by the need for personal relationships with varying degrees of intimacy with other human beings.

GOD'S MANDATE TO BOTH ADAM AND EVE

- Multiply, fill the earth and cultivate it.
- Father, Son and Holy Spirit wanted communities of people throughout the earth who lived and related to each other in ways similar to them/her/him.
- They wanted our relationships to be characterized by humility, respect, honour, serving, giving and receiving. This was their/his/her vision for all human relationships, with the husband-wife unit being the most intimate.

Individual Exercise

Done individually for DAI homework

Discuss together how you believe the members of the Trinity function together in relationship. Then, to the best of your ability, each draw a picture or diagram to illustrate how as a group you think the members of the Trinity relate to each other and work together.

Decide as a group which of your pictures best illustrates your group's idea of the Trinity and be prepared to show it to the other members of the class when instructed by your facilitator.

Give time for everyone to hold up their drawing to the screen, make very brief comments and mention we'll be coming back to those.

Introducing Trinitariograms

The following article is taken from Dr Kevin Giles's book *The Trinity and Subordinationism* (InterVarsity, 2002), 118–21.

These two-dimensional diagrams can be powerful aids to conceptualization, although they're obviously very limited in their capacity to capture very much of the majesty of the triune God.

1. THE HIERARCHICAL MODEL

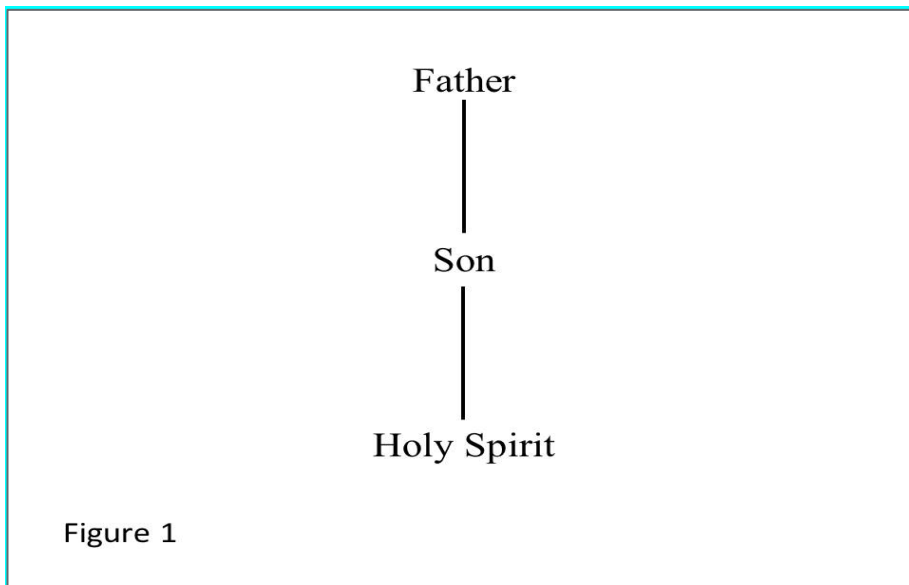


Figure 1 shows that the Father is “above” the Son, and the Son is “above” the Holy Spirit.

2. THE MONARCHĒ MODEL

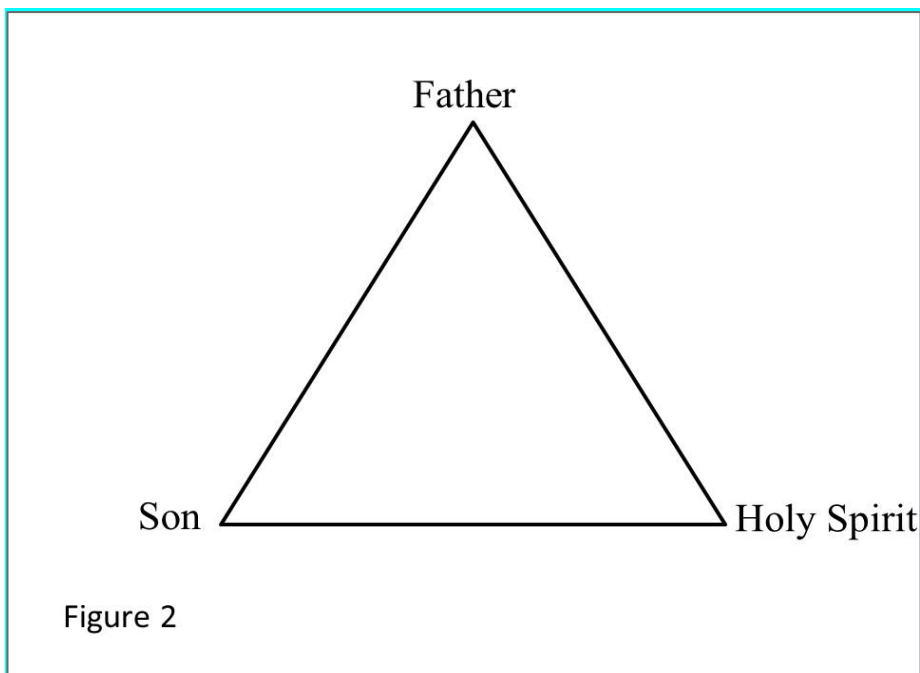


Figure 2 is illustrated by an equilateral triangle with the Father at the apex

In the early church it was commonly thought that the Father alone was the *monarchē*, or the one origin, of the Son and the Holy Spirit. Most Eastern Orthodox theologians today still endorse the *monarchē* view of the Father, although some now question this idea. Many Western theologians think this way of understanding the Trinity implies a certain priority to

the Father. However, the Eastern theologians who embrace the *monarchē* of the Father say they reject the subordination of the Son and the Spirit in being or action.

3. THE FILIOQUE MODEL

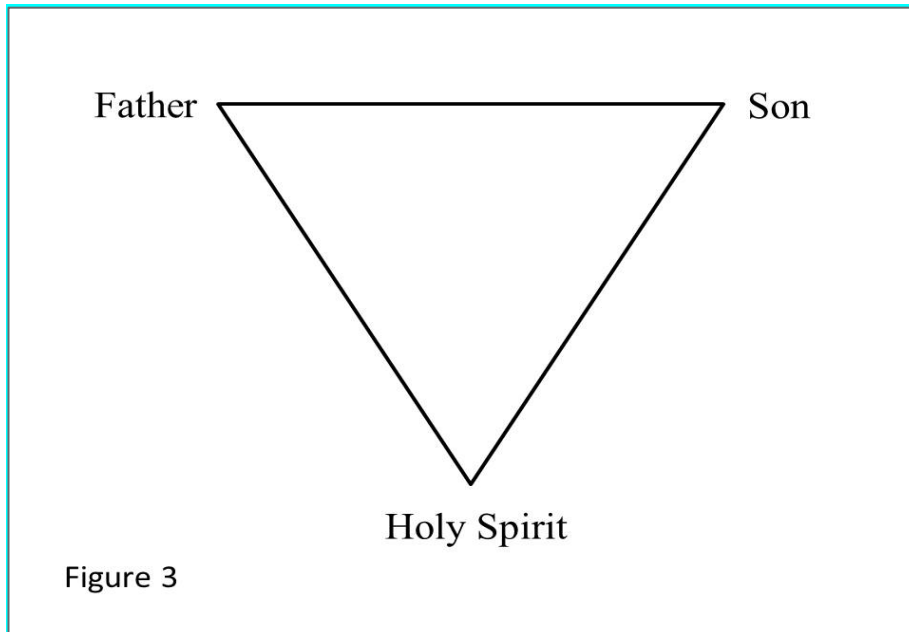


Figure 3 illustrates equality between the Father and Son.

In 589, the Western church added the words ‘and the son’ (Latin *filioque*) to the phrase “the Holy Spirit ... proceeds from the Father” in the Nicene Creed. This change subverted—if not excluded—the idea that the Father was the sole source (*monarchē*) of the Son and the Spirit. Eastern theologians think this model implies the subordination of the Spirit. Western theologians reject this inference. They insist that this model underlines the equality of the Father and the Son, without questioning the equality of the Spirit.

4. SYMMETRICAL MODELS

... Most contemporary theologians build on the historically orthodox tradition. They prefer models of the Trinity that underline the equality of the persons and their communal unity. In the ancient church Athanasius came closest to seeing the Trinity in this way. Below are three trinitariograms that attempt to capture this thought. Note that they all visualize the Trinity in circular imagery.

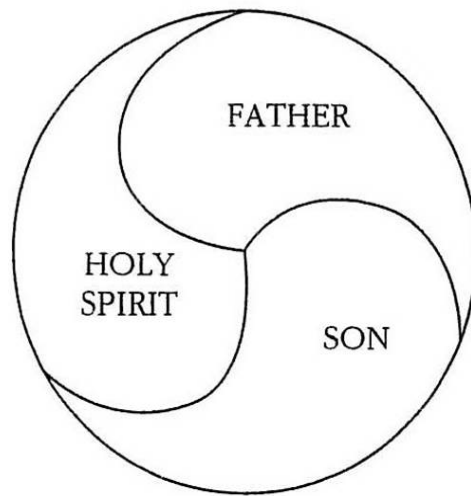


Figure 4

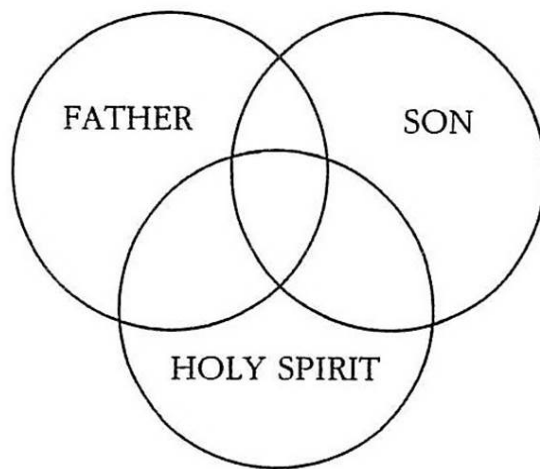


Figure 5

Figure 5 is the drawing we often use when speaking on the Trinity. Many have found it helpful.

In professor Shirley Guthrie's book *Christian Doctrine* (Westminster, 1994), he envisions the Trinity as three divine persons dancing joyfully together, hand in hand, in a circle. He advocates this on what he believes is the etymology of the word *perichoresis*, the technical term that speaks of the coinherence of the three persons of the Trinity. In Greek the prefix *peri* (as in *perimeter*) means "around" and *choresis* literally means "dancing" (as in

choreography). This etymology is disputed, but the imagery is helpful. In this imagery the unity of the divine persons is found in their perichoretic communion. And their equality is stressed by allowing that each may take a turn in leading the dance.

THE SHACK

Exercise 1 (10 mins)

Breakout groups with your drawings of the Trinity

Now that we have studied different perspectives on how the members of the Trinity function together in relationship, would your drawing change in any way? How so?

Discuss in your groups. Return to the main session with thoughts on (1) how you would prefer to illustrate Trinitarian relationships (without drawing it) and (2) whether this would be like another group's illustration, one of the models above, or some other new version.

Agreement over a particular illustration is not necessary. What is important, however, is to realize that the relationships within the Trinity should be a model for how we humans work and relate to each other.

Q: How does this relate to a biblical understanding of gender roles?

JOHN 1:1–5

In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made. ⁴ In him was life, and that life was the light of all mankind. ⁵ The light shines in the darkness, and the darkness has not overcome it.

Q: Who do we understand “the Word” to be?

Q: What word images do you find here, and what do they tell you about the relationship between God and Jesus?

The Role of Women

GENESIS 2:18–20

¹⁸ The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'

¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found.

Q: Why did God create women? You can put your answers in the chat.

Q: What do you believe God meant by the term 'helper'?

Patriarchy and the Bible

Q: What does the term *patriarchal* mean? If we say that a culture is a patriarchy, what does that imply?

The meaning is clear that a patriarchal culture is one in which men are assumed to be the only ones able to play leadership roles. It literally means "father rule".

The IDF video on '[The Long Walk of the Girl Child](https://youtu.be/32_esnVr89g)', youtu.be/32_esnVr89g illustrates the impact of patriarchy on our world. This was made for a secular audience.

The patriarchal cultural message is as destructive for men as it is for women.

Here is a story, shared in a workshop, as an example.

When Stephen, now a young pastor, was 8 years old he was forced to watch as his mother was raped to death by a band of men who had broken into their home. He had never been able to forgive himself for not protecting her although of course there was nothing he could

have done because of his age. As a result, he had become a violent teenager to “prove” his manhood to himself and others. This resulted in him harming many others before he came to faith. Even now as a pastor, he dreamed of killing the men who had hurt his mother, even though he knew he should try to find a way to forgive them.

Exercise 2 (10 mins)

Breakout groups of 2 or 3

How would you describe the influence of patriarchy in the country you live in? What examples of it can you share?

Come back prepared to share with the whole group.

(There are no wrong answers. The goal is for each person to identify what they think about their own culture on this issue.)

WATCH the case study video of Rebecca's Story, chapter 2, '[Rebecca's Pain](https://vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502290265)', vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502290265.

The Task of Ruling

GENESIS 1:26–28

²⁶ Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.'

²⁷ So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

Q: What does “being created in our image”, have to do with the task of ruling?

Between the Dominion Mandate and The Fall

Exercise 3 (15 mins)

Breakout groups of 3

Find your homework and the picture you drew of your vision of the Garden of Eden.

Take a few minutes in your group to share your picture of the Garden and all that it represents. Choose one to share with the group.

Q: What do you imagine working relationships were like in the garden before the fall?

Is God Male or Female?

Exercise 4 (30 mins)

Breakout groups

RE-READ GENESIS 1:27.

So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

Now, read the following scriptures aloud and compare the images in those scriptures which describe God.

PSALM 103:13

As a father has compassion on his children,
so the LORD has compassion on those who fear him.

PSALM 18:10, 14

¹⁰ He mounted the cherubim and flew;
he soared on the wings of the wind. ...

¹⁴ He shot his arrows and scattered the enemy,
with great bolts of lightning he routed them.

PSALM 61:4 AND MATTHEW 23:37

I long to dwell in your tent for ever
and take refuge in the shelter of your wings.

'Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.'

ISAIAH 54:4–5

⁴ 'Do not be afraid; you will not be put to shame.
Do not fear disgrace; you will not be humiliated.
You will forget the shame of your youth
and remember no more the reproach of your widowhood.
⁵ For your Maker is your husband –
the LORD Almighty is his name –
the Holy One of Israel is your Redeemer;
he is called the God of all the earth.

ISAIAH 49:14–15

¹⁴ But Zion said, 'The LORD has forsaken me,
the Lord has forgotten me.'
¹⁵ 'Can a mother forget the baby at her breast
and have no compassion on the child she has borne?
Though she may forget,
I will not forget you!'

DEUTERONOMY 32:18

You deserted the Rock, who fathered you;
you forgot the God who gave you birth.

HOSEA 11:9

I will not carry out my fierce anger,
nor will I devastate Ephraim again.
For I am God, and not a man –
the Holy One among you.
I will not come against their cities.

Now discuss the following question in your small group.

Is God male or female?

Why do you believe these different and possibly confusing images are used to describe God and his feelings for us?

Q: How does this relate to what roles men and women can play in ministry and leadership?

IN THIS SESSION WE HAVE SEEN

- God (he/them) create the earth and all that is in it—the beauty and perfection, the harmony and the peace, the justice and wealth.
- God's creation of two creatures in his image that are different from all the other creatures he created. And while they are two different expressions of his image—male and female—they share the same substance, the same authority and the same calling.
- God has seen it and said that it is very good.

Homework

There are 3 assignments. The first assignment requires group discussion

1. In exercise 3 we began talking about patriarchal cultures, and you identified where you believe your culture is on the scale of being patriarchal. Before our next session please watch this video of an American man sharing about his life in a patriarchal culture and how that has impacted him. We apologize that this is clearly biased with American cultural issues; we wish we could have found an example that was more reflective of your own culture. However, we do believe that it is still helpful as an example, since, sadly, there are more similarities than differences in patriarchal cultures around the world.

You will need about 30 mins to complete the video and questions.

Find and watch Justin Baldoni: 'I'm done trying to be man enough',
youtu.be/Cetg4gu0oQQ.

Answer the following questions after you have finished watching this video. Bring your answers to your small group to discuss together.

- a. What 'patriarchal' words does Justin use to describe the culture in which he grew up and now lives?
- b. How does he describe the negative effects of growing up in and being a part of that culture?
- c. If you are a man, are there any ways that you can identify with him? Describe those ways. If you are a woman, have you seen examples of men who have wrestled with the patriarchal roles that they are expected to play, due to the culture where you are?

We'll continue our discussion about patriarchy and brokenness in cultures in the next session together.

2. Read Genesis 3 twice.
3. Work through [DAI Module 4, Unit 3](#) and answer questions in your workbook. (30 mins)



Tragedy and Redemption

Homework for Session Three (In Groups)

1. In exercise 3 we began talking about patriarchal cultures, and you identified where you believe your culture is on the scale of being patriarchal. Before our next session please watch this video of an American man sharing about his life in a patriarchal culture and how that has impacted him. We apologize that this is clearly biased with American cultural issues; we wish we could have found an example that was more reflective of your own culture. However, we do believe that it is still helpful as an example, since, sadly, there are more similarities than differences in patriarchal cultures around the world.

You will need about 30 mins to complete the video and questions.

Find and watch Justin Baldoni: [‘I’m done trying to be man enough’](https://youtu.be/Cetg4gu0oQQ),
youtu.be/Cetg4gu0oQQ.

Answer the following questions after you have finished watching this video. Bring your answers to your small group to discuss together.

- a. What ‘patriarchal’ words does Justin use to describe the culture in which he grew up and now lives?
- b. How does he describe the negative effects of growing up in and being a part of that culture?
- c. If you are a man, are there any ways that you can identify with him? Describe those ways. If you are a woman, have you seen examples of men who have wrestled with the patriarchal roles that they are expected to play, due to the culture where you are?

We’ll continue our discussion about patriarchy and brokenness in cultures in the next session together.

2. Read Genesis 3 twice.
3. Work through [DAI Module 4, Unit 3](#) and answer questions in your workbook. (30 mins)

Learning Outcomes

By the end of this session learners will be able to

1. Explain the impact of the fall on relationships
2. Identify how redemption impacts those relationships
3. Describe the responsibility of every believer within God's plan for redemption
4. Initiate steps of forgiveness that will lead to the restoration of relationships
5. Describe how Jesus related to men and women

Contents

- Everything in Our World is Broken
- What is Our Worldview?
- The “Fall”
- Violence in Families
- A Shared Need for a Redeemer
- Jesus’ Example: Radical Redemption
- Servant Rather than Conquering King
- Jesus Taught Both Men and Women
- Obedience the Standard for Both Women and Men
- Final Application: Personal Leadership Growth Plan

Everything in Our World is Broken

WATCH video: Rebecca’s Story, chapter 3, ‘[Rebecca’s Calling Confirmed](https://vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502292747)’, vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502292747.

Q: Are there similar neighbourhoods, informal settlements, in this country? In what ways are they similar?

Q: Do you believe God cares about these men, women and children and their suffering?

In the earlier sessions we looked at the creation story and why God created both men and women. As we saw there, *it was his purpose to reflect his own image in them and for them to rule over this earth*. In other words, they had **a common Creator and a common destiny**. It is

incredibly important that we understand this and use that as the foundation to continue this study.

What is Our Worldview?

Brian McLaren (a leading pastor, author and speaker) notes in his e-book *Learning How to See*,

We all, have a whole set of assumptions and limitations, prejudices and likes, dislikes and triggers, fears and conflicts of interest, blind spots and obsessions that keep us from seeing what we could and would see if we didn't have them. We are almost always unconscious of these internal obstacles to seeing and understanding, which makes it even harder for us to address them. We are, you might say, blind to what blinds us. The name for these unconscious internal obstacles is bias.

The 'Fall'

As we saw in Module 1, men and women have a **common Creator and common destiny**. Now we'll look at the shared tragedy they experienced and the blessing of a **shared redemption** from that tragedy that God provided.

GENESIS 3

Now the snake was more crafty than any of the wild animals the LORD God had made. He said to the woman, 'Did God really say, "You must not eat from any tree in the garden"?''

² The woman said to the snake, 'We may eat fruit from the trees in the garden, ³ but God did say, "You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die."''

⁴ 'You will not certainly die,' the snake said to the woman. ⁵ 'For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'

⁶ When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. ⁷ Then the eyes of both of them were

opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.

⁸ Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. ⁹ But the LORD God called to the man, 'Where are you?'

¹⁰ He answered, 'I heard you in the garden, and I was afraid because I was naked; so I hid.'

¹¹ And he said, 'Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?'

¹² The man said, 'The woman you put here with me – she gave me some fruit from the tree, and I ate it.'

¹³ Then the LORD God said to the woman, 'What is this you have done?'

The woman said, 'The snake deceived me, and I ate.'

¹⁴ So the LORD God said to the snake, 'Because you have done this,

'Cursed are you above all livestock

and all wild animals!

You will crawl on your belly

and you will eat dust

all the days of your life.

¹⁵ And I will put enmity

between you and the woman,

and between your offspring and hers;

he will crush your head,

and you will strike his heel.'

¹⁶ To the woman he said,

'I will make your pains in childbearing very severe;

with painful labour you will give birth to children.

Your desire will be for your husband,

and he will rule over you.'

¹⁷ To Adam he said, 'Because you listened to your wife and ate fruit from the tree about which I commanded you, "You must not eat from it,"

'Cursed is the ground because of you;

through painful toil you will eat food from it

all the days of your life.

¹⁸ It will produce thorns and thistles for you,
and you will eat the plants of the field.

¹⁹ By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return.'

²⁰ Adam named his wife Eve, because she would become the mother of all the living.

²¹ The LORD God made garments of skin for Adam and his wife and clothed them. ²² And the LORD God said, 'The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live for ever.' ²³ So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. ²⁴ After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

WORK THROUGH [DAI WMLT Module 4, Unit 3](#).

READ Genesis 2:15–17 and Genesis 3

GENESIS 2:15–17

¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the LORD God commanded the man, 'You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.'

QUESTIONS

1. Could Adam have been present when the serpent was tempting Eve?
2. Why did Adam eat of the fruit?

Compare Genesis 3:2–3 and Genesis 2:15–17.

Q: Do you see any discrepancy here? Do you think Eve heard the instructions directly from God for herself, or did Adam hear the instructions and tell her?

Genesis 3:11–19

Q: Whom did God hold guilty for eating of the fruit (verses 11–19)?

READ Genesis 3:14–19 one more time.

Q: What and whom did God curse as the result of the sin of Adam and Eve?

Q: Is there a difference between a curse and the consequences of sin?

Q: Do you remember the two purposes for which Man and Woman were created?

Q: What movies in your culture depict this pattern of the role of men and women?

Q: This 'super-hero' image that we have described – do you think it looks much the same in different cultures? In which cultures might it look different?

In her book *Malestrom: Manhood Swept Into the Currents of a Changing World* (Zondervan, 2015), Carolyn Custis James describes the particular ways in which the Fall impacts men, causing them to lose their identities and their sense of purpose according to God's original vision for his sons. Read the quotation from the book which follows, and which is included in the Workbook.

The need to establish and maintain one's manhood drives men into violent actions and exerts constant pressure for men to prove themselves. It fuels aggression, competition, and self-interest, and creates countless casualties at the giving and receiving ends of violence and injustice.

Violence in Families

So how does the problem of stereotyping and the resulting vulnerability impact relationships between husbands and wives, families, the church and the community?

Before you answer, let's do this exercise together.

Exercise 1 (30 mins)

Breakout groups

In your groups read the results of the survey reported in the "Micah Network" Newsletter in August 2015.

Micah Network Report

In contemplating the need to bring gender "justice", and why all of this matters, the Micah Network shared the results of a recent study about violence in family situations in their August 2015 newsletter. (The study is "Risk Factors for Men's Lifetime Perpetration of Physical Violence against Intimate Partners" by Paul J Fleming and others, March 2015. Paul Fleming is a post-doctoral fellow at the University of California San Diego.)

A recent study (Fleming et al., March 2015) considered data from 7,806 men across eight countries, to examine the risk factors influencing men to be violent towards their partners.

The data came from Bosnia and Herzegovina, Brazil, Chile, Croatia, Democratic Republic of Congo (DRC), India, Mexico, and Rwanda.

Risk factors influencing men to be violent towards their partners

Findings:

1. There was some variation between countries, but a total of 31% of men interviewed said they had been violent against their partner.
2. The strongest risk factor was witnessing parental violence. This led men to accept violence against their partners as normal, so that violent patterns of behaviour were passed down the generations.
3. Where gender inequality is accepted as the norm in society, the rates of intimate partner violence were higher. These attitudes are also passed down the generations.
4. Where men are expected to be aggressive and dominant in order to be seen as masculine, the rates of intimate partner violence were higher.
5. Gender-based violence affects women's participation in society, tending to lead to gender inequality.

Then discuss the following questions (take 10 mins for each)

1. What are the factors that make it more likely for men to beat their wives?
2. How might all of this impact young people growing up?
3. Can you think of other examples from your own culture of how these stereotypes and feeling vulnerable might affect us?

Q: How might all of this impact young people growing up?

Q: Can you think of other examples from your own culture of how these stereotypes and feeling vulnerable might affect us?

All of these examples reflect how deep is the impact of sin on our world and how far we have fallen from what God intended, and what he called “very good” in the last session. Remember that “very good” was defined as “the shared call to relationship to God and each other, and shared dominion over this world”.

It is impossible to fulfil the highest calling in our lives whilst either gender feels trapped by their stereotype or marginalized by the cultural traditions in which they live. To reflect the full image of God we need leaders who will co-reign to bring the kingdom of God to a desperate world, employing the fullest range of their unique natural gifts and talents.

Forgiveness

RE-WATCH video Rebecca’s Story, chapter 2, ‘[Rebecca’s Pain](https://vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502290265)’, vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502290265

As you reflect on Rebecca’s life, how do you imagine she might find forgiveness in her heart for those who have hurt her because of her gender?

How does any woman who suffers intentional ongoing violent abuse forgive?

Are women supposed to just forgive and forget, because forgiveness is expected of ‘good Christians’?

A huge proportion of women have suffered some type of abuse and usually men are the perpetrators. The statistics are staggering. (The World Health Organization estimates that 1 in 3 women worldwide (35%) have experienced either physical and/or sexual intimate partner violence or non-partner violence in their lifetime).

Men suffer from gender wounds too. Some inflicted by other men – father’s, other relatives, peers, neighbours etc. and some inflicted by women – mother’s and other relatives, wives, bosses, co-workers etc. Offenders are also wounded. Their unresolved inner pain, conflict, unforgiveness, and unreconciled experiences can fill them with resentment, anger, hatred, and bitterness.

What are some of your unreconciled experiences? Let's take a poll so we can all see the kind of hurts this group has encountered due to patriarchy.

MENTIMETER QUESTIONS

Q: As you think about this list of questions, which ones have been or are most challenging for you to forgive? Take a few minutes to make a journal note of which they are so they can guide your prayer time.

"As a young woman growing up, several men in her family had taken advantage of her, raped her and frightened her into not telling anyone. Now as an adult and married woman she found that she still hated these men and in fact most men, but she couldn't escape contact with them. They were relatives, and every holiday season when the family gathered together, there they were in her home and expecting her to extend hospitality to them. She wanted to stop hating but she didn't know how. Unfortunately, that story is very common even among Christian women from Christian families."

Exercise 2 (10 mins)

On your own

READ

MATTHEW 6:14–15

¹⁴ For if you forgive other people when they sin against you, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive others their sins, your Father will not forgive your sins.

MATTHEW 18:21–35

²¹ Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?'

²² Jesus answered, 'I tell you, not seven times, but seventy-seven times.'

²³ 'Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. ²⁴ As he began the settlement, a man who owed him ten thousand bags of gold was brought to him. ²⁵ Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.'

²⁶ 'At this the servant fell on his knees before him. "Be patient with me," he begged, "and I will pay back everything." ²⁷ The servant's master took pity on him, cancelled the debt and let him go.

²⁸ 'But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. "Pay back what you owe me!" he demanded.

²⁹ 'His fellow servant fell to his knees and begged him, "Be patient with me, and I will pay it back."

³⁰ 'But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. ³¹ When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

³² 'Then the master called the servant in. "You wicked servant," he said, "I cancelled all that debt of yours because you begged me to. ³³ Shouldn't you have had mercy on your fellow servant just as I had on you?" ³⁴ In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

³⁵ 'This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.'

Individually, read through those passages again and summarize in your workbook what God says about forgiveness.

The undeniable message of this passage is that until we truly forgive those who hurt us, the fullness of God's truth about us, is obscured from our vision. Jesus is encouraging us to forgive others because God knows our hearts become embittered and resentful, constricting around personal pain. And this prevents us from receiving the grace and freedom that God is offering. We need hearts that are not defended, hardened or 'calloused' or easily triggered in order to receive God's grace. As a dear friend once reminded me, Christ lives within us. As we find our way to forgiveness, we can ask the Jesus in us to forgive the person who hurt us. And as his Spirit works in us we will catch up with him. Jesus wants to transform and heal our hearts. Releasing our pain to him, begins to create a spaciousness and openness to God's mending truth. It also opens our eyes to the beautiful, holy, and powerful creatures he has created us to be.

Jesus showed us the way, when he said from the cross, "Father, forgive them, for they do not know what they are doing' (Luke 23:34). Even though they were blind to their actions, Jesus forgave them.

It is incredibly important that both men and women forgive those who have hurt them. We cannot afford to wait until the offender has told us they are sorry. They may never do that. It is also incredibly important that we ask forgiveness of those we have hurt.

I would go as far as to say, it is a pre-requisite of facilitating this workshop that we forgive and be forgiven in order to receive all that God has for us on this journey to bless others with the truth of the God-given relationship between women and men.

This is such a delicate and painful area that we cannot do this without the help of the Holy Spirit. So let's just still ourselves, take some deep breaths and invite the Holy Spirit to do some healing in each of our hearts:

Thinking of the way you have caused suffering in the opposite gender, confess and ask forgiveness for what you've done: ask God to cleanse and heal that sin from your life one final time.

For those who have been victims of any kind of abuse or pain, ask God to enable you to forgive those who hurt you.

Exercise 3 (10 mins)

Breakout rooms in same-gender pairs

Take time to pray together. Ask God to search your heart.

For those whose abusive behaviour has hurt a woman, even by something so small as a disparaging comment or joke, and are sorry for what they've done: ask God to cleanse and heal that sin from your life one final time.

For those who have been victims of any kind of abuse or pain: ask God to enable you to forgive those who hurt you. This is something you cannot possibly do without his help.

Remember that it is by receiving the fullness of God's grace, that we are freed. The burden is taken from us and suddenly we find ourselves in the spacious place that He has prepared for us, to experience all that he so much wants to give us. As long as you are willing and open to this possibility, God will enable you to forgive.

If you have been the victim of abuse, I want to encourage you to take the time to seek help and get counsel to be released from this pain and burden. God is faithful and loving. Don't give up until God enables you to truly forgive. It releases healing, forgiveness and the ability to understand God's word on this subject. It enables you to understand how God truly sees you.

For men who have offended or abused women, the stakes are equally high. You must seek forgiveness from those you have hurt and ask God for forgiveness. Only then will you be able to forgive yourself. Only then will you be able to see women the way God sees them.

A Shared Need for a Redeemer

GENESIS 3:15

And I will put enmity
between you and the woman,
and between your offspring and hers;
he will crush your head,
and you will strike his heel.'

Q: Who is God referring to here when he says, "He will crush your head, and you will strike his heel"?

Q: What does the term "redeem" mean?

Exercise 4 (25 mins)

Breakout rooms with 2–4 people of the same gender

Answer the following questions, beginning on the question for your own gender. Spend 10 mins on that and then 5 mins on the other question.

What would it mean for women to be redeemed?

What would it mean for men to be redeemed?

3. Why did Jesus ask, 'Who touched my clothes?'

4. How is this a story of radical redemption?

MARK 10:2–12

Jesus is teaching on marriage and divorce.

² Some Pharisees came and tested him by asking, 'Is it lawful for a man to divorce his wife?'

³ 'What did Moses command you?' he replied.

⁴ They said, 'Moses permitted a man to write a certificate of divorce and send her away.'

⁵ 'It was because your hearts were hard that Moses wrote you this law,' Jesus replied. ⁶ 'But at the beginning of creation God "made them male and female". [Genesis 1:27] ⁷ "For this reason a man will leave his father and mother and be united to his wife, ⁸ and the two will become one flesh." [Genesis 2:24] So they are no longer two, but one flesh. ⁹ Therefore what God has joined together, let no one separate.'

¹⁰ When they were in the house again, the disciples asked Jesus about this. ¹¹ He answered, 'Anyone who divorces his wife and marries another woman commits adultery against her.

¹² **And if she divorces her husband and marries another man, she commits adultery.'**

Q: Why is this story an example of radical redemption?

LUKE 13:10–17

¹⁰ On a Sabbath Jesus was teaching in one of the synagogues, ¹¹ and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. ¹² When Jesus saw her, he called her forward and said to her, 'Woman, you are set free from your infirmity.' ¹³ Then he put his hands on her, and immediately she straightened up and praised God.

¹⁴ Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, 'There are six days for work. So come and be healed on those days, not on the Sabbath.'

¹⁵ The Lord answered him, 'You hypocrites! Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water?' ¹⁶ Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?'

¹⁷ When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.

Q: What makes this story one of radical redemption?

Baptism for Circumcision

Q: Prior to the coming of Jesus what was the only physical symbol required for the children of Israel to show that they were included in God's people?

Q: How does the change from circumcision to baptism reflect the radical redemption of Jesus for men and women?

THE FACILITATOR MAY END THE SESSION HERE AND BEGIN THE NEXT SECTION WITH "SERVANT RATHER THAN CONQUERING KING."

IF THEY DO, MAKE SURE TO COMPLETE THE HOMEWORK AT THE END OF THIS MODULE IN PREPARATION FOR MODULE 4.

Servant Rather than Conquering King

LUKE 22:47–53

⁴⁷ While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, ⁴⁸ but Jesus asked him, ‘Judas, are you betraying the Son of Man with a kiss?’

⁴⁹ When Jesus’ followers saw what was going to happen, they said, ‘Lord, should we strike with our swords?’ ⁵⁰ And one of them struck the servant of the high priest, cutting off his right ear.

⁵¹ But Jesus answered, ‘No more of this!’ And he touched the man’s ear and healed him.

⁵² Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, ‘Am I leading a rebellion, that you have come with swords and clubs?

⁵³ Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour – when darkness reigns.’

Q: What did everyone, even his closest disciples, expect of Jesus, if he was really the Messiah?

Q: But in contrast, how did Jesus come?

This totally overturns the image that a “real man” is one who dominates and wins by power, violence, fear and might. That is not God’s design. It is just the result of sin and the fall. This is probably the most radical example of the redemption that has come through Jesus.

Jesus Taught Both Men and Women

(and sent them out to serve in ministry and leadership)

One of the most radical and redemptive practices of Jesus is the fact that he taught the deep truths of the kingdom to both men and women and released them into ministry. One of the ways he did this was by not confining his teaching to the temple or synagogue. But rather he taught on the hillsides, in homes, just anywhere people were, rather than confining his teaching places, as would have been the more normal practice at the time, where only the significant male religious leaders could access him.

Exercise 6 (20 mins)

Breakout groups

Think about accounts from the Gospel where Jesus taught serious theological truths to one or more women.

In several of these accounts, he then sent them out into ministry.

See how many of these accounts your group can think of and list them on the Jamboard frame.

The most striking thing about the role of women in the life and teaching of Jesus is the simple fact that they are there! They were valued by Jesus and were thought equal to the men and worthy of conversation and integration. Just like Jesus was continually teaching his disciples, Jesus also consistently taught women. He taught them the gospel, which was radically different from the Jewish approach, which thought teaching women the law improper and even obscene.

Obedience, the Standard for Both Women and Men

The radical redemption Jesus brought impacted everyone that came in contact with him: male, female, rich, poor, sick, needy. They all were radically impacted and their worldview was changed.

LUKE 11:27–28

²⁷ As Jesus was saying these things, a woman in the crowd called out, ‘Blessed is the mother who gave you birth and nursed you.’

²⁸ He replied, ‘Blessed rather are those who hear the word of God and obey it.’

Q: What is the issue Jesus was trying to get to when he gave his response in this story?

Personal obedience to the word of God is the basis of blessedness. Therefore the issue is not, “Are you male or female?” The issue is, *“Have you been faithful to the call of God upon your life?”*

Homework

1. Work through DAI [Module 5, The Principles of Interpretation](#), units 1–7. Write down your questions and comments, and bring them to class. (30–40mins)
2. Read or listen to 1 Timothy once through, all 6 chapters in one sitting, and chapter 2 at least twice.



Exegesis, Hermeneutics and Paul

Learning Outcomes

By the end of this session learners will be able to

1. Demonstrate the ability to do sound biblical interpretation according to accepted principles.
2. Analyse the passages in Paul's letters which are often seen as limiting the roles of women in leadership. And demonstrate how these passages can be read differently in the context of the whole of Paul's writings
3. Explain that when writing his letters, Paul was communicating with a specific audience at a specific time in a specific situation. And explain that we need to understand that while we are interpreting and applying the Scriptures.

Contents

- Introduction to the Module
- Case Study: Rebecca Finds a Mentor
- General Principles of Interpretation and Application
- The Historical and/or Cultural Context
- The Literary Context
- The Grammatical Context
- Contradiction with Scripture or the Author Elsewhere
- Interpreting 1 Timothy 2:11–15
- Final Application: A Personal Leadership Growth Plan

Reviewing Homework

1. Work through DAI [Module 5, The Principles of Interpretation](#), units 1–7. Write down your questions and comments, and bring them to class. (30–40mins)
2. Read or listen to 1 Timothy once through, all 6 chapters in one sitting, and chapter 2 at least twice.

WATCH video: Rebecca’s Story, chapter 4, ‘[Rebecca Finds a Mentor](https://vimeo.com/user23459621/women-and-men-serving-together-case-studies/video/502294028)’, [vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502294028](https://vimeo.com/user23459621/women-and-men-serving-together-case-studies/video/502294028).

Q: What are your first thoughts about Dr Aziz’s final statement there: “some things are not always what they seem at first glance, Rebecca. To gain understanding it is necessary to follow the appropriate steps of interpretation and application”?

Q: Does anyone know the meaning of those two terms that Dr Aziz just mentioned: “exegesis” and “hermeneutics”?

General Principles of Interpretation and Application

Q: What is there about scripture that results in Bible-believing Christians disagreeing about the meaning of some Bible passages?

Read the following excerpt from *How to Read the Bible for All It’s Worth* by Gordon D. Fee and Douglas Stuart (Zondervan, 2014). Then discuss the questions following it.

The need to interpret lies in the nature of Scripture itself. Historically, the church has understood the nature of Scripture much the same as it has understood the person of Christ—the Bible is at the same time both human and divine. As Professor George Ladd once put it, “the Bible is the Word of God given in the words of [people] in history.” In fact, not only is the Bible God’s word written by people to people in general, it was written to specific people addressing them in their situation. It is this dual nature of the Bible that demands of us the task of interpretation.

1. What information in this paragraph is new to you?
2. What information just confirms what you’ve always understood?

Interpretation (Exegesis)

The process of interpretation can be confusing because it implies people can make the Scripture mean whatever they want it to mean. Most of us have experienced examples of that. However, sound interpretation and application is governed by a set of rules which, when used properly, keep the interpreter from reading their own meaning into the text.

For example: Read Philippians 2:14–15 and 2 Timothy 4:11–13.

PHILIPPIANS 2:14–15

¹⁴ Do everything without grumbling or arguing, ¹⁵ so that you may become blameless and pure, ‘children of God without fault in a warped and crooked generation.’ Then you will shine among them like stars in the sky.

2 TIMOTHY 4:11–13

¹¹ Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry. ¹² I sent Tychicus to Ephesus. ¹³ When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.

Q: Which of these passages is clearly applicable for us today and which is not?

Q: Based on your reading of the Rules of Interpretation, which you read during the week, which rule would you need to apply to this question?

The Rules of Interpretation

1. Understand what the author was saying to the person or group to whom they were writing.
 - a. Historical/Cultural Context
 - b. Literary Context
 - c. Grammatical Context
 - d. Cannot contradict what Scripture says elsewhere
 - e. Cannot contradict what the author says elsewhere
2. Only when we understand what the original author was intending to say can we consider whether or not this applies to us today and how.

Take the following texts and identify which of these rules you would apply in order to interpret that the author was saying.

2 CORINTHIANS 13:12

Greet one another with a holy kiss.

MATTHEW 5:30

And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

1 TIMOTHY 1:20

Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

MATTHEW 19:24

Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.

GALATIANS 3:28

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

1 TIMOTHY 2:11, 12

¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet.

ACTS 18:26

When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

WATCH Video, 'N. T. Wright on Women in Ministry', youtu.be/QaVVXleoAdU

In this YouTube video, author N.T. (Tom) Wright, was asked about women taking leadership in the church. He helpfully summarizes what we've just been talking about.

Notice what Wright says about scriptural interpretation.

Your worldview impacts how you interpret scripture (such as someone trying to change Junia to a man's name because you can't believe there was a woman apostle)

Interpreting 1 Timothy 2:11–15

1 TIMOTHY 2

I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people – ² for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ³ This is good, and pleases God our Saviour, ⁴ who wants all people to be saved and to come to a knowledge of the truth. ⁵ For there is one God and one mediator between God and mankind, the man Christ Jesus, ⁶ who gave himself as a ransom for all people. This has now been witnessed to at the proper time. ⁷ And for this purpose I was appointed a herald and an apostle – I am telling the truth, I am not lying – and a true and faithful teacher of the Gentiles.

⁸ Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. ⁹ I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, ¹⁰ but with good deeds, appropriate for women who profess to worship God.

¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵ But women [*Greek*: she] will be saved through childbearing – if they continue in faith, love and holiness with propriety.

Exercise 1 (20 mins): Applying Five Rules

Breakout groups

With the following 5 questions, share your answers with each other. Post your answers on the Jamboard frame. We will discuss them in the main meeting.

1. Who is Paul writing to? (Literary Context)

2. Why is he writing – what's the context and the main problem he hopes to address? (Historical/Cultural)

3. What is the grammatical clue that helps us understand what Paul wants for women? (Grammatical Context)
4. How would you determine whether this text contradicts other texts in the Bible?
5. Does what Paul is saying here fit with what he says about women elsewhere?

Homework

1. In your small groups, share what you have learned today that has changed your understanding of the meaning of these verses in Paul's writing. Are there other verses relating to men and women that you would like to apply the Rules of Interpretation to? If so, decide as a group on one of these and bring your answers to the next session.
2. Work through DAI [Module 6, Women and Men in Marriage](#), units 1–3. Answer questions in your workbook. (30–40 mins)
3. Read or listen to Ephesians 5 at least twice to prepare for module 5.



Women and Men in Marriage – Examining Biblical and Cultural Models of Marriage

Learning Outcomes

By the end of this session learners will be able to

1. Describe God's original purpose for establishing marriage and how marriages today often fall short of that original intention
2. Describe their culture's perspective on the respective roles of men and women in a marriage relationship and how decisions are made by couples
3. Describe how we can both model and encourage other couples to more effectively demonstrate God's desires for marriage in their relationships
4. Identify issues of decision-making that couples need to face in their culture and identify how they might start a discussion on the most difficult issues with their spouse

Contents

- Introduction to the Module
- The Purposes for Marriage
- God's Original Plan for Marriage
- God's Desire for Unity in Marriage
- Marriage Today: Where There is Unity and Where It Falls Short
- God's Plan Distorted: The Consequences of Sin on Marital Relationships
- Redressing the Consequences of Sin on Marriage
- Mary and Joseph, a Model of Marriage
- Homework

Reviewing Homework

1. In your small groups, share what you have learned today that has changed your understanding of the meaning of these verses in Paul's writing. Are there other verses relating to men and women that you would like to apply the Rules of Interpretation to? If so, decide as a group on one of these and bring your answers to the next session.
2. Work through DAI module 6, unites 1–3. Answer questions in your workbook. (30–40 mins)
3. Read or listen to Ephesians 5 at least twice to prepare for module 5.

Introduction

In this session we will

- Draw out some enduring God-honouring principles about marriage that we find in the Bible
- Look at the ways these can be played out within our marriage relationships and within our family life
- Explore God's plan for unity
- Explore some examples of where cultural norms might clash with this

Purposes for Marriage

Exercise 1 (20 mins)

Breakout rooms, using Jamboard

Take 5 minutes together in a small group with your Guide making a note of your thoughts for the question below

Make a list of the different reasons people in your culture have for getting married.

(Another way to say this is, what are the “motives” for marriage in your culture that you have seen or experienced?).

Q: Which would you say are most prevalent here?

Exercise 2 (10 mins)

Breakout rooms of 4–5 each, using Jamboard

Based on the following scriptures, what do you see are God's reasons for creating marriage?

Read the following scriptures.

GENESIS 1:28

God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'

GENESIS 2:18, 24

¹⁸ The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.' ...

²⁴ That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

PSALM 127:3–5

³ Children are a heritage from the LORD,
offspring a reward from him.

⁴ Like arrows in the hands of a warrior
are children born in one's youth.

⁵ Blessed is the man
whose quiver is full of them.

They will not be put to shame
when they contend with their opponents in court.

ECCLESIASTES 9:9

Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun – all your meaningless days. For this is your lot in life and in your toilsome labour under the sun.

MATTHEW 19:3–6

³ Some Pharisees came to him to test him. They asked, 'Is it lawful for a man to divorce his wife for any and every reason?'

⁴ 'Haven't you read,' he replied, 'that at the beginning the Creator "made them male and female," [Genesis 1:27] ⁵ and said, "For this reason a man will leave his father and mother

and be united to his wife, and the two will become one flesh”? [Genesis 2:24] ⁶ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.’

Q: How do these answers compare with the previous list of motives?

We can see here, that our reasons for getting married are often quite different from God’s desire for marriage. Not too surprisingly then, these differences often cause us enormous problems - which we will look at as we continue this session.

God’s Original Plan for Marriage

In modules 2 and 3, when we were looking at Genesis 1–3, we focused on the equality God intended as he designed women and men to reflect his image together. We want to reflect God’s image as married couples too, by being mutually supportive and living as one.

Remember in module 2, we talked about Genesis 2:18, and the meaning of the word *helper*? Do you remember what we said there about the meaning of the word *helper*?

GENESIS 2:18

The LORD God said, ‘It is not good for the man to be alone. I will make a helper suitable for him.’

Q: What other word do you see in this passage which describes the word *helper*?

Does it add another level to God’s intention for this partnership?

God's Desire for Unity in Marriage

GENESIS 2:22–24

²² Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

²³ The man said,

‘This is now bone of my bones
and flesh of my flesh;
she shall be called “woman”,
for she was taken out of man.’

²⁴ That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

Q: God says “a man leaves his father and mother and is united with his wife”. How does this passage help us understand this unity? What did it look like in the relationship between Adam and Eve?

The following quotation provides a good summary of what we are trying to describe.

We know that the first gift of God and the (unavoidable) challenge of a marital spirituality are that we must not possess one another. We are called to give back to the Creator the gift of equality, respect, and thoughtful mutuality with which human life began. (Patrick and Claudette McDonald, *Marital Spirituality*, Paulist, 1997)

Marriage Today

Where There Is Unity and Where It Falls Short

Now let's talk about how this compares to the norms of our own society, wherever we come from. Think about your parent's marriage, and that of your friends/relatives – and if you're married, think of your own marriage too.

Exercise 3 (20 mins)

Breakout rooms, mixed gender

Describe how couples make their marriage relationships work in their day to day lives in your culture when it comes to practical things like taking care of the house, child raising, earning money, managing finances, decision making of all kinds, etc.

Q: Can anyone share an example of mutuality and equality in marriage, that they have seen in their culture?

God's Plan Distorted

The Consequences of Sin on Marital Relationships

We're now going to look at the impact of the events described in Genesis 3 on marital relationships. This next exercise is one for you to do on your own.

Exercise 4 (15 mins)

Read through Genesis 3 in silence. As you do this, write down any words or phrases which seem to relate to potential problems in marriage.

How did things get broken? What evidence did you find that brokenness entered the relationship?

The impact on Adam and Eve was brokenness in the marriage relationship. It resulted in tensions, conflict, injustices, broken trust, power battles etc.

1. How does the brokenness between husbands and wives impact their children?

2. How does the brokenness between husbands and wives impact the community around?

Redressing the Consequences of Sin on Marriage

How do we as Christian men and women own our responsibility to redress the consequences of sin and restore the equality intended when God created us?

Marriage seems to be the best opportunity for exemplifying equality and unity. **If we fail to find unity in our own marriages, we are unlikely to find it in our families, our communities or our churches.** And yet we know that, for the most part, biblical principles of marriage are not practised even within the Christian body.

So, some questions we need to think about include

1. How can we as Christians engage in God's redemptive plan for humankind?
2. How can men and women seek God's restoration and hear the good news of Genesis 1–2?
3. What will it take to embrace the innate goodness in ourselves, and that of others, all of us made in the image of God, so that we truly respect the dignity of each person?
4. And what would this look like in marriage?

So let's start to address some of these questions by taking a look at what God has in mind for our redemption.

Ephesians 5 and Marriage

In Ephesians 5 Paul gives us some clues about how God's plan of redemption might come about and what this could look like in our own marriage relationships.

Exercise 5 (30 mins)

Read through Ephesians 5 on your own.

Now look at the passage in your workbook a second time. Highlight or circle every phrase that describes what it looks like to be filled with the Holy Spirit and to imitate Christ.

EPHESIANS 5

¹ Follow God's example, therefore, as dearly loved children ² and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

³ But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. ⁴ Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. ⁵ For of this you can be sure: no immoral, impure or greedy person – such a person is an idolater – has any inheritance in the kingdom of Christ and of God. ⁶ Let no

one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. ⁷ Therefore do not be partners with them.

⁸ For you were once darkness, but now you are light in the Lord. Live as children of light ⁹ (for the fruit of the light consists in all goodness, righteousness and truth) ¹⁰ and find out what pleases the Lord. ¹¹ Have nothing to do with the fruitless deeds of darkness, but rather expose them. ¹² It is shameful even to mention what the disobedient do in secret. ¹³ But everything exposed by the light becomes visible – and everything that is illuminated becomes a light. ¹⁴ This is why it is said:

‘Wake up, sleeper,
rise from the dead,
and Christ will shine on you.’

¹⁵ Be very careful, then, how you live – not as unwise but as wise, ¹⁶ making the most of every opportunity, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the Lord's will is. ¹⁸ Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, ¹⁹ speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, ²⁰ always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

²¹ Submit to one another out of reverence for Christ.

²² Wives, submit yourselves to your own husbands as you do to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Saviour. ²⁴ Now as the church submits to Christ, so also wives should submit to their husbands in everything.

²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. ²⁸ In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. ²⁹ After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church – ³⁰ for we are members of his body. ³¹ ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’ [Genesis 2:24] ³² This is a profound mystery – but I am talking about Christ and the church. ³³ However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Exercise 6 (10 mins)

Breakout groups

Reread Ephesians 5:25–33.

What are the behaviours Jesus demonstrated in his role as husband that provide a model for us of what a husband does for his bride?

1. What does “following Christ’s example” look like? What does it mean for a husband to be “head” of the wife?
2. What have you been taught about ‘headship’ in marriage?
3. Is what you have been taught about “headship” in marriage biblically based?

We’re now going to look at the book of Revelation to see God’s vision for his redeemed people.

REVELATION 19:1–8

After this I heard what sounded like the roar of a great multitude in heaven shouting:

‘Hallelujah!

Salvation and glory and power belong to our God,

² for true and just are his judgments.

He has condemned the great prostitute

who corrupted the earth by her adulteries.

He has avenged on her the blood of his servants.’

³ And again they shouted:

‘Hallelujah!

The smoke from her goes up for ever and ever.’

⁴ The twenty-four elders and the four living creatures fell down and worshipped God, who was seated on the throne. And they cried:

‘Amen, Hallelujah!’

⁵ Then a voice came from the throne, saying:

‘Praise our God,

all you his servants,

you who fear him,

both great and small!’

⁶ Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

‘Hallelujah!

For our Lord God Almighty reigns.

⁷ Let us rejoice and be glad

and give him glory!

For the wedding of the Lamb has come,

and his bride has made herself ready.

⁸ Fine linen, bright and clean,

was given her to wear.’

(Fine linen stands for the righteous acts of God’s holy people.)

Q: Reread verses 7 and 8. What is being described in verses 7 and 8?

HOSEA 2:16–23

- ¹⁶ ‘In that day,’ declares the LORD,
 ‘you will call me “my husband”;
 you will no longer call me “my master”. [*Hebrew baal*]
- ¹⁷ I will remove the names of the Baals from her lips;
 no longer will their names be invoked.
- ¹⁸ In that day I will make a covenant for them
 with the beasts of the field, the birds in the sky
 and the creatures that move along the ground.
 Bow and sword and battle
 I will abolish from the land,
 so that all may lie down in safety.
- ¹⁹ **I will betroth you to me for ever;**
 I will betroth you in righteousness and justice,
 in love and compassion.
- ²⁰ I will betroth you in faithfulness,
 and you will acknowledge the LORD.
- ²¹ ‘In that day I will respond,’
 declares the Lord –
 ‘I will respond to the skies,
 and they will respond to the earth;
- ²² and the earth will respond to the grain,
 the new wine and the olive oil,
 and they will respond to Jezreel.
- ²³ I will plant her for myself in the land;
 I will show my love to the one I called “Not my loved one”.
 I will say to those called “Not my people”, “You are my people”;
 and they will say, “You are my God.”’

Notice in particular verses 16 and 19 which are set in bold.

Our betrothal to Christ takes place at the point of salvation and the wedding occurs when Jesus comes to take his bride. Just as a husband and wife are one, Scripture teaches that Christ and the church are united as one. *Jesus’s relationship with the church is therefore an example to us of the relationship he wants husbands to have with their brides.*

Mary and Joseph, a Model of Marriage

Now we are going to look together at the relationship between Mary and Joseph and the model this provides for a Christian marriage. This is particularly interesting because we know they lived in a very patriarchal society much like some of ours today.

Exercise 7 (20 mins)

Breakout groups

READ

MATTHEW 1:18–25

¹⁸ This is how the birth of Jesus the Messiah came about^[d]: his mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. ¹⁹ Because Joseph her husband was faithful to the law, and yet^[e] did not want to expose her to public disgrace, he had in mind to divorce her quietly.

²⁰ But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹ She will give birth to a son, and you are to give him the name Jesus,^[f] because he will save his people from their sins.’

²² All this took place to fulfil what the Lord had said through the prophet: ²³ ‘The virgin will conceive and give birth to a son, and they will call him Immanuel’^[g] (which means ‘God with us’).

²⁴ When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵ But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

MATTHEW 13:53–58

⁵³ When Jesus had finished these parables, he moved on from there. ⁵⁴ Coming to his home town, he began teaching the people in their synagogue, and they were amazed. ‘Where did this man get this wisdom and these miraculous powers?’ they asked. ⁵⁵ ‘Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t his brothers James, Joseph, Simon and Judas?’ ⁵⁶ Aren’t all his sisters with us? Where then did this man get all these things?’ ⁵⁷ And they took offence at him.

But Jesus said to them, ‘A prophet is not without honour except in his own town and in his own home.’

⁵⁸ And he did not do many miracles there because of their lack of faith.

1. What do we learn about the relationship Joseph and Mary each have with God?
2. What cost did Joseph pay for what he did?
3. What kind of picture of a marriage relationship and family life would you envision for Joseph and Mary following the birth of Jesus?
4. What does headship look like now?

Exercise 8 (20 mins)

Recalling what we have just seen of Joseph and Mary's lives, and rereading Ephesians 5:2–33, what does it mean for a wife and husband to submit to Christ and to one another?

WATCH the video 'What is Love?', youtu.be/GH5n9IVZcM4

1. Describe the notion of sacrificial love displayed in this relationship.
2. How does this mirror the way Christ loves us?
3. What do you think might be the impact of this on each of these two people and on others who know them?

Summary

Hopefully, we have learned in this session that there is no inferior gender and that any behaviour that attempts to control the other is devaluing and at odds with the biblical view which calls us to share the authority bestowed upon us. The biblical concept of headship refers to the nature of man's partnership with his wife in her process of becoming a mature and complete woman (as in Proverbs 31). No less important is his wife's commitment to bring her own unique gifts, servanthood, strength and nurturing power to enable and encourage him to be all that he was created to be.

Homework

1. Look back at exercise 3. Think about your discussion about roles and decision-making within marriage.

For Individuals

- a. In light of what we have studied, have your ideas about how the most important decisions might get made changed in any way?
- b. Which of the areas of decision-making that you discussed in your group do you think are the most complex and fundamental and therefore need discussion before marriage?
- c. How might couples reach decisions with greater mutuality to reflect the image of Christ and his bride?

For Married Couples

- a. Which of the areas of decision-making that you discussed in your group do you find most difficult to make in your marriage?
- b. Why is this?
- c. How could you begin a discussion with your spouse on these issues in a way that reflects mutual collaboration?

Share your thoughts with one another.

Prepare to share your ideas with the group in our next session.

2. Read through the book of Esther. Note the nature of the working relationship between Esther and Mordecai.



Women and Men

Leading Churches and Organizations

Learning Outcomes

By the end of this session learners will be able to

1. Identify where you see men and women equally engaged in leadership roles where you work; or where you see barriers to this. Describe some of the underlying contributory factors to the situation where you are.
2. Articulate what is lost if the voices of **both** men and women are not amongst the leadership of churches and organizations made up of both males and females
3. Identify practical steps that men and women can take to fully enable women to contribute their gifts in the workplace.

Contents

- Introduction to the Module
- Scriptural Examples of Women and Men Working Together
- Gender Equality in Your Workplace
- Why Might Gender Equality in the Workplace be Valuable?
- Possible Blind Spots of an All-Male Leadership Team
- A Call to be Counter-Cultural
- Homework

Reviewing Homework

1. Look back at exercise 3. Think about your discussion about roles and decision-making within marriage.

For Individuals

- a. In light of what we have studied, have your ideas about how the most important decisions might get made changed in any way?
- b. Which of the areas of decision-making that you discussed in your group do you think are the most complex and fundamental and therefore need discussion before marriage?
- c. How might couples reach decisions with greater mutuality to reflect the image of Christ and his bride?

For Married Couples

- a. Which of the areas of decision-making that you discussed in your group do you find most difficult to make in your marriage?
- b. Why is this?
- c. How could you begin a discussion with your spouse on these issues in a way that reflects mutual collaboration?

Share your thoughts with one another.

Prepare to share your ideas with the group in our next session.

2. Read through the book of Esther. Note the nature of the working relationship between Esther and Mordecai.

Introduction

Share your homework answers in groups of 2-3 individuals and in groups of 2 couples together.

Then gather your thoughts to share answers to this question.

Q: Do you think the kind of mutuality in listening and talking to one another about important family issues, that you discussed in the final exercise of the last session, can be replicated in the workplace? If not, why not?

Exercise 1 (5 mins)

Read the following quote, then reflect on it and jot down what you agree or disagree with. When you are finished, your facilitator will invite you to share your thoughts.

As women represent over half of the global talent pool, it is clear to us that they should be at the forefront of the economic and social scene, not just out of a sense of fairness, but to ensure that the very best minds, men's and women's alike, are brought together to address the challenges that society faces.

—Managing Director, McKinsey Business Consultancy

Q: In what ways do you agree or disagree?

2020 Update

Around the world, women have been serving as the frontline responders on the local level in their communities. Their work as doctors, nurses, teachers, farmers, and in other important industries, has been vital in keeping communities, economies, and societies running amid the pandemic.

"We have seen the remarkable success that many women leaders have had in containing the pandemic while supporting people's livelihoods," UN Secretary-General António Guterres said in a speech last month. "This confirms an obvious truth: institutions, organizations, companies, and yes, governments work better when they include the other half of society, rather than ignoring it."

Currently, only 10 of 152 elected heads of state are women (United Nations). Men make up 75% of parliamentarians, 73% of managerial decision-makers and 76% of the people in mainstream news media.

It is long past time for us to recognize that the world is in dire need of more women leaders and equal representation of women at all levels of politics.

At the very least, the disproportionate number of women leaders succeeding in controlling this pandemic -- so far -- should show us that gender equality is critical to global public health and international security. (CNN, April 2020)

- The authors of this course have no assumptions that women are inherently better leaders than men, or that, by nature, they will create a more loving, serving, personally-fulfilled workforce.

- Plenty of women who have issues of power and control, even aggression.
- There are also plenty of men who are loving, kind and compassionate.
- Women and men should all be enabled to use their gifts and work together to accomplish God's purposes here on earth.
 - This goes back to all we discussed in module 2 about the Trinity and God's image being in both men and women – and that he called them both, and equipped them and said, 'It is not good for man to be alone.'
- Jesus reminds us in his prayer in John 17:21–23, "that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me".

SUMMARY

Our greatest threat is in attempting to accomplish our goals in isolation from one another: neither of us can be successful without the other, each of us is more likely to be our best self when we are in cross-gender synergistic relationships joining forces and building something that is bigger than ourselves. God's purpose for the world is built on these principles.

Scriptural Examples of Women and Men Working Together

Let's remind ourselves briefly of two examples of divinely inspired partnerships to see how this works:

Q: What can you remember about the relationship between **Esther and Mordecai**? (If necessary, reference: Esther 2:21–23, 3:5–15, ch. 4 and 8:1–8.) How would you describe communication between them? Why did they need one another?

Q: What can you remember from our discussion of **Joseph and Mary**? How did they relate to one another and how did they work together?

Priscilla and Aquila

Let's look at one more biblical example of a man and woman working together to accomplish God's purposes. This is a married couple as well.

Exercise 2 (30 mins)

Breakout groups

Read Acts 18, Romans 16:3, 1 Corinthians 16:19, 2 Timothy 4:19. Then go back and read Acts 18:26–30.

ACTS 18

After this, Paul left Athens and went to Corinth. ² There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, ³ and because he was a tentmaker as they were, he stayed and worked with them. ⁴ Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

⁵ When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Messiah. ⁶ But when they opposed Paul and became abusive, he shook out his clothes in protest and said to them, 'Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles.'

⁷ Then Paul left the synagogue and went next door to the house of Titius Justus, a worshipper of God. ⁸ Crispus, the synagogue leader, and his entire household believed in the Lord; and many of the Corinthians who heard Paul believed and were baptised.

⁹ One night the Lord spoke to Paul in a vision: 'Do not be afraid; keep on speaking, do not be silent. ¹⁰ For I am with you, and no one is going to attack and harm you, because I have many people in this city.' ¹¹ So Paul stayed in Corinth for a year and a half, teaching them the word of God.

¹² While Gallio was proconsul of Achaia, the Jews of Corinth made a united attack on Paul and brought him to the place of judgment. ¹³ 'This man,' they charged, 'is persuading the people to worship God in ways contrary to the law.'

¹⁴ Just as Paul was about to speak, Gallio said to them, 'If you Jews were making a complaint about some misdemeanour or serious crime, it would be reasonable for me to listen to you. ¹⁵ But since it involves questions about words and names and your own law – settle the matter yourselves. I will not be a judge of such things.' ¹⁶ So he drove them off.

¹⁷ Then the crowd there turned on Sosthenes the synagogue leader and beat him in front of the proconsul; and Gallio showed no concern whatever.

¹⁸ Paul stayed on in Corinth for some time. Then he left the brothers and sisters and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchreae because of a vow he had taken. ¹⁹ They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews.

²⁰ When they asked him to spend more time with them, he declined. ²¹ But as he left, he promised, 'I will come back if it is God's will.' Then he set sail from Ephesus. ²² When he landed at Caesarea, he went up to Jerusalem and greeted the church and then went down to Antioch.

²³ After spending some time in Antioch, Paul set out from there and travelled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

²⁴ Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. ²⁵ He had been instructed in the way of the Lord, and he spoke with great fervour and taught about Jesus accurately, though he knew only the baptism of John. ²⁶ He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

²⁷ When Apollos wanted to go to Achaia, the brothers and sisters encouraged him and wrote to the disciples there to welcome him. When he arrived, he was a great help to those who by grace had believed. ²⁸ For he vigorously refuted his Jewish opponents in public debate, proving from the Scriptures that Jesus was the Messiah.

ROMANS 16:3

Greet Priscilla and Aquila, my fellow workers in Christ Jesus.

1 CORINTHIANS 16:19

The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.

2 TIMOTHY 4:19

Greet Priscilla and Aquila and the household of Onesiphorus.

- What do we know about Aquila and Priscilla?

- How did they work with Apollos and what was the result of their work together with him?

Let's keep exploring together how we – like Mordecai and Esther, Mary and Joseph and Priscilla and Aquila – **can best work collaboratively with mutual respect and mutual accountability.**

Gender Equality in Your Workplace

1. What does it look like where you are?
 - a. Do you have had a female senior pastor? Or a female boss?
 - b. Do you attend a church, which has invited women to speak from the pulpit?
 - c. Do you have women serving either as leaders of teams in your organization, or leading ministries in your church?
 - d. Have you ever observed women initiating community groups or projects?
2. Show on a sliding scale where your church or organization stands in relation to gender equality in leadership.

Mutual Collaboration 1 2 3 4 5 Only Men Lead

Below are some of the factors present in government institutions and business organizations which make it difficult for women to rise into leadership positions.

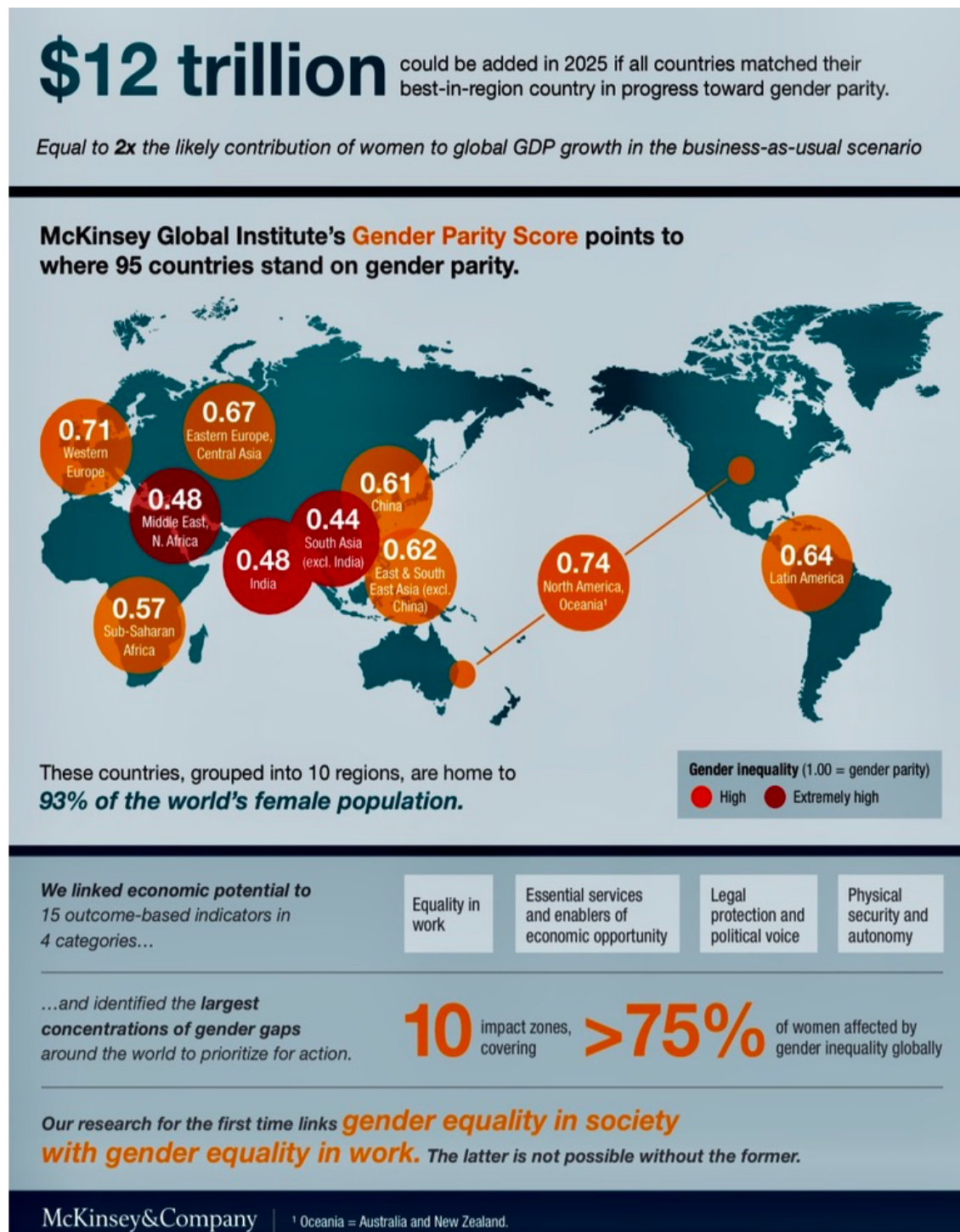
- Opportunities to network. Men often bond at professional gatherings, popular lunch places, pubs, bars, sports matches etc. while women gather more around their children's activities, schools etc – with other women. Cross-gender social networking can feel uncomfortable.
- Male leaders tend to mentor young men, not young women. Without significant numbers of senior women in leadership, young women don't get noticed as much and their potential is missed.
- Maternity leave requires organizations to make more of a commitment to female staff and this will always cause inequalities where paternity leave is not also offered.
- Childcare usually requires women to work part-time and from home

Exercise 3 (15 mins)

Breakout groups, same gender

What norms and/or values within the culture of your society support the unequal representation of women leaders in government institutions and business organizations?

Q: What makes it difficult for women to rise to leadership in the churches or Christian organizations? Do you see the same reasons or different ones?



Why Might Gender Equality in the Workplace be Valuable?

Q: Why does it matter? Why should we want gender equality in the workplace?

Exercise 4 (30 mins)

Breakout groups

The research below shows a few reasons why gender equality would be valuable to society.

What do you see when you read these quotes? What would be the impact of having women in leadership on some of your nation's issues? Make a note of what's important to society where you are and how it might impact your country.

Create a presentation to share with other groups.

- Greater gender equality can enhance productivity, improve development outcomes for the next generation, and make institutions more representative (World Bank 2012).
- “Countries with a high number of women in parliament enjoy lower levels of corruption: women are less likely to be involved in bribery and corruption is less severe where women make up a large share of senior government officials as well as the labour force. ... There is a strong correlation between women holding political office and the overall economic competitiveness of a nation” (World Bank).
- *Women, Business, and the Law 2020* (World Bank) points out, “equality of opportunity is good economics.” For example, McKinsey concluded that a ‘full potential scenario’, in which women participated in the economy identically to men, would add \$28 trillion (26 percent) to annual global GDP by 2025 as compared to business as usual.
- Beyond company profits, senior-level women have a vast and meaningful impact on a company's culture. They are more likely than senior-level men to embrace employee-friendly policies and programs and to champion racial and gender diversity: more than 50 percent of senior-level women say they consistently take a public stand for gender and racial equity at work, compared with about 40 percent of senior-level men. And they're more likely to mentor and sponsor other women. (McKinsey)
- Projecting current trends into the future, the overall global gender gap will close in 99.5 years, on average, across the 107 countries covered continuously since the first edition of the report. Lack of progress in closing the Economic Participation and Opportunity gap leads to an extension of the time it will be needed to close this gap. At the slow speed

experienced over the period 2006–2020, it will take 257 years to close (Gender Gap report 2020).

Exercise 5 (40 mins)

3 breakout groups

Ask the whole group to read through all three studies in their workbooks. Then assign each group one of the studies to discuss in their breakout rooms and answer this question using Jamboard to present their ideas.

What might be some blind spots or weaknesses of an all-male leadership team?

STUDY 1

A study of female leadership by McKinsey & Co., (Women Matter 2008) examines leadership practices among female managers and concludes that these will be critical in meeting the expected challenges companies will face over the coming years. In this study, McKinsey identified nine leadership behaviours that increase organizational performance:

- Participative decision making,
- Role model,
- Inspiration,
- Expectations and rewards,
- People development,
- Intellectual stimulation,
- Efficient communication,
- Individualistic decision making, and
- Control and corrective action.

McKinsey found that men adopt two of these nine leadership behaviours more frequently than women: *control and corrective action*, and *Individualistic decision making*.

There was no significant difference between men and women in the frequency of use for *intellectual stimulation and efficient communication*.

Women demonstrate the remaining five leadership behaviours more than men: people development; expectation and rewards; role model; inspiration; and participative decision making.

Through their research, McKinsey were able to offer a fact-based explanation for the superior performance of companies with more women on their management teams.

STUDY 2

Bob Sherwin, the chief operating officer of a leadership consultancy, published a study in the *Harvard Business Review* in 2012. He measured how men and women are perceived differently in terms of sixteen competencies. This study included 16,000 leaders (2/3 male and 1/3 female) and indicates significant evidence that women's overall leadership effectiveness is higher than men's.

The highest differences were 'taking initiative', displaying integrity and honesty, and driving for results, where women were seen as more effective than their male counterparts. Sherwin finds this surprising as most people they talked to expected women to be better in nurturing competencies such as developing others, relationship building, collaboration and teamwork. Sherwin's research shows that women were seen as more effective at getting things done, being role models and delivering results.

"These skills", Sherwin asserts, "describe leaders who take on difficult challenges, ensure that people act with integrity, and who simply achieve challenging results." Further evidence shows that some of our stereotypes are incorrect and as women move up the ladder in an organization, they are perceived even more positively in areas which have traditionally been seen as male bastions.

Sherwin observes an additional competency: women continue to seek feedback on how they are doing as they rise within organizations, so that they can make adjustments to align more effectively with shared goals. Whereas men typically assume they are fine by this stage and that they really don't need much feedback.

(Author's comment. Keep in mind that this research is representative of corporate culture in America. Here, and in most other western cultures, the objective of seeking and giving feedback is to deepen self-awareness and learn how to become more effective in our roles. Thus, it is seen as a core component of leadership competencies. It is quite counter-cultural in many other parts of the world.)

Sherwin ends his contribution, suggesting: "To the degree that senior executives and boards of directors are putting men into senior positions, fearing that women will not perform well at higher levels, we hope that this information adds to the assurance that they need not worry about that."

STUDY 3

In 'Great Leaders Who Make the Mix Work' (*Harvard Business Review* 2013), Groysberg and Connolly report their research into why some leaders commit to inclusive cultures. The 24 executives they interviewed were from a variety of secular organizations around the globe and were at different stages in their journey towards creating a more inclusive culture. They saw advancing diversity as a strategic and moral imperative and 'approached inclusivity as a personal mission'. They agreed that this meant the environment encouraged every person to contribute and be part of the success of the organization. In doing this both men and women could be their authentic selves, valued for their talents and gifts, and integrally connected to others who share the common goal and purpose of the work.

This research found that these executives believe

- Men and women working together with their different perspectives challenge each other. Often there is dissent and far-reaching discussion which goes much deeper and can often be more creative in finding solutions.
- Mixed teams are better able to reflect the people they serve because they are in touch with a wider variety of audiences.
- 80% of those interviewed had experienced women in the workplace as:
 - o more relationship-oriented,
 - o more collaborative,
 - o better listeners,
 - o less political,
 - o less likely to define themselves by their careers
 - o more empathetic and reasonable.
 - o more likely to focus on completing the job at hand and to neglect to position themselves for recognition or promotion, while men were more apt to seek attention.

(Author's comment. Keep in mind that our strengths can often be the source of our weaknesses, and certainly, when the qualities outlined are over-played, they can cause consequences that can become worse than not having the quality in the first place! However, in these organizations, these qualities were valued and productive to successful performance in the marketplace.)

Exercise 6 (15 mins)

Breakout groups

Read the following report from CNN and discuss. What do you think about the observations reported by CNN on women and men leading during the Covid-19 pandemic? Gather your thoughts to share with the full group.

Differences between women and men observed during COVID-19 pandemic

“As the entire world works to contain the spread of the coronavirus, the role of effective leadership has been brought into razor sharp focus. What people need now are **leaders with empathy, compassion and an ability to show support – skills that women leaders tend to exhibit more than men**. While it may take a global pandemic to finally acknowledge the unique talents and capabilities women leaders offer, companies shouldn't wait until there is a crisis to afford women an opportunity to lead.”

Examples of women who've been widely praised for their leadership since the outbreak of Covid-19

- New Zealand's Prime Minister, Jacinda Ardern – widely praised for her clear, bold and supportive approach in flattening the curve. The results of her clear communication: 20 deaths in a country of nearly 5 million people.
- German Chancellor Angela Merkel – called for and established unity in the nation's response to the virus.
- Taiwan and Norway – both under female leadership, have shown their national responses to the crisis to be effective to date.

Research examining risk-taking behaviour finds that **men are more prone to taking higher risks**. Increased collective risk-taking behaviour contributed to the crisis, which was an outcome of male-dominated workplaces that valued individual achievement and competition rather than collective well-being.

Subsequent research found that **women tend to adopt a more relational approach to leadership**, and this has proved to be highly effective as they focus on building trust, alleviating fears and managing the crisis at hand.

CNN points out that ‘These lessons extend beyond crisis situations and into the everyday modern workplace. Research has consistently found women tend to adopt a **more transformational leadership style, which includes demonstrating compassion, care, concern, respect and equality**. In contrast, men have a more transactional approach, which includes a more task-focused, achievement-oriented and directive style of management.’

UN Women 2020 reported that the chances of peace agreements lasting more than two years increase by 20% when women participate in the process.

Q: As Christians, it shouldn't surprise us that all-male leadership teams might have some blind spots or weaknesses. Why do I say that? Do you remember what we learned in Genesis?

GENESIS 1:27–28

²⁷ So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

²⁸ God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'

GENESIS 2:18

The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'

1. What would you say is God's strategy for building his kingdom on earth?
2. Did he intend for men to work with men, and women to work with women? Or does this sound like a shared mission?

A Call to be Counter-Cultural

Exercise 7 (30 mins)

Breakout groups, small, mixed gender

Read the questions and then look for answers in the texts below.

1. In what ways did the woman you are reading about act contrary to the culture that she lived in?
2. In what ways did the men and women influence one another to stretch outside their comfort zones in accomplishing God's purpose?
3. How do these examples offer wisdom that helps us to move toward stronger kingdom alliances among men and women within the body of Christ?

RAHAB (JOSHUA 2)

Then Joshua son of Nun secretly sent two spies from Shittim. 'Go, look over the land,' he said, 'especially Jericho.' So they went and entered the house of a prostitute named Rahab and stayed there.

² The king of Jericho was told, 'Look, some of the Israelites have come here tonight to spy out the land.' ³ So the king of Jericho sent this message to Rahab: 'Bring out the men who came to you and entered your house, because they have come to spy out the whole land.'

⁴ But the woman had taken the two men and hidden them. She said, 'Yes, the men came to me, but I did not know where they had come from.' ⁵ At dusk, when it was time to close the city gate, they left. I don't know which way they went. Go after them quickly. You may catch up with them.' ⁶ (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.) ⁷ So the men set out in pursuit of the spies on the road that leads to the fords of the Jordan, and as soon as the pursuers had gone out, the gate was shut.

⁸ Before the spies lay down for the night, she went up on the roof ⁹ and said to them, 'I know that the LORD has given this land to you and that a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you. ¹⁰ We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed. ¹¹ When we heard of it, our hearts sank and everyone's courage failed because of you, for the LORD your God is God in heaven above and on the earth below.

¹² 'Now then, please swear to me by the LORD that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign ¹³ that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them – and that you will save us from death.'

¹⁴ 'Our lives for your lives!' the men assured her. 'If you don't tell what we are doing, we will treat you kindly and faithfully when the LORD gives us the land.'

¹⁵ So she let them down by a rope through the window, for the house she lived in was part of the city wall. ¹⁶ She said to them, 'Go to the hills so that the pursuers will not find you. Hide yourselves there for three days until they return, and then go on your way.'

¹⁷ Now the men had said to her, 'This oath you made us swear will not be binding on us ¹⁸ unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and unless you have brought your father and mother, your brothers and all your family into your house. ¹⁹ If any of them go outside your house into

the street, their blood will be on their own heads; we will not be responsible. As for those who are in the house with you, their blood will be on our head if a hand is laid on them.
²⁰ But if you tell what we are doing, we will be released from the oath you made us swear.'

²¹ 'Agreed,' she replied. 'Let it be as you say.'

So she sent them away, and they departed. And she tied the scarlet cord in the window.

²² When they left, they went into the hills and stayed there three days, until the pursuers had searched all along the road and returned without finding them. ²³ Then the two men started back. They went down out of the hills, forded the river and came to Joshua son of Nun and told him everything that had happened to them. ²⁴ They said to Joshua, 'The LORD has surely given the whole land into our hands; all the people are melting in fear because of us.'

DEBORAH (JUDGES 4–5)

Again the Israelites did evil in the eyes of the LORD, now that Ehud was dead. ² So the LORD sold them into the hands of Jabin king of Canaan, who reigned in Hazor. Sisera, the commander of his army, was based in Harosheth Haggoyim. ³ Because he had nine hundred chariots fitted with iron and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help.

⁴ Now Deborah, a prophet, the wife of Lappidoth, was leading Israel at that time. ⁵ She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to have their disputes decided. ⁶ She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, 'The LORD, the God of Israel, commands you: "Go, take with you ten thousand men of Naphtali and Zebulun and lead them up to Mount Tabor. ⁷ I will lead Sisera, the commander of Jabin's army, with his chariots and his troops to the River Kishon and give him into your hands.'"

⁸ Barak said to her, 'If you go with me, I will go; but if you don't go with me, I won't go.'

⁹ 'Certainly I will go with you,' said Deborah. 'But because of the course you are taking, the honour will not be yours, for the Lord will deliver Sisera into the hands of a woman.' So Deborah went with Barak to Kedesh. ¹⁰ There Barak summoned Zebulun and Naphtali, and ten thousand men went up under his command. Deborah also went up with him.

¹¹ Now Heber the Kenite had left the other Kenites, the descendants of Hobab, Moses' brother-in-law, and pitched his tent by the great tree in Zaanannim near Kedesh.

¹² When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor, ¹³ Sisera summoned from Harosheth Haggoyim to the River Kishon all his men and his nine hundred chariots fitted with iron.

¹⁴ Then Deborah said to Barak, 'Go! This is the day the LORD has given Sisera into your hands. Has not the LORD gone ahead of you?' So Barak went down Mount Tabor, with ten thousand men following him. ¹⁵ At Barak's advance, the LORD routed Sisera and all his chariots and army by the sword, and Sisera got down from his chariot and fled on foot.

¹⁶ Barak pursued the chariots and army as far as Harosheth Haggoyim, and all Sisera's troops fell by the sword; not a man was left. ¹⁷ Sisera, meanwhile, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there was an alliance between Jabin king of Hazor and the family of Heber the Kenite.

¹⁸ Jael went out to meet Sisera and said to him, 'Come, my lord, come right in. Don't be afraid.' So he entered her tent, and she covered him with a blanket.

¹⁹ 'I'm thirsty,' he said. 'Please give me some water.' She opened a skin of milk, gave him a drink, and covered him up.

²⁰ 'Stand in the doorway of the tent,' he told her. 'If someone comes and asks you, "Is anyone in there?" say "No."'

²¹ But Jael, Heber's wife, picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She drove the peg through his temple into the ground, and he died.

²² Just then Barak came by in pursuit of Sisera, and Jael went out to meet him. 'Come,' she said, 'I will show you the man you're looking for.' So he went in with her, and there lay Sisera with the tent peg through his temple – dead.

²³ On that day God subdued Jabin king of Canaan before the Israelites. ²⁴ And the hand of the Israelites pressed harder and harder against Jabin king of Canaan until they destroyed him.

5 On that day Deborah and Barak son of Abinoam sang this song:

² 'When the princes in Israel take the lead,
when the people willingly offer themselves –
praise the LORD!

³ 'Hear this, you kings! Listen, you rulers!
I, even I, will sing to the LORD;
I will praise the LORD, the God of Israel, in song.

⁴ 'When you, LORD, went out from Seir,
when you marched from the land of Edom,
the earth shook, the heavens poured,
the clouds poured down water.

- ⁵ The mountains quaked before the LORD, the One of Sinai,
before the LORD, the God of Israel.
- ⁶ 'In the days of Shamgar son of Anath,
in the days of Jael, the highways were abandoned;
travellers took to winding paths.
- ⁷ Villagers in Israel would not fight;
they held back until I, Deborah, arose,
until I arose, a mother in Israel.
- ⁸ God chose new leaders
when war came to the city gates,
but not a shield or spear was seen
among forty thousand in Israel.
- ⁹ My heart is with Israel's princes,
with the willing volunteers among the people.
Praise the LORD! ...
- ¹¹ 'Then the people of the LORD
went down to the city gates.
- ¹² "Wake up, wake up, Deborah!
Wake up, wake up, break out in song!
Arise, Barak!
Take captive your captives, son of Abinoam."
- ¹³ 'The remnant of the nobles came down;
the people of the LORD came down to me against the mighty.
- ¹⁴ Some came from Ephraim, whose roots were in Amalek;
Benjamin was with the people who followed you.
From Makir captains came down,
from Zebulun those who bear a commander's staff.
- ¹⁵ The princes of Issachar were with Deborah;
yes, Issachar was with Barak,
sent under his command into the valley.
In the districts of Reuben
there was much searching of heart.
- ¹⁶ Why did you stay among the sheepfolds
to hear the whistling for the flocks?
In the districts of Reuben
there was much searching of heart.
- ¹⁷ Gilead stayed beyond the Jordan.
And Dan, why did he linger by the ships?

Asher remained on the coast
and stayed in his coves.

¹⁸ The people of Zebulun risked their very lives;
so did Naphtali on the terraced fields. ...

²⁴ 'Most blessed of women be Jael,
the wife of Heber the Kenite,
most blessed of tent-dwelling women.

²⁵ He asked for water, and she gave him milk;
in a bowl fit for nobles she brought him curdled milk.

²⁶ Her hand reached for the tent peg,
her right hand for the workman's hammer.
She struck Sisera, she crushed his head,
she shattered and pierced his temple.

²⁷ At her feet he sank,
he fell; there he lay.
At her feet he sank, he fell;
where he sank, there he fell – dead.

²⁸ 'Through the window peered Sisera's mother;
behind the lattice she cried out,
"Why is his chariot so long in coming?
Why is the clatter of his chariots delayed?"

²⁹ The wisest of her ladies answer her;
indeed, she keeps saying to herself,

³⁰ "Are they not finding and dividing the spoils:
a woman or two for each man,
colourful garments as plunder for Sisera,
colourful garments embroidered,
highly embroidered garments for my neck –
all this as plunder?"

³¹ 'So may all your enemies perish, O LORD!
But may all who love you be like the sun
when it rises in its strength.'

Then the land had peace for forty years.

RUTH AND NAOMI (RUTH 2–3)

Now Naomi had a relative on her husband's side, a man of standing from the clan of Elimelek, whose name was Boaz.

² And Ruth the Moabite said to Naomi, 'Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favour.'

Naomi said to her, 'Go ahead, my daughter.'³ So she went out, entered a field and began to glean behind the harvesters. As it turned out, she was working in a field belonging to Boaz, who was from the clan of Elimelek.

⁴ Just then Boaz arrived from Bethlehem and greeted the harvesters, 'The LORD be with you!'

'The LORD bless you!' they answered.

⁵ Boaz asked the overseer of his harvesters, 'Who does that young woman belong to?'

⁶ The overseer replied, 'She is the Moabite who came back from Moab with Naomi.'⁷ She said, "Please let me glean and gather among the sheaves behind the harvesters." She came into the field and has remained here from morning till now, except for a short rest in the shelter.'

⁸ So Boaz said to Ruth, 'My daughter, listen to me. Don't go and glean in another field and don't go away from here. Stay here with the women who work for me.'⁹ Watch the field where the men are harvesting, and follow along after the women. I have told the men not to lay a hand on you. And whenever you are thirsty, go and get a drink from the water jars the men have filled.'

¹⁰ At this, she bowed down with her face to the ground. She asked him, 'Why have I found such favour in your eyes that you notice me – a foreigner?'

¹¹ Boaz replied, 'I've been told all about what you have done for your mother-in-law since the death of your husband – how you left your father and mother and your homeland and came to live with a people you did not know before.'¹² May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge.'

¹³ 'May I continue to find favour in your eyes, my lord,' she said. 'You have put me at ease by speaking kindly to your servant – though I do not have the standing of one of your servants.'

¹⁴ At mealtime Boaz said to her, 'Come over here. Have some bread and dip it in the wine vinegar.'

When she sat down with the harvesters, he offered her some roasted grain. She ate all she wanted and had some left over. ¹⁵ As she got up to glean, Boaz gave orders to his men, 'Let her gather among the sheaves and don't reprimand her. ¹⁶ Even pull out some stalks for her from the bundles and leave them for her to pick up, and don't rebuke her.'

¹⁷ So Ruth gleaned in the field until evening. Then she threshed the barley she had gathered, and it amounted to about an ephah. ¹⁸ She carried it back to town, and her mother-in-law saw how much she had gathered. Ruth also brought out and gave her what she had left over after she had eaten enough.

¹⁹ Her mother-in-law asked her, 'Where did you glean today? Where did you work? Blessed be the man who took notice of you!'

Then Ruth told her mother-in-law about the one at whose place she had been working. 'The name of the man I worked with today is Boaz,' she said.

²⁰ 'The LORD bless him!' Naomi said to her daughter-in-law. 'He has not stopped showing his kindness to the living and the dead.' She added, 'That man is our close relative; he is one of our guardian-redeemers.'

²¹ Then Ruth the Moabite said, 'He even said to me, "Stay with my workers until they finish harvesting all my grain."'

²² Naomi said to Ruth her daughter-in-law, 'It will be good for you, my daughter, to go with the women who work for him, because in someone else's field you might be harmed.'

²³ So Ruth stayed close to the women of Boaz to glean until the barley and wheat harvests were finished. And she lived with her mother-in-law.

3 One day Ruth's mother-in-law Naomi said to her, 'My daughter, I must find a home for you, where you will be well provided for. ² Now Boaz, with whose women you have worked, is a relative of ours. Tonight he will be winnowing barley on the threshing-floor.

³ Wash, put on perfume, and get dressed in your best clothes. Then go down to the threshing-floor, but don't let him know you are there until he has finished eating and drinking. ⁴ When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do.'

⁵ 'I will do whatever you say,' Ruth answered. ⁶ So she went down to the threshing-floor and did everything her mother-in-law told her to do.

⁷ When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down. ⁸ In the middle of the night something startled the man; he turned – and there was a woman lying at his feet!

⁹ ‘Who are you?’ he asked.

‘I am your servant Ruth,’ she said. ‘Spread the corner of your garment over me, since you are a guardian-redeemer of our family.’

¹⁰ ‘The LORD bless you, my daughter,’ he replied. ‘This kindness is greater than that which you showed earlier: you have not run after the younger men, whether rich or poor. ¹¹ And now, my daughter, don’t be afraid. I will do for you all you ask. All the people of my town know that you are a woman of noble character. ¹² Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I. ¹³ Stay here for the night, and in the morning if he wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning.’

¹⁴ So she lay at his feet until morning, but got up before anyone could be recognised; and he said, ‘No one must know that a woman came to the threshing-floor.’

¹⁵ He also said, ‘Bring me the shawl you are wearing and hold it out.’ When she did so, he poured into it six measures of barley and placed the bundle on her. Then he^[c] went back to town.

¹⁶ When Ruth came to her mother-in-law, Naomi asked, ‘How did it go, my daughter?’

Then she told her everything Boaz had done for her ¹⁷ and added, ‘He gave me these six measures of barley, saying, “Don’t go back to your mother-in-law empty-handed.”’

¹⁸ Then Naomi said, ‘Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.’

ABIGAIL (1 SAMUEL 25:14–44)

¹⁴ One of the servants told Abigail, Nabal’s wife, ‘David sent messengers from the wilderness to give our master his greetings, but he hurled insults at them. ¹⁵ Yet these men were very good to us. They did not ill-treat us, and the whole time we were out in the fields near them nothing was missing. ¹⁶ Night and day they were a wall around us the whole time we were herding our sheep near them. ¹⁷ Now think it over and see what you can do, because disaster is hanging over our master and his whole household. He is such a wicked man that no one can talk to him.’

¹⁸ Abigail acted quickly. She took two hundred loaves of bread, two skins of wine, five dressed sheep, five seahs of roasted grain, a hundred cakes of raisins and two hundred cakes of pressed figs, and loaded them on donkeys. ¹⁹ Then she told her servants, ‘Go on ahead; I’ll follow you.’ But she did not tell her husband Nabal.

²⁰ As she came riding her donkey into a mountain ravine, there were David and his men descending towards her, and she met them. ²¹ David had just said, 'It's been useless – all my watching over this fellow's property in the wilderness so that nothing of his was missing. He has paid me back evil for good. ²² May God deal with David, be it ever so severely, if by morning I leave alive one male of all who belong to him!'

²³ When Abigail saw David, she quickly got off her donkey and bowed down before David with her face to the ground. ²⁴ She fell at his feet and said: 'Pardon your servant, my lord, and let me speak to you; hear what your servant has to say. ²⁵ Please pay no attention, my lord, to that wicked man Nabal. He is just like his name – his name means Fool, and folly goes with him. And as for me, your servant, I did not see the men my lord sent. ²⁶ And now, my lord, as surely as the LORD your God lives and as you live, since the LORD has kept you from bloodshed and from avenging yourself with your own hands, may your enemies and all who are intent on harming my lord be like Nabal. ²⁷ And let this gift, which your servant has brought to my lord, be given to the men who follow you.

²⁸ 'Please forgive your servant's presumption. The LORD your God will certainly make a lasting dynasty for my lord, because you fight the LORD's battles, and no wrongdoing will be found in you as long as you live. ²⁹ Even though someone is pursuing you to take your life, the life of my lord will be bound securely in the bundle of the living by the LORD your God, but the lives of your enemies he will hurl away as from the pocket of a sling. ³⁰ When the LORD has fulfilled for my lord every good thing he promised concerning him and has appointed him ruler over Israel, ³¹ my lord will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when the LORD your God has brought my lord success, remember your servant.'

³² David said to Abigail, 'Praise be to the LORD, the God of Israel, who has sent you today to meet me. ³³ May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own hands. ³⁴ Otherwise, as surely as the LORD, the God of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not one male belonging to Nabal would have been left alive by daybreak.'

³⁵ Then David accepted from her hand what she had brought to him and said, 'Go home in peace. I have heard your words and granted your request.'

³⁶ When Abigail went to Nabal, he was in the house holding a banquet like that of a king. He was in high spirits and very drunk. So she told him nothing at all until daybreak. ³⁷ Then in the morning, when Nabal was sober, his wife told him all these things, and his heart failed him and he became like a stone. ³⁸ About ten days later, the LORD struck Nabal and he died.

³⁹ When David heard that Nabal was dead, he said, 'Praise be to the LORD, who has upheld my cause against Nabal for treating me with contempt. He has kept his servant from doing wrong and has brought Nabal's wrongdoing down on his own head.'

Then David sent word to Abigail, asking her to become his wife. ⁴⁰ His servants went to Carmel and said to Abigail, 'David has sent us to you to take you to become his wife.'

⁴¹ She bowed down with her face to the ground and said, 'I am your servant and am ready to serve you and wash the feet of my lord's servants.' ⁴² Abigail quickly got on a donkey and, attended by her five female servants, went with David's messengers and became his wife. ⁴³ David had also married Ahinoam of Jezreel, and they both were his wives. ⁴⁴ But Saul had given his daughter Michal, David's wife, to Paltiel son of Laish, who was from Gallim.

PRISCILLA (ACT 18:18–28)

¹⁸ Paul stayed on in Corinth for some time. Then he left the brothers and sisters and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchreae because of a vow he had taken. ¹⁹ They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews.

²⁰ When they asked him to spend more time with them, he declined. ²¹ But as he left, he promised, 'I will come back if it is God's will.' Then he set sail from Ephesus. ²² When he landed at Caesarea, he went up to Jerusalem and greeted the church and then went down to Antioch.

²³ After spending some time in Antioch, Paul set out from there and travelled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

²⁴ Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. ²⁵ He had been instructed in the way of the Lord, and he spoke with great fervour^[a] and taught about Jesus accurately, though he knew only the baptism of John. ²⁶ He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

²⁷ When Apollos wanted to go to Achaia, the brothers and sisters encouraged him and wrote to the disciples there to welcome him. When he arrived, he was a great help to those who by grace had believed. ²⁸ For he vigorously refuted his Jewish opponents in public debate, proving from the Scriptures that Jesus was the Messiah.

RAHAB (JOSHUA 2)

DEBORAH (JUDGES 4–5)

It is hard to argue that women should not lead in the light of this story. Nigerian-born scholar Tokunboh Adeyemo (*African Bible Commentary*, 2006) states:

Despite living in a male-dominated culture, Deborah served as head of state, commander-in-chief and chief justice. Her achievement should put an end to debate about whether women can provide leadership.

RUTH AND NAOMI (RUTH 2–3)

Carolyn Custis James shares some profound insights into the healthy conflict of interest that Boaz is faced with and the ‘extraordinary confluence of sacrificial love which brings Naomi, Ruth and Boaz together’ (*Half the Church* 89–93; *Malestrom* 122–130). Through Ruth’s leadership, Boaz surpasses any traditional expectation of manhood in his counter-cultural stewardship of power on behalf of those who have no power or voice in the community, and he finds an expanded understanding of obedience to God.

ABIGAIL (1 SAMUEL 25:14–44)

PRISCILLA (ACTS 18:18–28)

Jesus’s Example

Jesus is always our best model when we are discussing anything, so let’s look together at how a male in a patriarchal society can work to bring more equality and the opportunity for women to also use their gifts. We have already looked at some of this in a prior section but will look at some different examples here.

Q: What do you know about how the Jewish culture viewed women at the time of Jesus? What were some of the views of first-century Judaism regarding women’s role?

These are some of the views on women's position in Jewish culture in the first century.

- Women were often as oppressed as slaves.
- As the property of men, most Jewish women had no rights and no voice.
- Generally, girls and young women received no formal education. They were expected to stay at home.
- Often women were discouraged from sharing their voice in public.
- They were relegated to the outer court of the Temple.
- Marriages were arranged for them by their fathers.
- Men could marry as many women as they liked.
- Some religious teachers allowed men to divorce their wives whenever they chose.
- A woman's testimony was inadmissible in a court of law.
- The religious community's attitude to women was stricter than the Old Testament Law.

Jesus's entire ministry provides an amazing example of how to be counter-cultural on this issue. We looked at this some in a prior session, but we will take some different examples here.

Exercise 8 (10 mins)

3 breakout groups

Assign one story to each group.

In what ways was Jesus's approach to women counter-cultural? Collect your answers and be prepared to share with the rest of the group.

GROUP 1: LUKE 7:36–50

³⁶ When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table. ³⁷ A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. ³⁸ As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

³⁹ When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, he would know who is touching him and what kind of woman she is – that she is a sinner.'

⁴⁰ Jesus answered him, 'Simon, I have something to tell you.'

'Tell me, teacher,' he said.

⁴¹ ‘Two people owed money to a certain money-lender. One owed him five hundred denarii, and the other fifty. ⁴² Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?’

⁴³ Simon replied, ‘I suppose the one who had the bigger debt forgiven.’

‘You have judged correctly,’ Jesus said.

⁴⁴ Then he turned towards the woman and said to Simon, ‘Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶ You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷ Therefore, I tell you, her many sins have been forgiven – as her great love has shown. But whoever has been forgiven little loves little.’

⁴⁸ Then Jesus said to her, ‘Your sins are forgiven.’

⁴⁹ The other guests began to say among themselves, ‘Who is this who even forgives sins?’

⁵⁰ Jesus said to the woman, ‘Your faith has saved you; go in peace.’

GROUP 2: LUKE 10:38–42

³⁸ As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. ³⁹ She had a sister called Mary, who sat at the Lord’s feet listening to what he said. ⁴⁰ But Martha was distracted by all the preparations that had to be made. She came to him and asked, ‘Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!’

⁴¹ ‘Martha, Martha,’ the Lord answered, ‘you are worried and upset about many things,

⁴² but few things are needed – or indeed only one. Mary has chosen what is better, and it will not be taken away from her.’

GROUP 3: JOHN 4:1–26

Now Jesus learned that the Pharisees had heard that he was gaining and baptising more disciples than John – ² although in fact it was not Jesus who baptised, but his disciples. ³ So he left Judea and went back once more to Galilee.

⁴ Now he had to go through Samaria. ⁵ So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. ⁶ Jacob’s well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

⁷ When a Samaritan woman came to draw water, Jesus said to her, ‘Will you give me a drink?’ ⁸ (His disciples had gone into the town to buy food.)

⁹ The Samaritan woman said to him, 'You are a Jew and I am a Samaritan woman. How can you ask me for a drink?' (For Jews do not associate with Samaritans.^[a])

¹⁰ Jesus answered her, 'If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.'

¹¹ 'Sir,' the woman said, 'you have nothing to draw with and the well is deep. Where can you get this living water?' ¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?

¹³ Jesus answered, 'Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.'

¹⁵ The woman said to him, 'Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water.'

¹⁶ He told her, 'Go, call your husband and come back.'

¹⁷ 'I have no husband,' she replied.

Jesus said to her, 'You are right when you say you have no husband. ¹⁸ The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.'

¹⁹ 'Sir,' the woman said, 'I can see that you are a prophet. ²⁰ Our ancestors worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.'

²¹ 'Woman,' Jesus replied, 'believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshippers will worship the Father in the Spirit and in truth, for they are the kind of worshippers the Father seeks. ²⁴ God is spirit, and his worshippers must worship in the Spirit and in truth.'

²⁵ The woman said, 'I know that Messiah' (called Christ) 'is coming. When he comes, he will explain everything to us.'

²⁶ Then Jesus declared, 'I, the one speaking to you – I am he.'

SURVEY: 'WHAT DO YOU BELIEVE?'

Q: Are you re-thinking the answers you gave at the beginning of this workshop? In what ways? What does God seem to be inviting you to ponder some more?

Homework

1. How do we become change agents?
 - a. Replay Rebecca's Story, chapter 2, '[Rebecca's Pain](#)', where the missionary points out why Rebecca cannot hold a leadership position ([vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502290265](https://vimeo.com/user23459621/women-and-men-serving-together-case-studies/video/502290265)). Notice the reaction of others there.
 - b. Imagine a scene following this meeting, with the elders meeting together to discuss the situation regarding Rebecca's suitability for leadership.
 - c. Put yourself as a church leader in this meeting and reflect on the points you might make to others.
 - 1) What have you learned so far, that you would want to make sure is communicated to others?
 - 2) How would you present your argument?
 - 3) What might you hope them to agree to do differently from what the missionary dictated?
 - 4) What suggestions might you make for the next steps?
 - d. Join with the rest of your small group and share your thoughts. Prepare together to present this church meeting as though it was one taking place at your own church or within your own community or region.
2. Watch the following YouTube videos from Fuller Theological Seminary.
'[Women in Ministry: The Basis in Jesus' Ministry](#)', youtu.be/giMTghWruyc
'[Women in Ministry: Consistency & Balance](#)', youtu.be/qg9T5-GYY_Q
(You may also want to read '[A Biblical Basis for Equal Partnership: Women and Men in the Ministry of the Church](#)' by Fuller professor Dr David Scholer, fuller.edu/wp-content/uploads/2018/02/Women-in-Ministry-A-Biblical-Basis-for-Equal-Partnership.pdf. This article is not required for homework.)
3. Take the [LifeWay Spiritual Gifts Test](#) in your workbooks, s3.amazonaws.com/bhpub/edoc/DOC-Spiritual-Gifts-Survey.pdf. Then grade and graph your results.



Exploring Next Steps

Learning Outcomes

By the end of this session learners will be able to

1. Describe what steps of obedience God is asking you to take.
2. Describe how you will pass on what you have learned, to others.

Contents

- Introduction to the Module
- The Role of the Holy Spirit
- Spiritual Gifts
- Using our Talents with Obedience
- Overcoming Fear
- Obedience in God's Strength, Not in Our Own
- Final Application and Presentations
- Close

Reviewing Homework

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(You may also want to read '[A Biblical Basis for Equal Partnership: Women and Men in the Ministry of the Church](https://fuller.edu/wp-content/uploads/2018/02/Women-in-Ministry-A-Biblical-Basis-for-Equal-Partnership.pdf)' by Fuller professor Dr David Scholer, fuller.edu/wp-content/uploads/2018/02/Women-in-Ministry-A-Biblical-Basis-for-Equal-Partnership.pdf. This article is not required for homework.)
 3. Take the [LifeWay Spiritual Gifts Test](https://s3.amazonaws.com/bhpub/edoc/DOC-Spiritual-Gifts-Survey.pdf) in your workbooks, s3.amazonaws.com/bhpub/edoc/DOC-Spiritual-Gifts-Survey.pdf. Then grade and graph your results.

Introduction

In this session we are going to take all that we have learned in this course and try to answer the question, “so what?” “What is it God wants me to do about what I’ve learned?” How do I take steps to obey what I believe he might be saying to me?

To begin, I want to encourage you that you are not alone in this effort to hear from God and obey. Just before the cross, Jesus told the disciples it was for their good that he was leaving them. He promised he would send the Holy Spirit, the helper (John 14). The Holy Spirit had only been with them, but Jesus promised he would send the Holy Spirit to dwell in them (John 7). Up to this point, no one could conceive that even Jewish men could become the dwelling place of God, never mind Jewish women and Gentiles.

However, the Holy Spirit was poured out on the Day of Pentecost in Acts 2. Both Jewish men and Jewish women received him. (The first believers at Pentecost were Jews or Jewish converts.) In his explanation, Peter refers to the prophet Joel who said God would pour out his Spirit on all flesh both men and women (Acts 2:17–18). A few years later, even Gentiles freely received the Holy Spirit in response to their faith in Jesus (Acts 10–11). This created a social-cultural revolution!

Exercise 1 (10 mins)

Breakout groups

- Identify several racial, social or gender prejudices that exist in your culture.
- Do they exist in the church as well?
- What difference could the church make in discipling your nation if it did not carry those same prejudices?

*The Role of the Holy Spirit***Exercise 2 (15 mins)**

ACTS 2:29–47

Listen carefully for evidence that the Holy Spirit has been poured out and is moving in their midst. Highlight where you see this in the text.

²⁹ ‘Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. ³⁰ But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. ³¹ Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. ³² God has raised this Jesus to life, and we are all witnesses of it. ³³ Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. ³⁴ For David did not ascend to heaven, and yet he said,

“‘The Lord said to my Lord:

‘Sit at my right hand

³⁵ until I make your enemies

a footstool for your feet.’” [Psalm 110:1]

³⁶ 'Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.'

³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?'

³⁸ Peter replied, 'Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. ³⁹ The promise is for you and your children and for all who are far off – for all whom the Lord our God will call.'

⁴⁰ With many other words he warned them; and he pleaded with them, 'Save yourselves from this corrupt generation.' ⁴¹ Those who accepted his message were baptised, and about three thousand were added to their number that day.

⁴² They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. ⁴³ Everyone was filled with awe at the many wonders and signs performed by the apostles. ⁴⁴ All the believers were together and had everything in common. ⁴⁵ They sold property and possessions to give to anyone who had need. ⁴⁶ Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, ⁴⁷ praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved.

GALATIANS 3:26–29

²⁶ So in Christ Jesus you are all children of God through faith, ²⁷ for all of you who were baptised into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. ²⁹ If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

WATCH video: Rebecca's Story, chapter 5, '[Rebecca Begins a New Journey](https://vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502295651)', vimeopro.com/user23459621/women-and-men-serving-together-case-studies/video/502295651.

Using our Talents with Obedience

This session is about obedience and exploring what God would have us do. How can I best use the gifts and talents I have been given?

Exercise 3 (20 mins)

Breakout groups

MATTHEW 25:14–30

¹⁴ ‘Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. ¹⁵ To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey. ¹⁶ The man who had received five bags of gold went at once and put his money to work and gained five bags more. ¹⁷ So also, the one with two bags of gold gained two more. ¹⁸ But the man who had received one bag went off, dug a hole in the ground and hid his master’s money.

¹⁹ ‘After a long time the master of those servants returned and settled accounts with them. ²⁰ The man who had received five bags of gold brought the other five. “Master,” he said, “you entrusted me with five bags of gold. See, I have gained five more.”

²¹ ‘His master replied, “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

²² ‘The man with two bags of gold also came. “Master,” he said, “you entrusted me with two bags of gold: see, I have gained two more.”

²³ ‘His master replied, “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

²⁴ ‘Then the man who had received one bag of gold came. “Master,” he said, “I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. ²⁵ So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.”

²⁶ ‘His master replied, “You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? ²⁷ Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

²⁸ “So take the bag of gold from him and give it to the one who has ten bags. ²⁹ For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. ³⁰ And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.”

Now answer these questions.

What principles does this parable give you to apply to your life today?

How do the principles guide you to be a good steward of your gifts and talents?

How do they guide you to be a good steward of the gifts and talents of the people you lead?

1 CORINTHIANS 12:4–11, 27–30

⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work.

⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. ...

²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues? Do all interpret?

Exercise 4 (15 mins)

In light of both the imagined fears that we all have and the very real fears that many of us face regularly, let's look at Psalm 27:1–5.

PSALM 27:1–5

- ¹ The LORD is my light and my salvation –
whom shall I fear?
The LORD is the stronghold of my life –
of whom shall I be afraid?
- ² When the wicked advance against me
to devour me,
it is my enemies and my foes
who will stumble and fall.
- ³ Though an army besiege me,
my heart will not fear;
though war break out against me,
even then I will be confident.
- ⁴ One thing I ask from the LORD,
this only do I seek:
that I may dwell in the house of the LORD
all the days of my life,
to gaze on the beauty of the LORD
and to seek him in his temple.
- ⁵ For in the day of trouble
he will keep me safe in his dwelling;
he will hide me in the shelter of his sacred tent
and set me high upon a rock.

Reflect on how this applies to things you fear in your life. It may be the very real threat of physical persecution for your faith. Or it may be an equally real fear of doing the wrong thing, of failing or of someone's reaction. Meditate on this passage for a few minutes alone and see what God speaks to your heart.

Write down the thoughts that have come to mind.

Invite anyone would like to share anything that they found in the psalm that was particularly meaningful to them.

The phrase in verse 4 – “that I may dwell in the house of the LORD” – reminds me of a book by a Catholic theologian named Henri Nouwen. The book is about the idea that as Christians we spend most of our lives trying to find a way to move from the ‘House of Fear’, which is the normal way to live in this world, to the ‘House of Love’, which is what Jesus modelled.

Let’s read together this quote together from Nouwen.

This book is based upon the conviction that love is stronger than fear, though it may often seem that the opposite is true. ‘Perfect love casts out all fear’ says St. John in his first letter. In this book I hope to search for signs of this perfect love and look for ways to follow those signs. I hope to show the possibility of a spiritual movement: the movement out of the house of fear into the house of love.

But is it possible in the midst of this fear-provoking world to live in the house of love and listen there to the questions raised by the Lord of love? Or are we so accustomed to living in fear that we have become deaf to the voice that says: ‘Do not be afraid.’ This reassuring voice, which repeats over and over again: ‘Do not be afraid, have no fear,’ is the voice we most need to hear. (Henri Nouwen, *Lifesigns* (Doubleday, 1986), pp. 20–21)

Moving from the ‘House of Fear’ to the ‘House of Love’: An Example from Peter

Exercise 5 (20 mins)

Breakout groups

MATTHEW 26:69-75

⁶⁹ Now Peter was sitting out in the courtyard, and a servant-girl came to him. ‘You also were with Jesus of Galilee,’ she said.

⁷⁰ But he denied it before them all. ‘I don’t know what you’re talking about,’ he said.

⁷¹ Then he went out to the gateway, where another servant-girl saw him and said to the people there, ‘This fellow was with Jesus of Nazareth.’

⁷² He denied it again, with an oath: ‘I don’t know the man!’

⁷³ After a little while, those standing there went up to Peter and said, ‘Surely you are one of them; your accent gives you away.’

⁷⁴ Then he began to call down curses, and he swore to them, ‘I don’t know the man!’

Immediately a cock crowed. ⁷⁵ Then Peter remembered the word Jesus had spoken: 'Before the cock crows, you will disown me three times.' And he went outside and wept bitterly.

ACTS 2:14–41

¹⁴ Then Peter stood up with the Eleven, raised his voice and addressed the crowd: 'Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. ¹⁵ These people are not drunk, as you suppose. It's only nine in the morning! ¹⁶ No, this is what was spoken by the prophet Joel:

¹⁷ "'In the last days, God says,

I will pour out my Spirit on all people.

Your sons and daughters will prophesy,

your young [people] will see visions,

your old [people] will dream dreams.

¹⁸ Even on my servants, both men and women,

I will pour out my Spirit in those days,

and they will prophesy.

¹⁹ I will show wonders in the heavens above

and signs on the earth below

blood and fire and billows of smoke.

²⁰ The sun will be turned to darkness

and the moon to blood

before the coming of the great and glorious day of the Lord.

²¹ And everyone who calls

on the name of the Lord will be saved.'" [Joel 2:28–32]

²² 'Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. ²³ This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men,^[d] put him to death by nailing him to the cross. ²⁴ But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. ²⁵ David said about him:

"I saw the Lord always before me.

Because he is at my right hand,

I will not be shaken.

²⁶ Therefore my heart is glad and my tongue rejoices;

my body also will rest in hope,

²⁷ because you will not abandon me to the realm of the dead,

you will not let your holy one see decay.

²⁸ You have made known to me the paths of life;
you will fill me with joy in your presence.” [Psalm 16:8–11]

²⁹ ‘Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. ³⁰ But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. ³¹ Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. ³² God has raised this Jesus to life, and we are all witnesses of it. ³³ Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. ³⁴ For David did not ascend to heaven, and yet he said,

“‘The Lord said to my Lord:

‘Sit at my right hand

³⁵ until I make your enemies
a footstool for your feet.’” [Psalm 110:1]

³⁶ ‘Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.’

³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, ‘Brothers, what shall we do?’

³⁸ Peter replied, ‘Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. ³⁹ The promise is for you and your children and for all who are far off – for all whom the Lord our God will call.’

⁴⁰ With many other words he warned them; and he pleaded with them, ‘Save yourselves from this corrupt generation.’ ⁴¹ Those who accepted his message were baptised, and about three thousand were added to their number that day.

Discuss how you see Peter moving “from the house of fear to the house of love” after he was filled with the Holy Spirit.

What was the fruit in Peter’s life and ministry?

Obedience in God's Strength, Not in Our Own

How do we obey even when we are afraid? How do we move from the 'house of fear' to the 'house of love'?

Exercise 6 (10 mins)

We can only imagine the many felt responses within Mary when the angel Gabriel brought his message. Underline the responses that show love overcoming fear.

LUKE 1:26–56

²⁶ In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷ to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. ²⁸ The angel went to her and said, 'Greetings, you who are highly favoured! The Lord is with you.'

²⁹ Mary was greatly troubled at his words and wondered what kind of greeting this might be. ³⁰ But the angel said to her, 'Do not be afraid, Mary, you have found favour with God.'

³¹ You will conceive and give birth to a son, and you are to call him Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over Jacob's descendants for ever; his kingdom will never end.'

³⁴ 'How will this be,' Mary asked the angel, 'since I am a virgin?'

³⁵ The angel answered, 'The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. ³⁶ Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. ³⁷ For no word from God will ever fail.'

³⁸ 'I am the Lord's servant,' Mary answered. 'May your word to me be fulfilled.' Then the angel left her.

³⁹ At that time Mary got ready and hurried to a town in the hill country of Judea, ⁴⁰ where she entered Zechariah's home and greeted Elizabeth. ⁴¹ When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. ⁴² In a loud voice she exclaimed: 'Blessed are you among women, and blessed is the child you will bear! ⁴³ But why am I so favoured, that the mother of my Lord should come to me? ⁴⁴ As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy.

⁴⁵ Blessed is she who has believed that the Lord would fulfil his promises to her!'

⁴⁶ And Mary said:

‘My soul glorifies the Lord

⁴⁷ and my spirit rejoices in God my Saviour,

⁴⁸ for he has been mindful

of the humble state of his servant.

From now on all generations will call me blessed,

⁴⁹ for the Mighty One has done great things for me –

holy is his name.

⁵⁰ His mercy extends to those who fear him,

from generation to generation.

⁵¹ He has performed mighty deeds with his arm;

he has scattered those who are proud in their inmost thoughts.

⁵² He has brought down rulers from their thrones

but has lifted up the humble.

⁵³ He has filled the hungry with good things

but has sent the rich away empty.

⁵⁴ He has helped his servant Israel,

remembering to be merciful

⁵⁵ to Abraham and his descendants for ever,

just as he promised our ancestors.’

⁵⁶ Mary stayed with Elizabeth for about three months and then returned home.

Put yourself in Mary’s shoes as Gabriel speaks to her. How would you have felt and reacted? Why?

What stands out as you think about where Mary’s courage may have come from?

How does this encourage you to move out of fear?

Final Application

What Step of Obedience is God Asking of You?

OBEDIENCE IN USING OUR GIFTS

Obedience is something that God loves. Remember in module 4, when we talked about Jesus's response to a woman in the crowd in Luke 11:27–28?

A woman called out, “Blessed is the mother who gave you birth and nursed you.” In Jesus's response, he rejects this destiny-restricting world-view. ‘He replied, “Blessed rather are those who hear the word of God and obey it”’ (Luke 11:28). Personal obedience to the word of God is the basis of blessedness. Therefore the issue is not, “Are you male or female?” The issue is, “have you been faithful to the call of God upon your life?” The Jewish culture would say that a woman's only value came from having a male child. But Jesus said, No, value is based on obedience. This is equally true for both men and for women. For all who obey his word, there is no God-given limit on the God-given destiny.

Obedience is always a choice. Obeying God is a loving response to a loving God. We always have the freedom to choose. That is what makes our obedience to the Father genuine.

If you have time now or after the end of this workshop, watch this 3-minute summary of what we have been discussing: ‘[Women in Ministry: The Basis in Jesus' Ministry](https://youtu.be/giMTghWruyc)’, youtu.be/giMTghWruyc.

On your own, take 10–20 minutes to prayerfully answer these questions.

Exercise 7

What risk is God asking you to take? What talent or gift have you buried and been unwilling to use? What lie have you believed that has stopped you from doing what you know God is calling you to do? What dream has God planted in your heart that you believe he is calling you to do? Who do you need to support that is trying to take a risk?

Stop and take the time to pray about these questions. Ask God to show you anything that he wants to in this area. Trust him to do that and take the time to listen.

Now, write down the thing that you believe he is asking you to do. What are the steps he wants you to take to accomplish this thing? Write down any barriers that you are afraid could stop it from taking place.

Now, share this with a prayer partner for prayer, fasting, and holding each other accountable to take the steps that are possible and believe God to do the impossible!

Further Exercises for Planning Next Steps for Teams

As a leader wherever you are, you'll have a close team with whom you'll want to share your vision, engage hearts and minds, enrol support and implement changes. Praying and discerning together will be an important phase to begin with.

Once you and the team are gaining a sense of possible options for next steps, we want to invite you to create a presentation to share with others, showing your goals and plans. This would seem the best tangible conclusion to this course to ensure all that you have learned is used to advance gender equity where you are.

STEP ONE

What are the changes you feel called to make, and what would success look like if you accomplish them? (Desired Outcomes)

STEP TWO

What are the initiatives and activities you will need to take? (Planned Activities)

STEP THREE

What would the timetable for different steps be? (Timeline)

STEP FOUR

What existing or additional resources will you need to ensure success? (Resources required).

STEP FIVE

What other support – in terms of prayer, other discussions, or mentoring – needs to be scheduled? (Support needed)

On the following pages is an example of one presentation made at a previous workshop. If helpful, use the template as a framework to fill in appropriately.